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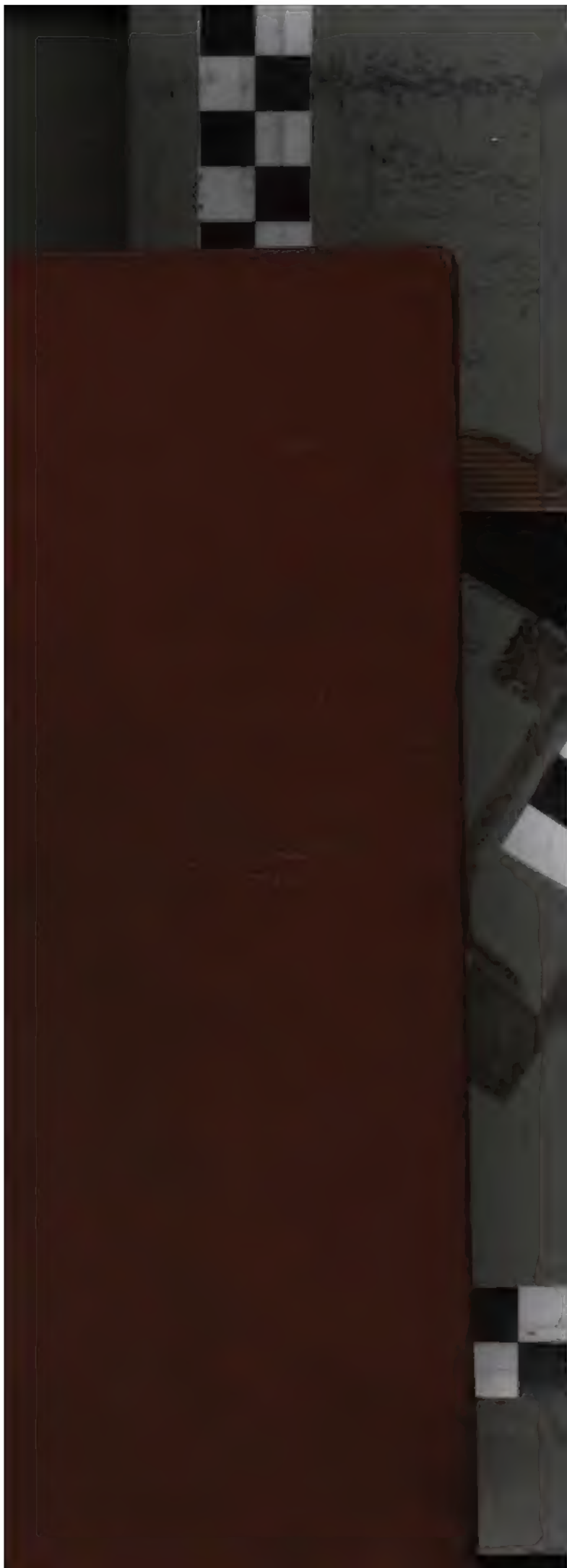
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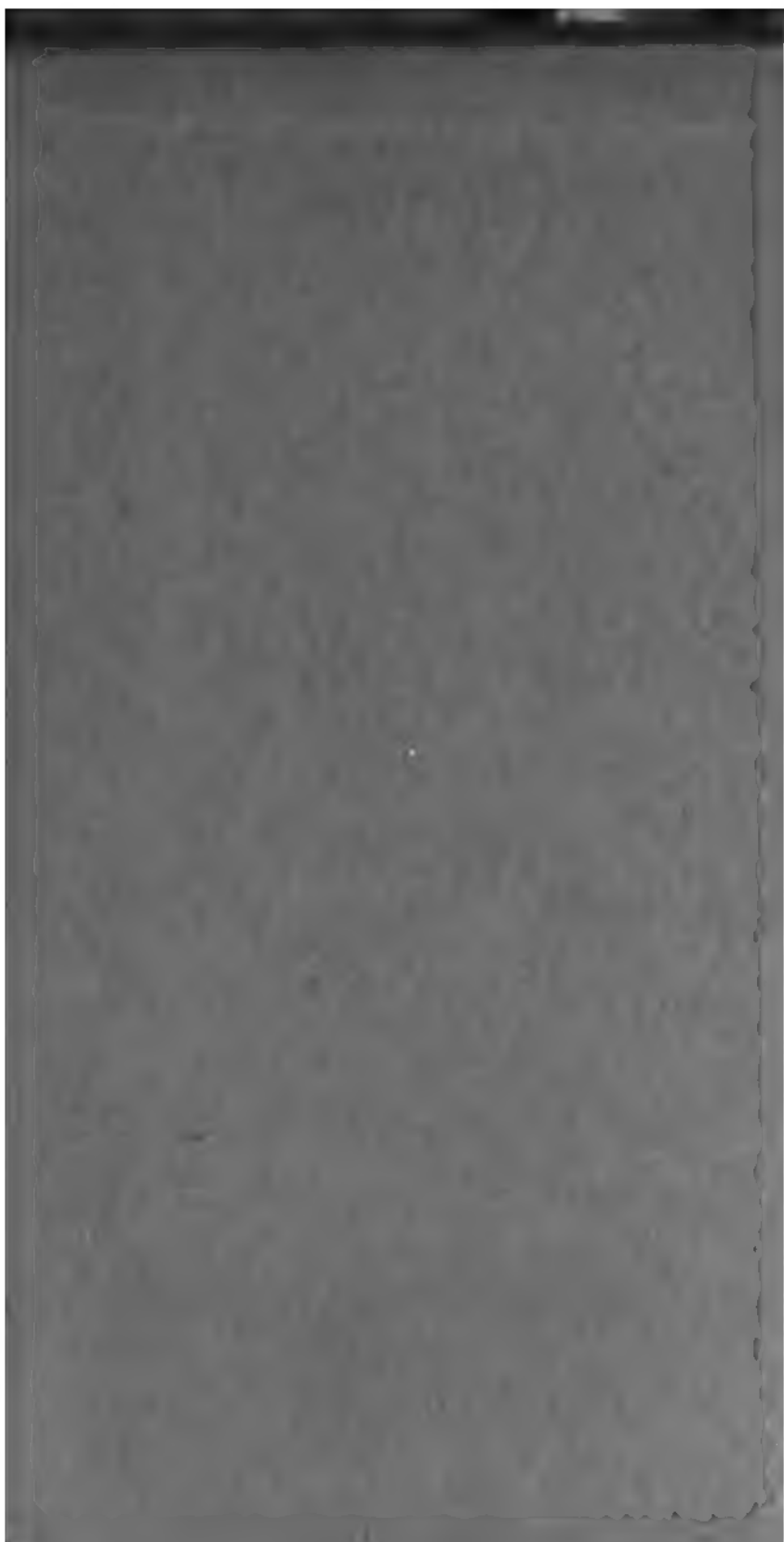
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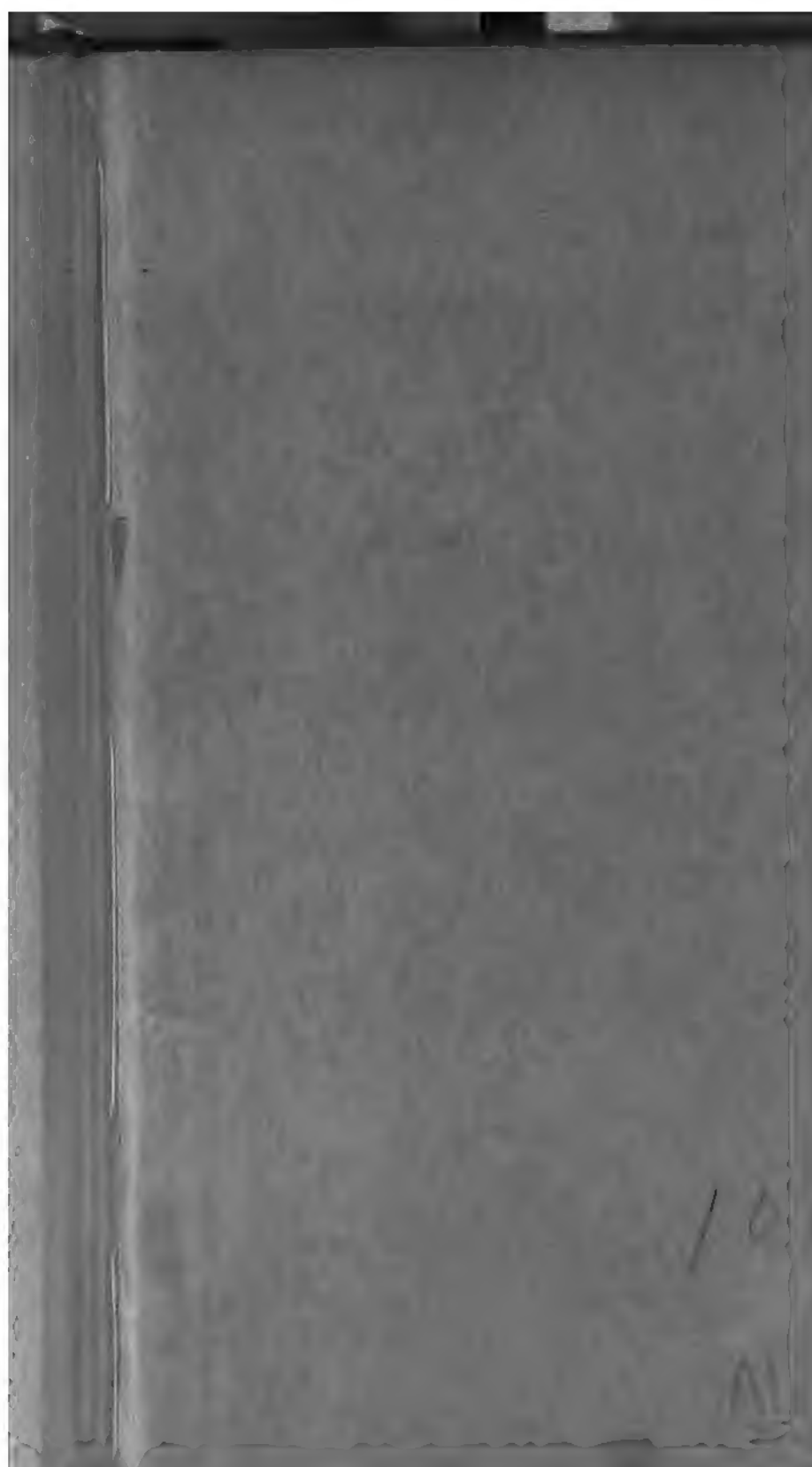
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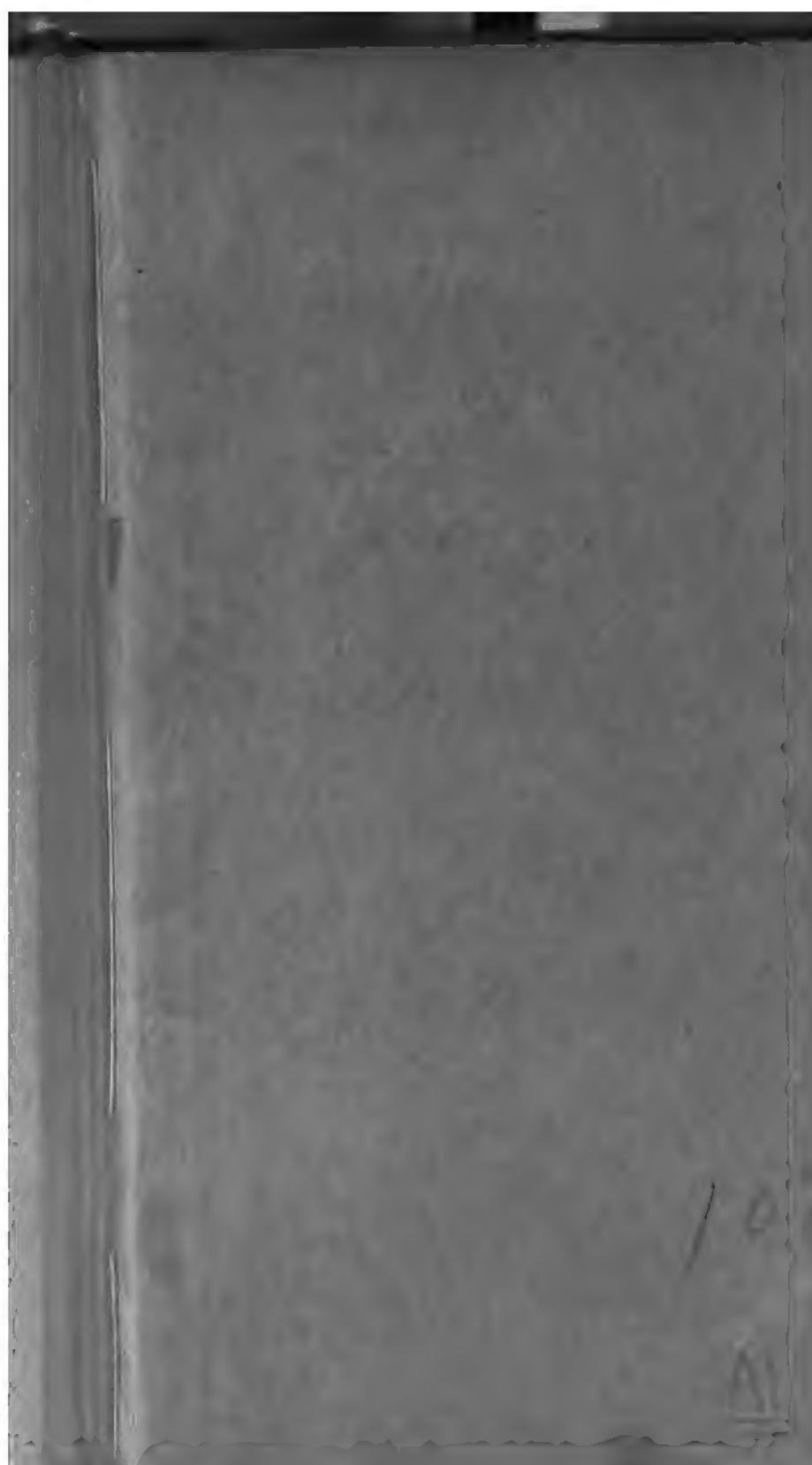
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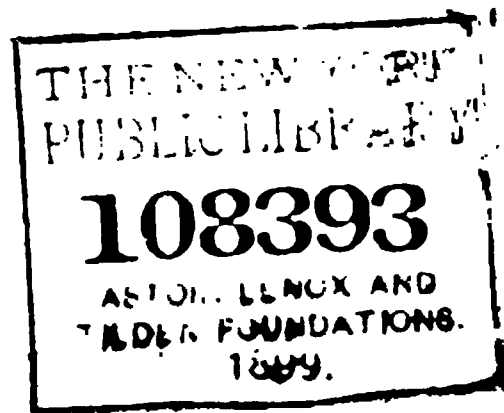
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A. D. 1893.

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Officers of the Council.

President:

RT. REV. RICHARD H. WILMER, D. D., LL. D.
RT. REV. H. MELVILLE JACKSON, D. D.

Secretary:

REV. R. H. COBBS, D. D., Greensboro.

Treasurer of the Diocese:

MR. GEORGE A. WILKINS, Selma.

Treasurer of the Diocesan Missionary Board:

MR. C. E. WALLER, Greensboro.

Registrar:

DR. B. J. BALDWIN, Montgomery.

Chancellor:

MR. F. B. CLARK, Mobile, Ala.

Standing Committee of the Diocese:

REV. J. L. TUCKER, D. D.,	MR. R. S. BUNKER,
" H. STRINGFELLOW, D. D.,	" H. T. TOULMIN,
" G. C. TUCKER,	" F. B. CLARK.

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MR. N. H. R. DAWSON, MR. J. H. FITTS, MR. H. C. TOMPKINS.

Treasurer of the Bishop's Fund:

MR. N. H. R. DAWSON, Selma.

Trustees of the University of the South for Alabama:

REV. J. A. VAN HOOSE, MR. W. W. SCREWS, MR. J. W. NOBLE,

Treasurer of the University of the South for Alabama:

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Board of Visitors to the

Noble Institute, The Alabama Diocesan School for Girls:

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" R. W. BARNWELL,	MR. ALONZO HILL,
MR. JOHN L. COBBS,	MR. MILTON HUMES, MR. R. H. PEARSON,

ALPHEBETICAL LIST OF CLERGY

In the Diocese of Alabama,

NAMES.	POST OFFICES.
RT. REV. RICHARD H. WILMER, D. D., LL. D., Bishop....	{ Spring Hill. { Mobile, Co.
RT. REV. H. MELVILLE JACKSON, D. D., COADJUTOR,.....	Montgomery,
REV. INNES O. ADAMS, St. James' Church,.....	Eufaula.
" J. MONROE BANISTER, D. D., Church of the Nativity,...	Huntsville.
" ROBT. W. BARNWELL, St. Paul's Church,.....	Selma.
" THOS. J. BEARD, Church of the Advent,.....	Birmingham.
" WM. F. BELLINGER, (Deacon),.....	Birmingham,
" J. M. BENEDICT, St. Paul's Church,.....	Whistler.
" JOSEPH L. BERNE, Church of the Good Shepherd,.....	Mobile.
" R. H. COBBS, D. D., St. Paul's Church,.....	Greensboro.
" THOS. A. COOK,.....	Alpine.
" BENJ. DENNIS, Woodlawn, Avondale, Elyton,.....	Birmingham,
" WM. E. EVANS, D. D., St. Michael and All Angels,.....	Anniston.
" PHILIP A. FITTS, Grace Church,.....	Anniston.
" OWEN P. FITZSIMMONS, St. Mary's Church,.....	Birmingham,
" JOHN JAMES HARRIS, (Deacon), University of Ala.,.....	Tuscaloosa.
" JNO. A. HARRISON, D. D., Trinity Church,.....	Demopolis.
" D. F. HOKE, (Deacon),.....	
" JOSEPH F. JOHN, Church of the Holy Cross,.....	Uniontown.
" JAS. L. LANCASTER, Chaplain at University of Virginia, {	{ Charlottts- ville, Va.
" F. B. LEE, St. Paul's Church,.....	Carlowville,
" CLARENCE C. LEMAN, Trinity Church,.....	Mobile.
" W. LAWTON MELLICHAMPE, St. Peter's Church,.....	Talladega.
" WM. H. MITCHELL, (Deacon),.....	Huntsville.
" JOHN G. MURRAY, (Deacon),.....	Selma.
" A. W. PIERCE, No report for two years.	
" E. W. SPALDING, D. D., St. John's Ch. New Decatur,...	New Decatur.
" J. F. SMITH, (Missionary),.....	Talladega.
" WM. A. STICKNEY,.....	Faunsdale.
VEN'LE. H. STRINGFELLOW, D. D., St. John's Church,.....	Montgomery,
REV. JOSEPH L. TUCKER, D. D., Christ Church,.....	Mobile.
" GARDINER C. TUCKER, St. John's Church,.....	Mobile.
" GEO. R. UPTON, St. Thomas' Church,.....	Greenville.
" JAS. A. VAN HOOSE, (Deacon), Missions about Birmingham.	
" N. D. VAN SYCKEL, Union Springs, Troy, Mt. Meigs,...	Montgomery,
" WALTER C. WHITAKER, Christ Church,.....	Tuscaloosa,

Deaconesses.

In charge of two Orphanages, and teaching a school
at Church of The Good Shepherd.

Sister HARRIET,	.....	Church Home, Mobile.
“ ALMEDIA,	.....	“ “ “
“ REBECCA,	.....	“ “ “
“ ELIZABETH,	.....	“ “ “
“ BELLE,	.....	“ “ “
“ MARY,	.....	“ “ “
“ MARY,	.....	“ “ “

The above named Deaconesses constitute a Sisterhood, under the direction
of the Bishop of the Diocese.

Probationers.

MISS MELANIE JONES, MISS MARY WOODCOCK.

Candidates for Priests' Orders.

REV. JOHN GARDNER MURRAY, LOUIS TUCKER.

Candidates for Deacons' Orders.

J. J. D. HALL, GARDINER L. TUCKER, BERTRAM E. BROWN.

Postulant.

RICHARD CULLEN JETER.

Examiners.

REV. H. STRINGFELLOW, D. D.,	REV. R. W. BARNWELL,
“ R. H. COBBS, D. D.,	“ THOS. J. BEARD,
“ J. L. TUCKER, D. D.,	“ W. A. STICKNEY,
“ J. M. BANISTER, D. D.,	“ PHILIP A FITTS.

Lay Readers.

CHAS. E. WALLER, Greensboro,	W. K. P. WILSON, Mobile,
CHAS. A. GARLAND, Birmingham,	F. S. PARKER, "
F. M. DRASBY, "	JOHN MITCHELL, "
W. LEROY BROWN, Auburn,	CLEM GAZZAM, "
DAN'L. COLEMAN, Huntsville,	HENRY FARROW, "
GEO. G. ROOP, Trinity,	J. COLEMAN HORTON, "
RUFFIN COLEMAN, Wilcox County,	W. S. MCNEILL, "
W. J. RUMPH, Tilden,	H. T. TOULMIN, "
ALEX. MCCOLLISTER, Piedmont,	J. D. ALISON, JR., Carlowville,
W. A. GEORGE, Perdue Hill,	THOS. C. SMITH, Autaga, Co.,
GEO. WHITLOCK, Eufaula,	J. RAY BAYLOR, Anniston,
RICHARD JONES, Spring Hill,	R. E. BARNES, JR., Mt. Pleasant,
E. L. STICKNEY, Greensboro.	

Deans and Convocations.

Convocation of Mobile—REV. G. C. TUCKER, Dean. This Convocation embraces the counties of Mobile and Baldwin.

Convocation of Montgomery—VEN'LE. H. STRINGFELLOW, D. D., acting Dean. This Convocation embraces the counties of Montgomery, Conecuh, Butler, Lowndes, Autauga, Lee, Russell, Pike, Bullock and Barbour.

Convocation of Selma—REV. R. H. COBBS, D. D., Dean. This Convocation embraces the counties of Dallas, Perry, Marengo, Hale, Choctaw and part of Greene.

Convocation of Birmingham—REV. T. J. BEARD, Dean. This Convocation embraces the counties of Jefferson, Tuscaloosa, Sumpter, part of Greene, St. Clair, Shelby, Bibb, Talladgeda and Calhoun.

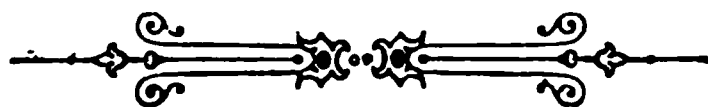
Convocation of Huntsville—REV. J. M. BANISTER, D. D., Dean. This Convocation embraces the counties of Madison, Jackson, Limestone, Morgan, Lawrence, Franklin and Lauderdale.



Parishes and Mission Stations.

Anniston—Grace Church,.....	Rev. P. A. Fitts.
“ —St. Michael and All Angels,.....	“ Wm. E. Evans, D. D.
“ —St. Paul’s Chapel,.....	“ P. A. Fitts.
Athens—St. Timothy,.....	“ E. W. Spalding, D. D.
Avondale—Mission Chapel,.....	“ Benj. Dennis.
Auburn—Holy Innocents,.....	_____
Bessemer—.....	“ J. A. Van Hoose.
Brierfield—.....	“ J. F. Smith.
Bridgeport—.....	“ W. H. Mitchell.
Bon Secour—St. Mary’s,.....	“ J. M. Benedict.
Boligee—St. Mark’s,.....	_____
Birmingham—Church of The Advent,.....	“ T. J. Beard.
“ —St. Mary’s in the Highland,.....	“ O. P. Fitzsimmons.
Carlowville—St. Paul’s,.....	“ F. B. Lee.
Calera—Mission,.....	“ J. F. Smith.
Camden—St. Mary’s,.....	“ J. G. Murray.
Clayton—Grace Church,.....	“ Innes O. Adams.
Citronelle—Mission,.....	“ J. M. Benedict.
Coalburg—Mission,.....	“ T. J. Beard.
Columbia—Mission Chapel,.....	“ Innes O. Adams.
Decatur Old—St. Paul’s,.....	Lay Reader.
“ New—St. John’s,.....	Rev. E. W. Spalding, D. D.
Demopolis—Trinity Church,.....	“ J. A. Harrison, D. D.
Eufaula—St. James’,.....	“ Innes O. Adams.
Eutaw—St. Stephen’s,.....	_____
Evergreen—St. Mary’s,.....	“ G. R. Upton.
Elyton—St. John’s,.....	“ Benj. Dennis.
Ensley—Mission,.....	“ W. F. Bellinger.
Faunsdale—St. Michael’s,.....	“ J. F. John.
Fort Payne—Mission,.....	“ J. A. Van Hoose.
Forkland—St. John’s,.....	“ W. A. Stickney.
Fowl River—Mission,.....	“ G. C. Tucker.
Florence—Trinity Church,.....	_____
Gadsden—Holy Comforter,.....	“ J. A. Van Hoose.
Gallion—St. Andrew’s,.....	“ R. H. Cobbs, D. D.
Gainesville—St. Alban’s,.....	_____
Greensboro—St. Paul’s,.....	“ R. H. Cobbs, D. D.
Greenville—St. Thomas’,.....	“ Geo. R. Upton.
Hayneville—St. Andrew’s,.....	“ Geo. R. Upton.
Huntsville—The Nativity,.....	“ J. M. Banister, D. D.
Jacksonville—St. Luke’s,.....	“ W. L. Mellichampe.
Jasper—Mission,.....	“ J. A. Van Hoose.
Laneville—Mission,.....	“ R. H. Cobbs, D. D.

Lowndesboro—St. Paul's,.....	Rev. Geo. R. Upton,
Lotohatchie—Mission,.....	" Geo. R. Upton.
Livingston—St. James',.....	_____
Madison Station—Mission,.....	" W. H. Mitchell.
Marion—St. Wilfrid's,.....	_____
Martin's Station—St. Luke's,.....	" J. G. Murray.
Montevallo—.....	" J. F. Smith.
Montgomery—St. John's,.....	Ven'le H. Stringfellow, D.D.
" —Holy Comforter,.....	_____
Mobile—Christ Church,.....	Rev. J. L. Tucker, D. D.
" —Trinity Church,.....	" C. C. Leman.
" —St. John's,.....	" G. C. Tucker.
" —Good Shepherd,.....	" J. L. Berne.
" —County Asylum,.....	Lay Service.
Mount Pleasant—Mission,.....	Rev. J. G. Murray.
Mount Meigs—Mission,.....	" N. D. Van Syckel.
Oxford—Mission,.....	Lay Service.
Oak Grove—Mission,.....	" "
Opelika—Emanuel,.....	_____
Orreville—Mission,.....	Rev. J. G. Murray.
Perdue Hill—Mission,.....	" J. G. Murray.
Prattville—St. Mark's,.....	" J. F. Smith.
Piedmont—Christ Church,.....	" W. L. Mellichampe.
Pushmataha—Calvary,.....	_____
Selma—St. Paul's,.....	" R. W. Barnwell.
Scottsboro—St. Luke's,.....	" W. H. Mitchell.
Spring Hill—St. Paul's,.....	The Bishop.
Sheffield—Grace,.....	_____
Stanton—Mission,.....	Rev. J. G. Murray.
Talladega—St. Peter's,.....	" W. L. Mellichampe.
Tilden—Grace Church,.....	" F. B. Lee.
Trinity, Morgan Co.—Grace,.....	_____
Tuscalloosa—Christ Church,.....	" W. C. Whitaker.
Troy—St. Mark's,.....	" N. D. Van Syckel.
Tuscumbia—St. John's,.....	_____
Tyler's—Mission,.....	" J. G. Murray.
Uniontown—Holy Cross,.....	" J. F. John.
Whistler—St. Paul's,.....	" J. M. Benedict.
Woodlawn—.....	" Benj. Dennis.



JOURNAL OF PROCEEDINGS.

FIRST DAY.

The Sixty-Second Annual Council of the Protestant Episcopal Church in the Diocese of Alabama, assembled in St. John's Church, Montgomery, May 16th, 1893.

Morning Prayer was said at 9 o'clock, and the Communion Service at 11 o'clock, the sermon being preached by the REV. P. A. FITTS, from 1 Cor. 2 Chapter, 2nd verse.

"For I determined not to know anything among you, save Jesus Christ and Him crucified."

The Holy Communion was celebrated by the RT. REV. R. H. WILMER, D. D., Bishop of the Diocese, assisted by the RT. REV. H. M. JACKSON, Bishop Coadjutor.

Immediately after service, the Council was called to order by the Rt. Rev. President, who presented the following

List of Clergy entitled to Seats in the Council of the Diocese of Alabama, May 16th, 1893.

RT. REV. R. H. WILMER, D. D., LL. D.,

RT. REV. H. M. JACKSON, D. D.,

*Rev. Innes O. Adams,	Rev. J. M. Banister. D. D.,
“ R. W. Barnwell,	“ T. J. Beard,
* “ W. F. Bellinger,	“ J. M. Benedict,
* “ W. L. Berne,	“ R. H. Cobbs, D. D.,
“ Thos. A. Cook,	“ Benj. Dennis,
“ Wm. E. Evans, D. D.,	“ P. A. Fitts,
“ O. P. Fitzsimmons,	“ J. J. Harris,
“ Jno. A. Harrison, D. D.,	* “ W. L. Mellichampe,
“ W. H. Mitchell,	* “ J. G. Murray,
“ E. W. Spalding, D. D.,	“ J. F. Smith,
“ W. A. Stickney,	“ H. Stringfellow, D. D.,
“ J. L. Tucker, D. D.,	“ G. C. Tucker,
“ G. R. Upton,	“ J. A. Van Hoose,
“ N. D. Van Syckel,	“ W. C. Whitaker.

* “ Not entitled to vote on account of insufficient length of Canonical residence. ”

The Secretary of the last Council called the List as thus presented, and the following were found to be present:

RT. REV. R. H. WILMER, D. D., LL. D.,

RT. REV. H. M. JACKSON, D. D.,

Rev. Innes O. Adams,

“ **W. F. Bellinger,**

“ **Benj. Dennis,**

“ **P. A. Fitts,**

“ **C. C. Leman,**

“ **W. H. Mitchell,**

“ **J. F. Smith,**

“ **J. L. Tucker, D. D.,**

“ **H. D. Van Syckel,**

Rev. R. W. Barnwell,

“ **R. H. Cobbs, D. D.,**

“ **Wm. E. Evans, D. D.,**

“ **J. F. John,**

“ **W. L. Mellichampe,**

“ **E. W. Spalding, D. D.,**

“ **H. Stringfellow, D. D.,**

“ **G. C. Tucker,**

“ **W. C. Whitaker.**

The Treasurer of the Diocese as required by Canon, then presented the following

LIST OF PARISHES ENTITLED TO REPRESENTATION IN THE COUNCIL OF 1893:

Montgomery, St. John's Parish,

Selma, St. Paul's Parish,

Mobile, Trinity Church Parish,

Anniston, Grace Church Parish,

Anniston, St. Michael & All An. Par.,

Demopolis, Trinity Church Parish,

Decatur, St. Paul's Parish,

Gallion, St. Andrew's Church Parish,

Talladega, St. Peter's Church Parish,

Bessemer, Trinity Church Parish,

Hayneville, St. Andrew's Ch. Parish,

Troy, St. Mark's Church Parish,

Lowndesboro, St. Paul's Parish,

Gadsden, Ch. of the Holy Com. Par.,

Clayton, Grace Church Parish,

Montevallo, The Montevallo Mission,

Prattville, St. Mark's Church Parish,

Bon Secour, St. Peter's Ch. Parish,

Whistler, St. Paul's Church Parish,

New Decatur, St. John's Ch. Parish,

Uniontown, Holy Cross Parish,

Montgomery, Holy Comforter.

Mobile, Christ Church Parish,

Huntsville, The Ch. of Nativty Parish,

Tuscaloosa, Christ Church Parish,

Mobile, St. John's Parish,

Greensboro, St. Paul's Parish,

Eufaula, St. James' Church Parish,

Greenville, St. Thomas' Ch. Parish,

Mobile, Ch. of the Good Shepherd Par.,

Carlowville, St. Paul's Parish,

Auburn, The Ch. of the Holy In. Par.,

Tuscumbia, St. John's Ch. Parish,

Evergreen, St. Mary's Parish,

Athens, St. Timothy's Ch. Parish,

Brierfield, The Brierfield Mission,

Tilden, Grace Church Parish,

Forkland, St. John's Church Parish,

Union Springs, Trinity Ch. Parish,

Avondale, The Avondale Mission,

Spring Hill, St. Paul's Parish,

Sylacauga, The Sylacauga Mission,

Birmingham, Church of the Advent,

The List of Parishes so entitled was then called, and Credentials of Lay Deputies were presented and referred to a Committee consisting of Rev. Messrs. G. C. TUCKER, W. C. WHITAKER and J. F. JOHN.

That Committee reported the following Deputies entitled to seats :

Anniston, Grace Church—A. L. Tyler, F. E. Gordon, R. H. Cobbs, Jr., S. E. Noble, J. H. Whetstone.

Anniston, Church of St. Michael and All Angels—J. W. Noble, W. Y. Titcomb, J. H. Cobbs.

Auburn, Church of the Holy Innocents—W. L. Broun, J. H. Lane, B. D. Lazars, James Clayton.

Carlowville, St. Paul's Parish—J. D. Alison, J. D. Alison, Jr., R. J. Lide, I. Youngblood, W. R. Lee.

Eufaula, St. James' Parish—H. R. Shorter, J. D. Clayton, A. H. Merrill, J. W. Toney, Geo. Whitlock.

Gallion, St. Andrew's Parish—H. A. Tayloe, R. H. Dugger, C. A. Smith.

Greensboro, St. Paul's Parish—E. L. Stickney, R. H. Stickney, C. E. Waller, H. G. Benners, A. Stollenwerck.

Huntsville, Church of The Nativity—Milton Humes, Daniel Coleman, J. R. Stevens, Irwin White, Luke Matthews.

Mobile, Christ Church—W. H. Ross, T. S. Fry, Robt. Middleton, F. S. Parker.

Mobile, St. John's Church—O. J. Semmes, Emanuel Jones, Wm. Cox, E. S. Kiencke, Fred Graves.

Montgomery, St. John's Parish—Joel White, R. F. Michel, B. J. Baldwin, W. W. Screws, B. L. Wyman.

Montgomery, Church of The Holy Comforter—J. L. Cobbs, T. G. Foster, W. W. Allen, J. S. Winter, J. B. Jones.

Prattville, St. Mark's Parish—T. W. Smith, D. B. Booth.

Selma, St. Paul's Parish—R. M. Nelson, N. H. R. Dawson, Geo. A. Wilkins, E. P. Galt, Jno. C. Knowland.

Talladega, St. Peter's Church—V. Spader, J. S. Graves.

Tuscaloosa, Christ Church—J. H. Fitts, E. N. C. Snow, Alonzo Hill, H. A. Jones, J. L. Wallace.

Troy, St. Mark's Parish—J. M. Collier, Frank Wirchener, James Hodgson.

Union Springs, Trinity Parish—D. F. McCall, Jos. Martin, Fred Walker.

Their names being called, the following were found to be present:

Messrs. J. D. Alison, Jr., R. H. Shorter, John Whitlock, Daniel Coleman, F. S. Parker, Joel White, R. F. Michel, W. W. Screws, B. L. Wyman, Jno. L. Cobbs, T. G. Foster, W. W. Allen, J. B. Jones, Geo. A. Wilkins, E. P. Galt, V. Spader, J. H. Fitts, Alonzo Hill, J. M. Collier, D. F. McCall.

A quorum being present, the Council was declared to be duly organized, and the Rev. R. H. COBBS, D. D., was nominated and elected Secretary. On motion, the Rules of order of the last Council were adopted for the government of this Council.

On motion, Delegates from Mission Stations not yet received into union with the Council, were admitted to seats, without the right to vote. Under this resolution, Mr. W. L. KIRKPATRICK of Orrville and Mr. E. S. ARMISTEAD of Mt. Meigs took their seats.

The Parochial Reports were then presented, and on motion, referred to the Committee on Parochial Reports.

The President announced the following names as chairman of their respective committees:

Committee on the State of the Church—Rev. R. W. Barnwell.

Committee on Cannons—Rev. H. Stringfellow, D. D.

Committee on Finance—R. M. Nelson.

Committee on Parochial Reports—Rev. J. L. Tucker, D. D.

Committee on Unfinished Business—Rev. R. H. Cobbs, D. D.

On motion, the Rules of Order were suspended, and the addresses of the Bishop of the Diocese and the Bishop Coadjutor were made the order for the day, on Wednesday, at 12 o'clock.

On motion, it was

Resolved, That Morning Prayer be said each day at 9 o'clock, and that the sessions of the Council continue daily from 9½ A. M., to 2 P. M.

On motion, the Council adjourned till Wednesday morning.

SECOND DAY.

MONTGOMERY, May 17th, 1893.

Morning Prayer was said at 9 o'clock, and the Council met pursuant to adjournment. The Roll was called and a quorum found to be present, and the minutes of yesterday's proceedings were read and approved.

Rev. J. M. BENEDICT, Rev. J. L. BERNE, Rev. O. P. FITZSIMMONS, Rev. J. A. HARRISON, D. D., Rev. J. G. MURRAY, Rev. W. A. STICKNEY, Rev. G. R. UPTON, Rev. J. A. VAN HOOSE and Messrs. J. H. COBBS, W. L. BROUN, JAMES CLAYTON, JNO. R. ROBERTSON, N. G. WINN, L. A. GEORGE, JNO. C. McNAB, C. A. SMITH, R. H. STICKNEY, W. H. ROSS, appeared and took their seats.

Certificates of election of Lay Deputies were presented from the Church of the Advent, Birmingham; St. Mary's Church, Birmingham; St. Thomas' Parish, Greenville; St. Paul's Parish, Lowndesboro; and from Stanton Mission; Tyler Mission; Cedar Hill Mission; Perdue Hill Mission and Camden Mission; and were declared by the Committee to be in due form, and the following Deputies entitled to seats:

Birmingham, Church of the Advent—Thos. Cobbs, M. A. Porter, Chas. Roberts, C. A. Garland, R. N. Rhodes.

Birmingham, St. Mary's Parish—J. F. Johnston, R. H. Elliott, John White, C. A. Mountjoy, W. C. Cochrane.

Greenville, St. Thomas' Parish—D. G. Dunklin, E. Crenshaw, H. Wilson.

Lowndesboro, St. Paul's Parish—W. B. Hall, H. C. Parker.

Stanton Mission—Wm. Powers.

Tyler Mission—Wm. Moore.

Cedar Hill Mission—R. E. Barnes, Jr.

Perdue Hill Mission—Wm. A. George.

Camden Mission—J. F. Foster.

Their names being called, Messrs. J. F. JOHNSTON, R. H. ELLIOTT, D. G. DUNKLIN, H. C. PARKER and J. F. FOSTER, appeared and took their seats.

Applications for admission into union with the Council, was presented from Orrville, Mt. Meigs and Perdue Hill Missions, and on motion, were referred to a committee consisting of Rev. G. R. UPTON, Rev. J. M. BENEDICT, Mr. E. P. Galt, Mr. A. G. Winn.

On motion, the Rules of Order were suspended, and the annual communication from the Standing Committee of the Diocese was postponed.

The Council then voted by ballot for the Standing Committee of the Diocese, Rev. W. H. MITCHELL and Mr. SPADER being appointed Tellers, the balloting resulted in the election of Rev. J. L. TUCKER, D. D., Rev. H. STRINGFELLOW, D. D., Rev. G. C. TUCKER, Mr. R. S. BUNKER, Mr. H. T. TOULMIN, Mr. F. B. CLARK.

The following Standing Committees were announced by the President :

Committee on the State of the Church—Rev. R. W. Barnwell, Rev. W. A. Stickney, Rev. J. F. Smith, Rev. G. C. Tucker, Rev. J. G. Murray, and Messrs. W. L. Broun, C. A. Smith, W. W. Screws, J. M. Collier, N. G. Winn.

Committee on Cannons—Rev. H. Stringfellow, D. D., Rev. P. A. Fitts, Rev. E. W. Spalding, D. D., Rev. O. P. Fitzsimmons, Rev. John A. Harrison, D. D., and Messrs. H. T. Toulmin, Alonzo Hill, N. H. R. Dawson, D. G. Dunklin.

Committee on Finance—Messrs. J. H. Fitts, Joel White, J. R. Robertson, Daniel Coleman, Jos. F. Johnston, R. H. Stickney, Jno. L. Cobbs, Geo. A. Wilkins, W. H. Ross.

Committee on Parochial Reports—Rev. J. L. Tucker, D. D., Rev. J. F. John, Rev. W. C. Whitaker, Rev. W. E. Evins, D. D., and Messrs. J. D. Alison, Jr., E. S. Armistead, J. B. Jones, F. S. Parker and V. Spader.

Committee on Unfinished Business—Rev. R. H. Cobbs, D. D., Mr. D. F. McCall.

On motion, it was

Resolved, That when the Council adjourned *to-day*, it adjourns to meet in St. John's Church to-night at 8 o'clock, as a Committee of the Whole on the State of the Church.

On motion, it was

Resolved, That the Registrar of the Diocese be requested to collect a complete list of all legal corporations, in union with the Council, or under the patronage of the same, and that the Secretary of this Council be directed to publish the same in the journal of the Diocese annually.

On motion, it was

Resolved, That as the present printed Rules of Order have been variously amended and are defective, a committee of three be appointed to whom they shall be referred for correction, and that said committee be authorized to have 250 copies printed for the use of the Council, after the approval of the Report, Rev. G. C. TUCKER, Mr. W. L. BROUN, Mr. J. F. JOHNSTON were appointed said committee.

The following Preamble and Resolution were unanimously adopted by a rising vote,

Whereas, Rev. F. B. Lee and Rev. J. M. Banister, D. D., are detained from attendance upon the Council, the one by age and the other by sickness, therefore:

Resolved, That the Secretary be directed to convey to the above mentioned brethren our regrets at their absence, and the assurance of our fraternal sympathy.

The Report of the Trustees for an Evangelist was presented and read, and on motion, was referred to a special committee, consisting of Messrs. J. H. FITTS, J. F. JOHNSTON and W. W. ALLEN.

A certificate of election of Lay Deputies was presented from Trinity Church, Mobile, and delared by the committee to be in due form, and Messrs. W. K. P. WILSON, RICHARD HINES, JR., and A. M. QUIGLEY entitled to seats.

The reports of the Treasurer of the Diocese, the Treasurer of the Bishop's Fund, and the Treasurer of the University of the South for the Diocese of Alabama, were presented, and on motion, referred to the Committee on Finance.

The hour appointed for the order of the day having arrived, the RT. REV. H. M. JACKSON, D. D., Bishop Coadjutor, and the RT. REV. R. H. WILMER, D. D. Bishop of the Diocese read their Annual Addresses. (See Appendix.)

On motion, the statistical portions of these addresses were referred to the Committee on the State of the Church.

On motion, it was

Resolved, That a committee of three be appointed to consider the whole matter of Parochial Reports, and indicate what alterations, if any, were needed in the present form. Rev. O. P. FITZSIMMONS, Mr. J. H. FITTS, Mr. J. F. JOHNSTON were appointed said committee.

A Resolution in regard to the sale of Church property at Citronelle, and also one in regard to certain property in St. Mary's Parish, Birmingham, were introduced, and on motion, were referred to the Committee on Canons.

On motion, the Council adjourned till 8 P. M., to-night.

THIRD DAY.

MONTGOMERY, May 18th, 1893.

Prayers were said at 9 o'clock A. M., and the Council met pursuant to adjournment. The Roll was called, a quorum found to be present, and the minutes of yesterday's proceedings were read and approved.

Messrs. GEO. ROWAN, BENJ. FRANK, A. F. WILLIAMS, RICH'D. HINES, JR., N. H. R. DAWSON, WM. MOORE, C. E. WALLER, ROBT. MIDDLETON and E. CRENSHAW, appeared and took their seats.

A Resolution in regard to the sale of church property at Benton and a similar one in regard to Florence were introduced, and, on motion, referred to the Committee on Canons.

A Resolution providing for a new Canons was also introduced, and, on motion, referred to the same committee.

A telegram conveying fraternal greeting from the Convention of the Diocese of Georgia was received and read, and, on motion, the Secretary was instructed to send a suitable reply.

The following was presented and read and received.

OFFICIAL ACTS OF THE STANDING COMMITTEE.

1892. *June 8.* The Committee organized by the election of the Rev. J. L. Tucker, D. D., President, and Mr. F. B. Clark, Jr., Secretary. The Committee gave consent to the Consecration of the Very Rev. Chas. R. Hale, D. D., LL. D., as Assistant Bishop of the Diocese of Springfield, and signed Testimonials to that effect. Mr. N. D. Van Syckel, Candidate, was recommended to the Bishop for Ordination to the Diaconate. Dr. W. E. Evans, Methodist Licentiate, was recommended to be admitted as a Candidate for Holy Orders.

July 18. Consent was given to the Consecration of the Rev. Geo. R. Kinsolving as Assistant Bishop of Texas, and Testimony signed. The bill of Geo. Matzenger for printing the Journal of the Council of 1891-2, was ordered paid, together with a bill for printing Certificates of Ordination for the use of the Bishops.

November 11. The Committee recommended to the Bishop that he grant to Dr. Evans a Dispensation from the studies of all branches of learning not strictly Ecclesiastical—upon testimony that Dr. Evans had graduated with distinction from Randolph and Macon College.

December 14. Dr. Wm. E. Evans was recommended to the Bishop for Ordination as Deacon. Notice was received of the formation of the Diocese of Southern Virginia out of the territory of the Diocese of Virginia.

December 31. Dr. W. E. Evans was recommended to the Bishop for Ordination to the Priesthood. Mr. Louis Tucker, Postulant, was recommended to the Bishop for Admission as a Candidate for Holy Orders.

1893. *January* 11. Mr. John Gardner Murray, Postulant, was recommended to the Bishop for Admission as Candidate for Holy Orders.

March 13. Mr. Wm. F. Bellinger, Candidate, was recommended to the Bishop for Ordination to the Diaconate. Mr. Gardiner Leigh Tucker, Postulant, was recommended for Admission as Candidate.

March 20. Notification was received that the House of Bishops had elected the Rev. John McKim, Missionary Bishop of Yedo, Japan; and the Rev. Fred'k. R. Graves, Missionary Bishop of Shanghai, China. Consent was given to their Consecration as such.

March 25. Acting under the new Canons of Ordination, the consent of three-fourth of the Standing Committee was given to the immediate Ordination as Deacon, of Mr. John G. Murray. Title I, Canon 7, Sec. 3.

March 29. The consent of three-fourths of the Committee was given to the Ordination of the Rev. N. D. Van Syckel as Priest on Ascension Day, less than one year from his Ordination as Deacon. Notification was received from the Bishop that he had admitted as Candidates for Holy Orders Louis Tucker, John G. Marray and Gardiner L. Tucker.

J. L. TUCKER, *President*.

A Resolution was introduced, providing that a certain sum of money be loaned to the Diocesan School for Girls by the Trustees of the Bishop's Fund, and, on motion, was referred to the Committee on Finance.

On motion, it was

Resolved, That the next Annual Session of this Council be held in the Church of the Advent, Birmingham, beginning Wednesday, May 23d, 1894.

The Report of the Trustees of the Bishop's Fund was presented and read, and, on motion, referred to the Committee on Finance.

On motion, the Committee appointed to revise the Rules of Order, were granted permission to sit during the recess and report to the next Council.

REPORT OF J. H. FITTS, TRUSTEE OF FUND FOR EVANGELIST.

1892.

May	2.	To balance on hand as per last report.....	\$1,459 77
"	6.	" amount from Rev. Wm. T. Allen.....	10 00
"	6.	" " " Mr. E. E. Armstead.....	10 00
"	21.	" collection of note of Isaac Youngblood.....	2 00
"	21.	" " " " Samuel A. Reynolds.....	2 50

Amount carried forward.....\$1,484 27

		Amount brought forward.....	\$1,484 27
May 21.	To amount from Mrs. W. B. Hall.....		25 00
" 23.	" " " Genl. R. M. Nelson.....		25 00
" 23.	" " " D. G. Dunklin.....		10 00
" 23.	" " " Dr. Oliver Cawthon.....		50 00
" 23.	" " " H. L. Underwood.....		5 00
" 23.	" " " H. G. Clayton.....		5 00
" 23.	" " " W. A. Bibb.....		10 00
" 31.	" " " Mrs. Louisa M. Aldrich.....		25 00
June 9.	" " " F. S. Parker.....		5 00
1893.			
Jan. 24.	" collection note of D. Partridge, Jr.....		15 00
" 25.	" amount from R. L. Hodby.....		5 00
Feb. 1.	" " " J. D. Allison.....		5 00
" 2.	" " " R. H. Stickney.....		25 00
May 16.	By balance on hand at this date.....		<u>\$1,694 27</u>

The notes on hand belonging to this fund amount to \$614.66, and all of them are past due except one of \$33.33. I have not pressed the collection of any of them, the most of them would have been paid if they had been sent to the makers. The reason I did not endeavor to collect these notes was because I lost all hope of ever raising the amount thought necessary for the support of an Evangelist, and believed that if collected, the money would have to be returned to the parties.

The Trustee recommends that the expenses which have been incurred in the effort to raise this fund be paid out of the money collected, and the balance pro-rated and returned to the subscribers.

Respectfully submitted,

J. H. FITTS, *Trustee.*

The following was presented and read, and on motion, was received and adopted.

To the Council:

The undersigned Committee to whom was referred the recommendation in the report of J. H. Fitt as Trustee of the fund raised to provide an Evangelist, have had the same under consideration, and beg leave to submit the following report:

Your Committee are of the opinion that the Council should take no step backward in this important work; they believe that nothing would contribute more to the upbuilding of the Church, its growth in zeal and spirit than the work of a Godly and capable Evangelist.

They therefore recommend that each Parish shall pledge itself to provide a sum equal to fifty cents for each communicant to be appropriated and used exclusively for this purpose, and that an Evangelist be employed and put to

work ; that this Evangelist shall make such visitations and hold such services as shall be prescribed by the Bishop, and that all offerings taken up at these services shall be paid into the fund and be credited to the Parish in the above pledge.

Your Committee are of the opinion that the funds now in the hands of the Trustees were contributed for the purpose of employing an Evangelist without any specific pledge as to the time when it would be so used, but that it was contemplated that the work should not be delayed to this date ; and although we believe the spirit of the trust would be observed if the fund should yet be retained and used, still we are of the opinion that the Church should above all human institutions set the highest example of financial integrity and faithfulness to a trust, and we recommend, in case this report is adopted, that the Trustee inform the contributors to that fund, that we have undertaken to carry out this work on a different plan, but if they so request their contributions will be returned to them.

All of which is respectfully submitted.

May 18th, 1893.

J. H. FITTS, *Chairman.*
WM. W. ALLEN,
JOS. F. JOHNSTON.

On motion, the same Committee was continued with instructions to carry out this plan.

The Report of the Treasurer of the Diocesan Missionary Fund was presented, and, on motion, was referred to the Committee on Finance.

The Rev. Dr. STRINGFELLOW, Chairman of the Committee on the Whole on the State of the Church reported the Committee had the Missions of the Diocese under consideration, and after receiving the Report of the Treasurer, and the statements of the Missionaries are thankful to say, that the contributions have been larger than during any past year; new fields have been occupied, and they send greetings to the different Parishes with devout thankfulness for the evidence of renewed interest in the extension of the Church of Christ.

The Council at this point took a recess for thirty minutes, and at the expiration of that time, re-assembled, when the Rev. J. A. VAN HOOSE, Clerical Trustee of the University of the South for the Diocese of Alabama, made a verbal Report in regard to that Institution,

The following was presented and read.

The Committee on Canons to whom was referred the Resolution, asking permission of the Council for the Bishop to exchange or sell and convey the property of St. Peter's Parish, located near Benton, Lowndes County, the proceeds thereof to be used in building a Church at or near Tyler, in Dallas County, beg leave to offer the following Resolution :

Resolved, That permission be and is hereby granted.

H. STRINGFELLOW, *Chairman*.

On motion, this Resolution was adopted *unanimously*.

The Committee on Canons to whom the application was made authorizing the Bishop to make title to the lot upon which the former St. Mary's on the Highlands, Birmingham was located, beg leave to recommend the adoption of the following Resolution :

Resolved, That permission and authority be and are hereby granted to the Bishop.

H. STRINGFELLOW, *Chairman*.

On motion, this Resolution was adopted unanimously.

The Chairman of the Committee on New Parishes, reported in favor of the admission of Orrville and Perdue Hill, into union with the Diocese as "Organized Missions," on motion, this Report was received and concurred in, and these Missions were admitted into union with the Council of the Diocese.

On motion, the Council adjourned till Friday morning.

FOURTH DAY.

MONTGOMERY, May 19th, 1893.

The Council met pursuant to adjournment. The Roll was called, a quorum found to be present, and the minutes of yesterday's proceedings were read and approved. Rev. T. J. BEARD, appeared and took his seat.

The Committee on the admission of New Parishes reported that the Articles of Association presented from Mt. Meigs were in due form, and recommended that it be admitted into union with the Council of the Diocese as an organized Mission, on motion, this Report was received and concurred in,

Rev. Dr. STRINGFELLOW, in behalf of the Board of Visitors of the Noble Institute made a verbal report in regard to that Institution.

On motion, Rev. H. STRINGFELLOW, D. D., Rev. R. H. COBBS, D. D., Rev. R. W. BARNWELL, and Messrs. ALONZO HILL, JNO. L. COBBS, MILTON HUMES and R. H. PEARSON were re-elected said Board.

A Resolution in regard to certain changes in the Canons was presented and referred to the Committee on Canons.

On motion, the Secretary was instructed to have printed 250 copies of a pamphlet containing the Constitution and Canons of the Diocese, with Articles of Association and the Act of Incorporation.

The following was presented and read.

To the Council:

The undersigned Committee to whom was referred the Form of Parochial Report, have had the same under consideration, and beg leave to report, that they think the present Form of Report admirable in many respects, and needing but few changes. The Report as at present framed if carefully and accurately made, will disclose the actual condition of the Parish. We have made some slight changes in the financial statement, which retains all the items of the present form except one, and adds one; but we have so arranged it as to greatly simplify the preparation of that Report and make it easy comprehensible to the ordinary accountant.

In regard to the remainder of the Form we have stricken out only two classes of questions, one in reference to the number who "regularly, seldom or never Commune," and the other in regard to the number of Sermons, Lectures, &c. We have hesitated to do this only because some of our Brethren of the Clergy seemed to think them important; but we do not see that they can be prepared with any great accuracy, or that when prepared, they would throw any substantial light on the actual condition of the Parish. We have added one blank to the Report to enable the Rector to report any special or extraordinary events or work in the Parish. We submit herewith a new Form, which we recommend for adoption.

O. P. FITZSIMMONS,
JOS. F. JOHNSTON,
JAS. H. FITTS,

After much discursion, it was moved to add to the above Form of Parochial Report the items omitted by the Committee of Revision; and an amendment putting these items into two groups, the one relating to Communicants, the other relating to

the work of the Clergy was excepted. This motion was carried, both groups of items were inserted, and the report of the Revision Committee, together with the blank form presented, as amended, was unanimously adopted.

On motion it was

Resolved, That the Parochial Report as adopted by the Council, be divided into two Reports, one of which shall comprise the statistical and other matters reported by the Rector, blanks for which shall be sent to the Rector of each Parish and to the Missionary in charge of each Mission.

The Second Report shall embrace the financial items and statement, present condition, &c., &c., the blanks for which shall be sent to the Rectors and Missionaries for their Treasurers.

On motion, it was

Resolved, That all Treasurers of Parishes and Mission be requested to open accounts in their books to correspond with the items of the Report which they are required to make.

The following was presented and read.

Resolved, That the Committee on Parochial Reports be instructed to combine the best features of the Paret Register of Maryland, and the Register published in this Diocese and known as the Alabama Register, and prepare the same for publication, after it has been submitted to and approved by the Bishop.

Resolved, That the same Committee be instructed to publish an edition of 100 copies of the Register as above described, and to send one copy to each Parish in the Diocese, not already possessed of a copy of this Register, and to collect the cost of the same from such Parishes.

Resolved, That rebates may be made to Parishes and Mission Stations, not able to pay the full cost of this Register, as hereafter provided.

Resolved, That the sum of \$500.00 be appropriated out of any fund in the hands of the Diocesan Treasurer, to carry out the provisions named above.

Resolved, That the rebates allowed shall not exceed the sum of \$10.00 for each volume issued, and that any amounts left over after the distribution of these Registers shall be covered back into the Treasury of the Diocese.

As a substitute for the five Resolutions above written it was on motion,

Resolved, That the Committee on Parochial Reports be instructed to prepare a Parish Register and submit the same to the next Annual Council.

The following was presented and read.

The Committee on Canons, to whom was referred the application from the Vestry of Trinity Church, Florence, for permission to sell or mortgage their

present Rectory, in order to re-invest the proceeds of the sale in a Church and Rectory in a more desirable location, recommend the adoption of the following Resolution :

Resolved, That the permission asked for be and is hereby granted.

H. STRINGFELLOW, *Chairman*.

On motion, this Resolution was unanimously adopted.

The following was presented and read.

The Committee on Canons to whom was referred a Resolution, asking that the Bishop be authorized to sell all or such portion of a lot in Citronelle, now owned by the Diocese, and purchased for the benefit of the Church at Citronelle of the Farmer's Loan and Trust Co., and apply the proceeds to the building fund of a Church Building in said village, recommend that the permission asked for be and is hereby authorized.

H. STRINGFELLOW, *Chairman*.

On motion, this recommendation was unanimously adopted.

The Committee on Canons to whom was referred the Resolution, that in Canon 7, Title 1, Section 4, the word "male" be stricken out, beg leave to report as their unanimous opinion, that it is unwise to make the change asked for.

H. STRINGFELLOW, *Chairman*.

On motion, the action of the Committee was sustained.

REPORT OF THE COMMITTEE ON FINANCE.

The Committee on Finance beg leave to report that they have examined and audited the accounts of MR. GEO. A. WILKINS, the Treasurer of the Diocese, and find that including the balance on hand at the last Council, he has received the sum of.....\$6,487 54
And that he has properly expended the sum of..... 6,359 50

Leaving a cash balance on hand of.....\$ 128 04

The Committee have not had access to the Parochial Reports to ascertain the amounts reported to be paid the Treasurer, which would have enabled them to check up the debits items of his account, but these Reports will be printed in the Journal and show the correct amount.

The Committee further report, that they have examined and audited the accounts of MR. CHAS. E. WALLER, the Treasurer of the Diocesan Missionary Fund, and find that including the balance on hand at the last Council, he has received the sum of.....\$5,503 47
And that he has property disbursed the sum of.... 4,140 31

Leaving a cash balance on hand of.....\$1,363 16

The Committee further report, that they have examined and audited the account of MR. N. H. R. DAWSON, the Treasurer of the Bishop's Fund, and find that that he has received the sum of.....\$4,666 00
 And that he has properly expended the sum of..... 4,192 17
 Leaving a cash balance on hand of.....\$ 473 83

The Report of the Trustees of the Bishop's Fund, which was referred to this Committee, is herewith returned with the recommendation that it be spread upon the minutes and be published in the Appendix to the Journal.

The Committee further report, that they have examined and audited the account of MR. JNO. L. COBBS, the Treasurer of the University of the South for the Diocese of Alabama, and find that since the last Council he has received the sum of.....\$72 40
 And that he has properly expended the sum of..... 72 40
 Leaving nothing on hand.....\$00 00

The sum does not include the entire amount sent to the University of the South by this Diocese. A portion of the offerings from the Parishes have been forwarded by the Bishop Coadjutor. The Committee would recommend that hereafter all amounts should pass through the hands of the Treasurer of the University of the South for the Diocese of Alabama.

**THE COMMITTEE SUBMIT THE FOLLOWING AS THE REQUIRMENTS
 FOR 1893-94.**

The Bishop's Salary.....	\$3,000 00
The Bishop Coadjutor's Salary.....	3,000 00
The Secretary of the Council.....	150 00
The Treasurer of the Council.....	50 00
The Expenses of the Council of 1893 and 94.....	15 00
The Printing of the Journal of this Council, 1893....	250 00
One-half of the premium on life insurance of the Bishop.....	122 50
Balance due Bishop Wilmer 1892-93.....	900 00
Total.....	\$7,487 50

AND THE FOLLOWING AS THE ESTIMATED RESOURCES FOR 1893-94.

Cash in the hands of the Treasurer of the Diocese.....	\$ 128 24
Collected by Treasurer since his report.....	413 75
Cash in the hands of the Treasurer of the Bishop's Fund.....	
Interest on the Bishop's Fund.....	1,000 00
Assessments from Parishes for 1893-94.....	6,000 00
Parishes in arrears.....	\$273 82
Estimated collections Estimated value.....	75 00
Total.....	\$7,616 99

EXHIBIT A—ASSESSMENTS FOR 1893 AND 1894.

Montgomery—St. John's Parish.....	\$ 645 00
Mobile—Christ Church Parish.....	645 00
Selma—St. Paul's Parish.....	535 00
Huntsville—The Church of the Nativity.....	430 00
Birmingham—The Church of the Advent.....	430 00
Mobile—Trinity Parish.....	375 00
Birmingham—St. Mary's Parish.....	325 00
Tuscaloosa—Christ Church.....	240 00
Anniston—Grace Church Parish.....	240 00
Mobile—St. John's Parish.....	285 00
Anniston—St. Michael and All Angels.....	110 00
Greensboro—St. Paul's Parish.....	240 00
Demopolis—Trinity Parish.....	140 00
Montgomery—The Church of the Holy Comforter.....	107 00
Eufaula—St. James' Parish.....	80 00
Decatur—St. Paul's Parish.....	30 00
Florence—Trinity Parish.....	45 00
Sheffield—Grace Church Parish.....	25 00
Uniontown—The Church of the Holy Cross.....	50 00
Faunsdale—St. Michael's Parish.....	50 00
Marion—St. Wilfrid's Parish.....	30 00
Greenville—St. Thomas' Parish.....	40 00
Gallion—St. Andrew's Parish.....	40 00
Eutaw—St. Stephen's Parish.....	35 00
Mobile—The Church of the Good Shepherd.....	40 00
Talladega—St. Peter's Parish.....	35 00
Boligee—St. Mark's Parish.....	25 00
Jacksonville—St. Luke's Parish.....	40 00
Livington—St. James' Parish.....	20 00
Carlowville—St. Paul's Parish.....	40 00
Bessemer—Trinity Parish.....	35 00
Auburn—The Church of the Holy Innocents.....	30 00
Hayneville—St. Andrew's Parish.....	20 00
Tuscumbia—St. John's Parish.....	20 00
Scottsboro—St. Luke's Parish.....	20 00
Troy—St. Marks' Parish.....	20 00
Evergreen—St. Mary's Parish.....	20 00
Lowndesboro—St. Paul's Parish.....	20 00
Athens—St. Timothy's Parish.....	20 00
Gadsden—The Church of the Holy Comforter.....	24 00
Brierfield—The Brierfield Mission.....	16 00
Martin's Station—St. Luke's Parish.....	20 00
Clayton—Grace Church Parish.....	12 00
Amount carried forward.....	\$5,639 00

Amount brought forward.....	\$5,639 00
Piedmont—Christ Church Parish.....	16 00
Tilden—Grace Church Parish.....	15 00
Montevallo—The Montevallo Mission.....	15 00
Forkland—St. John's Parish.....	15 00
Prattville—St. John's Parish.....	15 00
Union Springs—Trinity Church Parish.....	16 00
Trinity Station—Grace Church Parish.....	10 00
Opelika—Emanuel Church Parish.....	20 00
Bon Secour—St. Peter's Parish.....	15 00
Avondale—Christ Church Mission.....	15 00
Ironaton—The Ironaton Mission.....	10 00
Gainsville—St. Alban's Parish.....	10 00
Whistler—St. Paul's Parish.....	15 00
Clanton—The Clanton Mission.....	10 00
Spring Hill—St. Paul's Parish.....	20 00
Woodlawn—The Woodlawn Mission.....	15 00
New Decatur—St. John's Parish.....	30 00
Sylacauga—The Sylacauga Mission.....	10 00
Orrville—.....	8 00
Tyler Station—.....	5 00
Perdue Hill—.....	5 00
Cedar Hill—.....	5 00
Stanton—.....	10 00
Camden—St. Mary's Parish.....	16 00
Bridgeport—.....	10 00
Dalhson Station—.....	5 00
Mt. Meigs—Grace Church.....	10 00
Citronelle—.....	5 00
Elyton—.....	10 00
Total.....	<u>\$6,000 00</u>

PARISHES IN ARREARS FOR ASSESSMENT 1891-92.

Sheffield—Grace Church Parish.....	\$ 52 50
Scottsboro—St. Luke's Parish.....	18 75
Evergreen—St. Mary's Parish.....	18 75
Martin's Station—St. Luke's Parish.....	15 00
Trinity Station—Grace Church.....	12 50
Ironaton Mission.....	12 50
Gainesville—St. Alban's Parish.....	6 25
Total.....	<u>\$186 25</u>

PARISHES IN ARREARS FOR ASSESSMENT OF 1892-93.

Birmingham—Church of the Advent.....	(Paid).....	\$268 00
Birmingham—St. Mary's Parish.....	(Paid).....	80 25
Montgomery—Church of the Holy Comforter.....	(Paid).....	19 75
Florence—Trinity Parish.....		7 10
Sheffield—Grace Church Parish.....		46 17
Uniontown—Church of the Holy Cross.....	(Paid).....	12 20
Faunsdale—St. Michael's Parish.....		48 15
Marion—St. Wilfrid's Parish.....	(Paid).....	40 13
Eutaw—St. Stephen's Parish.....		83 43
Boligee—St. Mark's Parish.....		6 70
Livingston—St. James' Parish.....		26 75
Jacksonville—St. Luke's Parish.....	(Paid).....	3 40
Scottsboro—St. Luke's Parish.....		5 00
Martin's Station—St. Luke's Parish.....		26 75
Piedmont—Christ Church Parish.....		8 00
Trinity Station—Grace Church Parish.....		6 70
Opelika—Emanuel Church.....		21 40
Ironaton—The Ironaton Mission.....		12 50
Gainesville—St. Alban's Parish.....		6 70
Clanton—The Clanton Mission.....		5 35
Woodlawn—The Woodlawn Mission.....		3 15
Total in arrears for Assessments of 1892-93.....		<u>\$687 57</u>

In order to enable the Treasurer of the Diocese to make payments on the salaries of our Bishops when collections from the Parishes fail to supply him with the means, we recommend that he be authorized to borrow from time to time, a sum, not exceeding \$500 for this purpose; and that he may be able to do so without any difficulty and to the best advantage, we further recommend that the Treasurer of the Bishop's Fund be directed to furnish him with a \$500 Alabama Bond when needed, to be used as a collateral in securing such loan.

The Finance Committee to whom was referred the Resolution offered for a loan of \$5,000.00 to the Trustees of the Noble Institute at Anniston from the Bishop's Fund, recommend that the Trustees of the Bishop's Fund be directed to dispose of the Selma Bonds, and to sell enough of the lots of the Hamner Hall Property to realize together \$5,000.00 (Five Thousand Dollars), which amount shall be loaned to the Trustees of the Noble Institute, for the term of five years; at an annual rate of eight per cent. payable annually; the said Trustees of the Noble Institute to pay all the expenses of executing the proper papers, mortgage, &c., and in case of a foreclosure; all expenses attending the foreclosure, as well as lawyer's fees, are to be paid from the pro-

ceeds of sale. The property to be insured by the Trustees of the Noble Institute for the amount loaned, and policy of insurance to be assigned to the Trustees of the Bishop's Fund.

All of which is respectfully submitted,

J. H. FITTS, *Chairman.*

JOEL WHITE, Wm. H. ROSS, JNO. L. COBBS,
JOS. F. JOHNSTON, R. H. STICKNEY, GEORGE A. WILKINS.

The following Minority Report was submitted as to so much of the above as relates to the loan to the Trustees of the Noble Institute.

The undersigned dissent from the report of the majority of the Committee.

We have yielded some doubts as to the policy of making this loan, because of the firm conviction of the Bishop Coadjutor that it would be used and fruitful, but if the fund for the support of the Bishops is to be invaded, we are opposed to using any part of it now producing a steady income, and gaining in value.

We believe that the vacant lots of the Hamner Hall property producing no revenue whatever, should be sold and the proceeds applied to that loan. The property must increase in value at the rate of eight per cent. per annum in order to maintain itself. No one can tell whether it will increase or diminish. The Diocese invested the sum now asked as a loan in this very same business, about 33 years ago, and are now just beginning to get a return of it money. If we are to embark on this experiment again, we think it should be done from the proceeds of our first experiment, and not from funds derived laboriously from other sources. We therefore recommend that the item of Selma Bonds be struck out of the majority report.

Respectfully submitted,

JOS. F. JOHNSTON, GEORGE A. WILKINS.

The Minority Report was rejected, and on motion, the Majority Report was received, and after having been considered seriatim, it several propositions were adopted.

REPORT OF THE COMMITTEE ON THE STATE OF THE CHURCH.

The Committee on the State of the Church is to the Bishop of the Diocese what an inspecting officer of an army is to its commander-in-chief. Such an officer would not be expected to report in detail, everything in every company. These are left to the Captains and Sergeants. What the commander-in-chief wants to know is, first, the strength and general condition of the army, and, secondly, the spirit that animates the men. This last is as important as the first; for an inspired writer hath said, "In quietness and confidence shall be your strength."

Fresh from the inspecting tour of this year the Committee brings to our Rt. Rev. Fathers in God "glad tidings of great joy." The hopes that were expressed in previous reports have, many of them been realized, and were the traveller to cry to-day: "Watchman, what of the night?" the watchman could truthfully answer: "The morning has come." But before laying stress upon the marked signs of encouragement the Committee has noted during the past year, something should be said of past short comings.

The enthusiasm that has been enkindled in the Diocese in general, is largely due to the zeal and devotion of our Rt. Rev. Fathers in God; and yet there is not a Rector in the Church who could live, as our Bishops sometimes have to live, for four or five months without receiving a dollar in the way of salary. The Committee suggests that the Clergy see to it that their Bishops are paid regularly, not at the end of each year, but quarterly. To say that there are other discouraging signs over the length and breath of the Diocese is only to say that we are still members of the Church Militant, and as such we should expect to find now and always "many adversaries." The Committee turns to the many things for which we should "thank God, and take courage."

Among others, there are three things by which the State of the Church may fairly be tested. *First*: The annual contributions for Diocesan Missions. But even this test needs qualification. There are some large parishes in the Diocese that are themselves great Missionary centres, these have had much necessary work to do at home, before they could, in justice to themselves, send contributions abroad. There are times when a concentration of funds, as of military forces, is not only an imperative duty, but wise statesmanship. In applying the first test, then it will not do to bear too hard on the parishes that have been found wanting in their contributions to Missions. Some of them in the special work they had in hand have done nobly, and in strengthening themselves have strengthened the Diocese. But in general the missionary spirit that is found in a parish is an infalible test of its spiritual condition, only however, of course, when it shows its faith by its works. What must we say of Alabama then when we are told, as we have been told this year, that her contributions for Missions have been far in excess of anything she has ever done before in a single year; the sum total, exclusive of what we have for an Evangelist, being \$5,428.74. And not only have the contributions been larger, but six new stations have been added to these already organized.

And we learn that the Missionary Board intends to cover the entire ground this next year, if their plans can be carried out.

The *Second* test that suggests itself to the Committee is the number of young men offering themselves for the ministry, and the means provided for their support. It was with no little pleasure the Committee heard from the Bishop Coadjutor that not less than seven young men from this Diocese are now studying for the ministry, and that funds had been provided for the support of two of them since the opening of this present Council. The prayer for a native ministry seems to have been answered.

A *Third* test is : The interest manifested in the Church by the male members of the parishes. Doubtless we can all recall the time when the men of the Church considered their duty performed when they hired pews enough in the parish Churches for their wives and children to occupy ; and when they attended Church it was only to sit at the end of the pews to see that their children did not misbehave. Things have changed, and vastly for the better. Now in all of our large Parishes men can be found by the scores actively engaged in Church work. And not only so, but every year there are signs on the part of our men of an earnest desire for a higher life. The deep spiritual tone that has characterized this present Council must have been noticed by all ; and surely it should do our Bishops and Clergy good when they hear the laity saying with them in this Council : " It is good for us to be here. "

R. W. BARNWELL, *Chairman*.

W. A. STICKNEY,	J. F. SMITH,	G. C. TUCKER,
J. G. MURRAY,	W. L. BROUN,	C. A. SMITH,
W. W. SCREWS,	J. M. COLLIER,	W. G. WINN.

The Rev. J. L. TUCKER, D. D., Chairman of the Committee on Parochial Reports, which on motion, was received. (See Appendix.)

On motion it was

Resolved, That the Secretary be instructed to send duplicate copies of all blanks for Parochial Reports to Rectors and Missionaries, for themselves and for their Treasurers ; one to be forwarded to the Council and the other to be retained on file by the Parish or Mission.

Mr. GEO. A. WILKINS was nominated and elected Treasurer of the Diocese of Alabama.

Mr. CHARLES E. WALLER was nominated and elected Treasurer of the Diocesan Missionary Fund.

Mr. F. B. CLARK was nominated and elected Chancellor of the Diocese of Alabama.

Mr. B. J. BALDWIN was nominated and elected Registrar of the Diocese of Alabama.

Mr. JNO. L. COBBS was nominated and elected Treasurer of the University of the South for the Diocese of Alabama.

The Council then voted by ballot for the Trustees and Treasurer of the Bishop's Fund, the Rev. W. C. WHITAKER and the Rev. C. C. LEMAN being appointed Tellers. The balloting resulted in the election of Mr. N. H. R. DAWSON, Mr. J. H. FITTS, Mr. H. C. TOMPKINS as Trustees. Mr. N. H. R. DAWSON being designated as Treasurer.

On motion it was

Resolved, That the Council require the Vestries of Parishes to instruct and urge their Treasurers to remit the Treasurer of the Diocese, monthly their pro-rata of the assessment for the support of the Bishops ; and

That the payment of this assessment on or before May 15th, be a condition prerequisite to Parish Representation in the Annual Council Session.

On motion, it was

Resolved, That a Committee of three be appointed to draw up suitable Resolutions in regard to the death of Rev. W. D. MARTIN and the Rev. T. ALEXANDER PAYNE. The Rev. H. STRINGFELLOW, D. D., Rev. O. P. FITZSIMMONS and Rev. R. W. BARNWELL, were appointed said Committee.

The following Preamble and Resolution were presented and unanimously adopted.

Whereas, this Council recognizes in the Church Record, a most capable, zealous and faithful instrument for the upbuilding of our Church, and keeping its members alive to its work, its progress and its teachings ; in order to increase its usefulness,

Be it Resolved; That each Rector is hereby requested to do all in his power to increase the subscriptions list of said paper in his Parish, and to secure prompt payment for the same; and that the thanks of the Council be tendered to the Rev. W. C. WHITAKER, for his zealous work in behalf of the Church Record.

On motion, the Secretary was instructed to tender the thanks of the Council to the East Tennessee, Virginia and Georgia Railway, the Western Railway of Alabama, and the Atlantic and West Point Railway, for their courtesy in furnishing reduced rates to the members of this body.

On motion, it was

Resolved by a rising vote, That the thanks of this Council are due and are hereby tendered to the Rector and Vestry of St. John's Church, and to the Vestry and Congregation of the Church of the Holy Comforter, for their untiring efforts looking to the Comfort and welfare of the delegates to the Council.

Resolved, That the thanks of this Council are due and are hereby tendered to the citizens of Montgomery, and especially the Parishoners of St. John's Church, for their unbounded hospitality, which has done much to add to the pleasure of the Delegates, and will make the session of the Council of 1893 a memorable one to them.

On motion, the Treasurer of the Diocese was instructed to pay the sexton of St. John's Church \$15.00 for his services during the Council.

On motion, the Secretary was authorized, in printing the Constitution and Canons, to interleave the pamphlet with blank pages.

On motion, it was

Resolved, That the Trustees of the Bishop's Fund be instructed to dispose of no more of the Hamner Hall Property, except that already ordered; without further and specific orders of the Council.

On motion, it was

Resolved, That the thanks of the Council are hereby tendered to the Press of Montgomery for the full and accurate reports of the proceedings of this Body.

On motion, the Council adjourned till half-past nine on Saturday.

FIFTH DAY.

MONTGOMERY, May 20th, 1893.

The Council met pursuant to adjournment. On motion, the calling of the Roll was dispensed with, and the minutes of yesterday's proceedings were read and approved.

On motion, the Secretary was instructed to have printed 600 copies of the Journal of this Council.

On motion, Messrs. DANIEL COLEMAN, J. W. NOBLE, W. W. SCREWS, T. S. FRY and C. E. WALLER were elected Lay members of the Board of Missions.

The following was presented and read.

The Committee to whom was referred that portion of the Bishop's address which related to the death of Rev. W. D. MARTIN and Rev. T. ALEX. PAYNE, beg leave to report as the sense of this Council.

That while we bless God's Holy Name for all His servants who have departed this life in His faith and fear, the Diocese of Alabama has suffered a great loss in the removal by death of these two faithful Ministers of the Church of Christ, both faithful even unto death. May they rest in peace and may perpetual light shine upon them.

They offer the following Resolutions.

Resolved, That we hereby extend our sincere sympathy to their afflicted families.

Resolved, That a Memorial Page be set apart in the Journal for the commemoration of our departed Brethren.

H. STRINGFELLOW, R. W. BARNWELL, O. P. FITZSIMMONS.

On motion, the Report was received, and the Resolutions adopted by a rising vote.

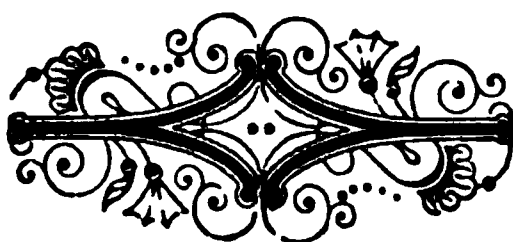
After reading and approving the minutes, the Benediction was pronounced, and, on motion, the Council adjourned "*sine die*."

R. H. COBBS,

Secretary.

M. M. JACKSON,

President.



APPENDIX A.

*ANNUAL ADDRESS OF THE BISHOP OF THE DIOCESE
OF ALABAMA,
TO THE COUNCIL. MAY 16th, 1893.*

DEARLY BELOVED BRETHREN OF THE CLERGY AND LAITY
OF THE DIOCESE OF ALABAMA ;

The conciliar year just ended has been marked by one event of great interest to the whole Church, the completed revision of "The Book of Common Prayer," and the establishment of our present "Standard Prayer Book." It becomes us all loyally to accept it, and to conform ourselves to all the modifications and additions which have been made.

There are certain particulars in regard to which I wish to explain my position, and place myself on record. It may be thought by some that, inasmuch as the work of revision has been completed, and, for the present definitively settled, there should be an end to all criticism. But completeness cannot properly be predicated of any human work. The Prayer Book, from the first of Edward VI., to this, our Present Standard, is the result of manifold revisions, and I doubt not that our present Book will share the fate of its predecessors.

We have gained much, but not as much as we shall need, in the matter of flexibility, and have made some alterations which may be regarded as improvements; but, in my judgment, much remains to be done before we can claim for our standard of worship that degree of perfectness to which we should aspire. There are, I doubt not, in our midst young Laymen and Clergymen, who will participate in another revision some day, and it is through them I would fain perpetuate some views, which I have constantly urged, so far in vain. It may seem a matter too insignificant to refer to, but nothing is trivial which concerns the completeness of a Book so venerable, and so dear to all our hearts. A Standard Book, emanating from so educated

a body as the General Convention, should, as far as possible, be without spot or wrinkle or any such thing. Assuredly it should be free from errors such as would not pass uncorrected in a school-boy's composition.

For example—there are no less than seven errors in Capitalization in The Lord's Prayer, as it first appears in "Morning Prayer." In the Creeds, Heaven, Earth and Hell are printed heaven, earth and hell, &c., &c. Capitalization has an important significance.

There are errors also in punctuation, and this is a matter of more importance, for the service cannot be properly rendered, and its meaning fully unfolded, without a correct pointing.

For example—in what is commonly called the "Minor absolution," this clause occurs, "pardon and deliver you from all your sins." It is manifestly not proper to say "pardon you from your sins." Besides, a very important distinction is lost sight of by this defective punctuation. Were the clause to read, "pardon, and deliver your from, all your sins" we should have an important thought distinctly brought to the mind, viz: not only pardon for, but deliverance from, the power of sin. It is true that in these errors we followed the former Standard, but we were engaged in a work of revision, and it appears that, instead of correcting the errors of the former Standard, we have only stereotyped them. But these are comparatively, small matters.

ENRICHMENT.

This age, marvelous as it is in matters of science, inventive genius and practical beneficence, is not a liturgical age. The art of making Collects is almost a lost art. As I said to you when this matter of Revision first came before us. "A Liturgical age must be developed in prayer and devotion, amid persecution and suffering. The kind of power, to which we aspire, comes not forth at the foot of the mountain, amid questionings with the scribes and the multitude, but on the Mount of Transfiguration—'by prayer and fasting'—a hopeless outlook, as our Councils are now constituted, when, instead of silence and devotion, there is much speechification and lunch.

“ing. We may add a few Collects here and there, and change “the Magnificat” from this place to that, and restore the lost “Collect ‘Lighten our Darkness,’ a much needed petition; but “it must be evident that with all this we have not done much “in the way of *enrichment*. A thin fertilizer adds but little to “the enrichment of a very rich soil.”

And I repeat here what I said in my place in General Convention— “I thank God that our Liturgies, Creeds and Pastoral Epistles were written before the era of General Conventions. Oh! that we could enrich ourselves! for, if we are at “all straitened, it is not from the want of richness of provision, “but from our lack of capability to digest and assimilate the “food that was already spread before us.”

THE MARRIAGE SERVICE.

The scenes at our Marriages, particularly when the parties are widely known, are at times very deplorable; so much so, that for years I have urged that the spectators should be admitted into the Church by card.

On such occasions, as is very natural, all things become tributary, and pay homage to the bridal party. The Church decks itself with flowers; the organ peals out the processional; sometimes the Chancel opens its gates to welcome the happy pair. For the time the Holy Temple seems to be the abode of the bridal party. What is to restrain, and put down these unseemly exhibitions? A decorous solemnity should characterize all services in the Church. The enrichment in our modified marriage service will hardly avail, for our Lord's presence at the Marriage at Cana is brought in merely to “adorn and beautify” the ceremonial. A vase of flowers would do the same. Did He not *Bless and Hallow* with His sacred presence the Marriage Feast? It strains one's loyalty not to speak of the *Hallowing* influence of Christ's presence at the Marriage Feast.

THE TRANSFIGURATION.

At last this sublime Manifestation is commemorated during our Christian year. Hitherto the “Manifestation of our Lord to the Gentiles” has been the central figure in the Epiphany Tide,

The question as to the proper time for commemorating the Transfiguration gave rise to much discussion. I am happy to record the fact that twice did the House of Bishops vote to place the commemoration in the Epiphany Tide, but finally yielded the point to the House of Deputies.

It is one of the grand characteristics of our branch of the Catholic Church that she cleaves steadfastly to what is good and true in the past; that she protests against innovation, whether it comes from Mediæval times, or from men in the present era, who would fain restore Mediævalism under guise of a pseudo-Catholicity. Her protests are for the old as against the new; she is not in harmony with the vague and general Protestantism of this century. Her affections are rooted in the Primitive Ages; and this day she stands forth—"yes, the whole Anglican Branch of the Church Catholic stands forth,"—with a Declaration upon Unity, which, if accepted, would unite all Christendom.

But conservatism has its metes and bounds, as well as its reserved latent power. In our reverence for the past, we must not lose sight of the present or near future. There is a conservatism that sustains life, and there is a conservatism that tends to decay and death. In a word, we must "prove all things, and hold fast to that which is good." The tendency of an extreme conservatism is to hold fast to whatever is held. Hence it is that we go back to our mother, and import some things which had been happily left behind—as I have instanced in the bringing in of our Lord's presence to "beautify and adorn" what He would fain have *hallowed*.

Our true wisdom in this age would seem to be properly summed up in a single maxim. Revere the wisdom of former ages, but stereotype not its errors and mistakes. These reflections are suggested by the particular subject in view, the "Transfiguration," and the proper time for its commemoration in the Christian Year. I bring before you the thought that I have given to this matter, and the conclusion, which to my mind seems inevitable.

The Transfiguration of our Lord was the most sublime "Manifestation," or "Epiphany," that our Lord made whilst on Earth. His Manifestation to the three Magi, whilst an infant

in the cradle, though full of deep significance and import to ourselves, cannot be compared to the Transfiguration before the three Apostles, with Moses and Elias, Apostles of the Old Dispensation. This latter had the same, and a deeper significance. The Apostles of the Old and New Dispensations together beheld the wondrous Glory of their common Lord. The Commemoration of that event, left out of the Epiphany Tide, is, to my mind, as if the part of Hamlet were left out of the Drama, which bears his name.

Now whether the Transfiguration was, as some think, a "Theophany," or Manifestation of the Divine, we know not. But, if it were, the only more sublime the "Epiphany." We cannot determine this point, for as yet we know but little of the Divine likeness. The idea, recently advanced, that the "Epiphany allows us to "see the King in His beauty," as He is on the Throne of God, "clothed with our Humanity," may, or may not be true; there is no verification of it given, or promised; or, with our imperfect knowledge, possible. I prefer to take my stand with the Apostles, who, in view of its ineffable splendor, "wist not what to say." Or, whether it was a fore-splendor of our Lord's glorified Humanity, we cannot determine, "for we know not yet what we shall be." But, that it was a sublime "Epiphany" we do know; and it took place before our Lord's passion and death.

The Epiphany Tide then marks its place in the order of commemoration; both, as it regards historic sequence, and dramatic unity. And the occasion, likewise, serves to determine its proper place in the order of commemoration. When our Lord came down from the Mount, He found the nine Disciples, who had not been with Him and beheld His glory, shorn of their miraculous powers, and disputing with the multitude, who made a mock of their impotency. It was then that, in answer to their inquiry, "Why could not we cast him out?", He gave the key-note of the Lenten Season.—"This kind cometh not forth but by prayer and fasting." Soon after He passed into the shadow of His passion and death. As if the Sun of Righteousness, just before going into eclipse, had shone forth in the effulgence of His glory.

Therefore it is, that, looking at the commemoration of the Transfiguration in the light of historic sequence and dramatic unity, its observance just before Lent, in the Epiphany Tide, preserves the natural order of events in the life of Christ upon Earth, and from year to year carries us through the solemn rehearsal. Whereas, on the contrary, its observance after our Lord's Ascension violates the unity of the Sacred drama, and is plainly an anachronism. Its practical observance in August, in view of the wandering habits of our people, and of the character of our climate, will be almost a non-entity.

I have a special object in calling your attention to this particular matter. True, it is settled for us just now, and as loyal Churchmen, we will observe the day established; but I would have you, indeed I see not how you can well avoid it, to give the Transfiguration its due place and importance through the Epiphany Tide. Its splendor throws all else into shadow. What glorious lessons we may learn from its teaching! The three disciples, who beheld the glory of their Lord upon the Mount, knew nothing of the palsyng doubts and bewilderments of the nine who were disputing with the multitude; when, had they been in tune, they might have seen the glory of the Master,—a lesson to us, dear brethren of the Clergy. Let us try to live higher, and thus be enabled to tell our people not only what we have heard, but to “speak that, which we do know, and to testify to that which we have seen.”

THE HYMNAL.

This much vexed question is still unsettled. There is an earnest desire on all sides to establish a Hymnal, which shall be satisfactory to all concerned, but as yet it is unaccomplished. So long as the selection of Hymns is regarded as a matter of taste, so long will there exist the present diversity of opinion and difficulty of selection. If we could once agree to certain principles, or criteria, by which every Hymn should be tested, we might hope to come to some general agreement. The first step in that direction would be to settle what a Hymn should be.

It was, I think, most accurately defined by the late Bishop Whittingham. He writes. "A Hymn is worship in a poetical form, for musical use, either in common by the Church, or in private; by select classes in the Church, or by individuals. * * * * * Common worship, of a general mixed assembly, in order to be truthful, and not mere lip-service, must consist of addresses to God, and of professions of faith, repentance, obedience, and the Christian graces of hope, love, joy, &c., made as of the *body* of worshippers, and not by each individual, for the particular act of the individual as such. Of this our Book of Common Prayer furnishes a wonderfully consistent, sustained and successful example. The Hymnal of the Church, should we ever get one, must be, so far as may be in that respect, its perfect counterpart."

The definition here given is admirable, and, if accepted, would sweep away a great deal of individual sentimentalism. If then the Hymn be worship, to whom should it be addressed? Beyond all controversy to the Deity, Whom alone we are taught to worship. The admission of this, and I see not how it can be gainsaid, would sweep away some Hymns from public worship, notwithstanding their beauty and excellence as specimens of sacred poetry.

What would be thought of a prayer which was not addressed to the Deity? Why should not the same test be applied to the Hymns that is uniformly applied to the Collects? Then, if addressed to the Deity, the Hymn should have *realness*; not of some one individual, but realness, as common to the congregation; so that, as in the Liturgy, we have the expression of a common sentiment, we may likewise have in our musical worship the same quality of commonness.

For example, the leader of a choir came to me in the vestry before service, and asked, "Bishop, would you like us to sing 'With joy shall I behold the day?'" I asked him, "would you and the choir behold that day with joy?" You can imagine the look he gave me. "Then," said I, "don't say to the Almighty what is not real and true." There are few sights more heart-sickening than that of a quartette, often composed of unbelievers, dealing with sentimental unrealities, whilst leading the devotions of a congregation. What would we think of such a state

of things if our prayers were similarly offered!— a Prima Donna leading us in prayer! There is something radically wrong in all this, but how to remedy it, is, to a great extent, an unsolved problem.

In a genuine Hymn, say the “Te Deum,” there is preeminently *adoration*! What christian heart does not adore the “Father of an Infinite Majesty?” There is also *supplication*! Who does not need to join in the petition, “Save, O Save Thy people?” There is also *Thanksgiving*! Who has not numberless mercies for which to praise and bless his Creator?

Again, if the Hymn be worship, there should be excluded from the Hymnal all that is hortatory, exegetical and homiletical. The pulpit is the place for all such discourse. Think of worshipping God with a definition of prayer! For example, the Hymn, “Prayer is the soul’s sincere desire, uttered or unexpressed.” The pulpit should enlarge upon that Hymn, and rectify it, for prayer is the expression of desire. If we worship with definitions, they should at least be accurate.

Then, as a specimen of the hortatory, take the Hymn, “Sinner, rouse thee from thy sleep.” The pulpit should ring out such exhortations, but they present a painful incongruity in the worship of God. What should we think of such exhortations in the midst of our prayers? Is the incongruity less when exhortation is mingled in our Hymns?

It would really seem that in our modern hymns we had unconsciously fallen into the infelicities and incongruities of modern extemporaneous prayers, and that the idea of worship in singing has been, to a large extent, lost. If then, we would rigidly apply certain tests to each Hymn, we should have to re-mand some to the pulpit as too didactic, some to the closet, as too individual and special for the congregation; some to the tombs from which they were harked, and some to the flames for their falseness of doctrine. Even then we should have left to us a treasury of devotional hymns, suitable and appropriate to be offered in worship to the Father of an Infinite Majesty.

The few notes, which reach us from the Upper Sanctuary, breathe the spirit of Supreme adoration! “And they sing the song of Moses the servant of God, and the song of the Lamb,”

saying, "Great and marvelous are Thy works, Lord God Almighty; just and true are Thy ways, Thou King of Saints." "And the four and twenty elders fall down before Him that sat on the throne, and worship Him that liveth for ever and ever, and cast their crowns before the throne, saying, 'Thou art worthy, O Lord, to receive glory and honor and power; for Thou hast created all things, and for Thy pleasure they are and were created.'" Such are the characteristics of the worship, some notes of which reach us here on Earth. Should we not even now strive to catch something of its spirit before we join the Heavenly Choir?

We do not need a multitude of hymns. Worship is of the heart; it is the head that seeks novelty and entertainment. And alas! our Temples have painfully become houses of entertainment to multitudes, whose ears have become dull of hearing; and who can only be enticed into the Sanctuary by the prospect of Services of Song, yes, sometimes, by the promise of snatches from operas, by Prima Donnas. What is the inevitable result? It is what we are all pained to see, hymns selected for mere sentiment, or for the display of some popular songstress; no appearance of worship on the part of the people; all to the glory of the choir, with but faint memory of the Most High God.

But, despite all this, the clergy can remedy matters somewhat by taking into their hands, as is their declared duty, the selection of Hymns and the direction of the music. In our Hymnal, notwithstanding some defects and infelicities, there is a treasury of Hymns from which to select at their discretion. And I make one suggestion, that, in the selection of our Hymns for Divine Service, we should give a marked prominence to those which are eucharistic and adoring. The Liturgy abounds in supplication. The Liturgy is almost exhaustive; surely the Hymnal should give, preeminently, large scope for thanksgiving and adoration. We are ordinarily more given to supplication than to thanksgiving, for the reason that our poor nature is more sensitive to its needs, than mindful of the manifold mercies and benefits it receives.

Let us all apply ourselves to the attainment of one great end, the worship of God by all the people in Hymns of Adoration,

Supplication and Thanksgiving. So that, as we have now the Book of Common Prayer, we may have at last "The Book of Common Praise."

Our branch of the Holy Catholic Church occupies a peculiar and important position in Christendom. Her mission is, not only to maintain in its purity the Catholic Faith, but the dignity and propriety of worship.

This she assuredly does in her grand old Liturgy. Therein is all reverence, humility, thanksgiving and adoration. She preserves the Golden Mean between the puerilities of a degenerate catholicism, and the vagaries of modern sectarianism. We have attained this in our Liturgy, let us not lose it in our service of song.

Let the Clergy, as is their bounden duty, take in hand the direction of the music, and see to it that nothing is introduced into the worship of the sanctuary, save that, which is contained in Holy Scripture or authorized by the Church. Our rule, let it be, as our vow has been, to "minister as Christ hath commanded, and this Church hath received the same."

In closing this address, it becomes my painful duty to report the death of two of our most beloved brethren; The Rev. Wm. D. Martin, late Rector of St. Michael and All Angels, and that of the Rev. T. Alexander Payne, late in charge of the Churches at Marion and Eutaw.

Dearly beloved brethren were they both, fervent in spirit, saintly in life and manners; consecrated to their holy calling. We mourn their loss to the Church on earth. We would fain share their rest in Paradise.

Faithfully yours,

RICHARD H. WILMER,

Bishop of Alabama.



I append an account of my official labors during the conciliar year just closed.

1892. May 3rd. I met the Annual Council of the Diocese at Christ Church, Mobile, and preached the opening sermon; celebrated also the Holy Communion.

The Council met in the afternoon of same day, and, after its organization, I assigned the Presidency thereof to my Coadjutor; participating in its deliberations as much as my deafness would allow.

May 15th. (4th Sunday after Easter.) After a sermon by the Rector, I celebrated Holy Communion at Trinity Church, Mobile.

May 22nd. (5th Sunday after Easter.) Preached at Christ Church, Mobile, and confirmed 8 persons.

May 29th. (Sunday after Ascension Day.) Preached at St. John's Church, Montgomery.

For several months succeeding I was absent from home; keeping up, however, a continual correspondence, and laboring in every way possible to promote the interests of the Diocese. As opportunity offered and health permitted I preached the Word. I do not deem it necessary to particularize the labors performed outside of the Diocese.

June 13th. Received official notice from the Bishop of New Jersey, that, at my request, he had ordained to the Diaconate Nehemiah Dunham Van Syckel. The newly ordained Deacon had just completed a course of Theological study at the "Genard Seminary."

July 11th. Authorized Mr. Daniel Coleman to act as one of the Lay Trustees of the University of the South at the meeting of the Board; vice W. W. Screws, who was unable to attend.

October 5. Was in attendance at the assembling of the General Convention in Emanuel Church, Baltimore, and preached the opening sermon.

October 12th. By appointment of the Presiding Bishop, I consecrated Rev'd. Geo. Herbert Kinsolving, D. D., Coadjutor Bishop of the Diocese of Texas. Twelve Bishops were present and joined in the act of Consecration. The Consecration took place in the Church of "The Epiphany," Philadelphia.

October 30th. I had the pleasure of baptizing a grandson in Washington City.

November 11th. Confirmed a person at St. Paul's, Spring Hill.

November 15th. I signed a deed for a lot, belonging to Christ Church, Tuscaloosa; as authorized by the Council of 1891.

November 20th. (Sunday before Advent.) Preached at Church of the Good Shepherd, Mobile.

November 22nd. Endorsed notes in favor of R. H. Pearson to secure a loan of \$23,000, by mortgage upon property of Church of "The Advent," Birmingham; as authorized by Council of 1892.

December 3rd. Received official notice of the organization of the "Diocese of Southern Virginia."

1893. January 2nd. Confirmed a sick person in private; presented by Rev. Dr. Tucker.

January 8th. (1st Sunday after Epiphany.) Preached and celebrated Holy Communion at Church of the Good Shepherd, Mobile.

January 15th. (2nd Sunday after Epiphany.) At St. John's Church, Montgomery, I admitted to Priesthood Rev. Wm. Edwin Evans, D. D.; Sermon by Bishop Jackson. I also celebrated Holy Communion.

January 21st. signed deed, conveying Church property in Anniston to the Trustees of the "Noble Institute for Girls;" by authorization of the Council of 1889.

January 29th. (Septuagesima.) Preached in St John's Church, Mobile.

February 2nd. (Feast of the Purification.) At St. John's Church, Mobile, I instituted anew, with imposition of hand, seven Deaconesses. They were presented for Institution by the Rev. Gardiner C. Tucker, Rector of the Church. The sermon was preached by the Rev. Joseph L. Tucker, D. D. I also celebrated Holy Communion.

Before the enactment of the present Canon "On Deaconesses" (Canon 10 of Title I,) I had set apart for the office and work of a Deaconess the above mentioned Sisters. I did so by virtue of my Episcopal Authority, which antedated recognition of it by said Canon. After the enactment of the Canon referred to, I thought it best, in order to remove any question that might arise, to institute them anew, and more formally, by the impos-

ition of hands. For this solemnity I have prepared "A Form of Service" for use in the Diocese, and I hope to see in all our large Parishes the office of a Deaconess exercised, if suitable persons can be found to exercise it.

February 5th. (Sexagesima.) Preached at St. John's Church, Mobile.

February 19th. (1st Sunday in Lent.) Preached at the Mobile Asylum for the poor of the County, and administered confirmation to an Indian, who had been previously baptized by the Rev. Dr. Tucker.

February 26th. (2nd Sunday in Lent.) Preached at Christ Church, Mobile.

March 2nd. Confirmed a sick person in private; candidate presented by the Rev. C. C. Leman.

March 5th. Participated in service at Trinity Church, Mobile, and, after service, confirmed a sick person in private; candidate presented by the Rector of Trinity Church.

March 12th. (4th Sunday in Lent.) Preached at the Church of the Good Shepherd, Mobile, and confirmed 7 persons.

March 26th. (Sunday before Easter.) Preached at Trinity Church, Mobile, and confirmed 9 persons. Since last Council presented for confirmation by Rector of said Church 11. •

• April 2nd. (Easter Sunday.) Preached and celebrated Holy Communion at St. Paul's Church, Spring Hill.

April 9th. (1st Sunday after Easter.) Preached at St. John's Church, Mobile; confirmed 49 persons, and celebrated Holy Communion.

April 16th. (2nd Sunday after Easter.) Preached at Christ Church, Mobile, and confirmed 13 persons.

April 23rd. (3rd Sunday after Easter.) Preached at Citronelle, Mobile Co. Measures are being taken for the erection of a Church Building at this Mission Station.

April 30th. (4th Sunday after Easter.) Preached at St. Paul's Church, Whistler; confirmed 8 persons, and celebrated Holy Communion.

May 8th. Confirmed a sick person in private; candidate presented by the Rev. Dr. Tucker, Rector of Christ Church, Mobile. Number of confirmed presented by Dr. Tucker since last Council, 24.

May 11th. (Ascension Day.) At St. John's Church, Montgomery, I ordered Priest Rev. Nehemiah Dunham Van Syckel; sermon by the Rev. Philip A. Fitts; candidate presented by the Ven'ble Dr. Stringfellow, who with the Rev. Mr. Fitts united in the imposition of hands.

May 14th. (Sunday after Ascension Day.) Preached morning and afternoon at St. John's Church, Montgomery; at the latter service, confirming 23 persons.

The following is a summary of my official acts since last Council, viz:

Baptisms, Infants,.....	1
Lay Readers Licensed,.....	28
Priests Ordered,.....	2
Deacon Ordered, at my request, by Bishop of New Jersey,..	1
No. of Persons Confirmed,.....	124
Deaconesses Instituted under Canon,.....	7
Clergy Transferred to other Dioceses,.....	4
Clergy Received from other Dioceses,.....	3

General Summary of official acts by the Bishop, and his Coadjutor.

Baptisms, Infants 20; Adults 8— Total.....	28
Deacons made,.....	3
Priests Ordered,.....	2
Deaconesses Instituted,.....	7
Number of Persons Confirmed,.....	431
Lay Readers Licensed,.....	28
Corner Stone laid,.....	1
Church Buildings set apart for Divine Service,.....	1

CONSENTS GIVEN.

I have given my canonical consent to the Consecration of Rev. Geo. Herbert Kinsolving to be Coadjutor Bishop of Texas. Rev. John McKim to the Missionary Episcopate of Yedo, Japan. Rev. Fred'k. R. Graves to Missionary Episcopate of Shanghai, China.

LETTERS DIMISSORY ISSUED.

Viz : Rev. Wm. T. Allen, to Diocese of Arkansas.
 " Chas. Trotman, " " " Missouri.
 " Thos. Burry, " " " Mississippi.
 " O. M. Yerger, " " " Virginia.

LETTERS DIMISSORY ACCEPTED.

Viz : Rev. Joseph L. Berne, from Disocese of Springfield.
 " Innes O. Adams, " " " Arkansas.
 " W. L. Mellichampe, " " " North Carolina.

CLERICAL CHANGES WITHIN THE DIOCESE.

The Rev. Innes O. Adams has taken charge of St. James' Church, Eufaula, and of Grace Church, Clayton, and Christ Church, Columbia.

Rev. Joseph L. Berne has charge of the Mission of the Church of The Good Shepherd, Mobile.

The Rev. Benj. Dennis has resigned the charge of the Church at Bessemer, and has present charge of the Churches at Avondale, Woodlawn and Elyton.

Rev. Wm. E. Evans, D. D., has taken the Rectorship of St. Michael and All Angels, Anniston.

Rev. Wm. H. Mitchell, (Deacon) is in charge of Missions at Madisen Station, Scottsboro and Bridgeport.

Rev. John G. Murray, (Deacon) is in charge of Missions on the Alabama River and in the vicinity of Selma.

Rev. N. D. Van Syckel has taken charge of the Churches at Union Springs, Troy and Mt. Meigs.

Rev. Walter C. Whitaker has become Rector of Christ Church, Tuscaloosa.

Rev. Thos. Burry has taken Letters Dimissory to the Diocese of Mississippi.

Rev. Wm. T. Allen to the Diocese of Arkansas.

Rev. Chas. Trotman has taken Letters Dimissory to the Diocese of Missouri.

Rev. W. L. Mellichampe is in charge of the Churches at Talladega, Jacksonville and Piedmont.

Rev. O. M. Yerger, (Deacon) has been transferred to the Diocese of Virginia.

OFFICIAL NOTICES RECEIVED.

Of deposition of Sam'l Earp Ph. D., by Bishop of Michigan.

" " " Edwin B. Russell, by Bishop of New Jersey.

" " " Geo. C. King, (Deacon), by Bishop of New York.

Of deposition of R. C. E. Lockhart, (Deacon), by Bishop Co-adjutor of Minnesota.

Of deposition of Timothy O. Connell, Bishop of Missouri.

" " " Wilbur F. Watkins, " " Pennsylvania.

" " " W. Leggett Kolb, " " "

" " " E. E. Shoemaker, " " Vermont.

" " " Pliny B. Morgan, " " California.

OTHER NOTIFICATIONS.

That the following named persons have ceased to be candidates for Holy Orders.

Harold C. Heverin, from the Bishop of Pennsylvania.

Frank E. Hamilton, " " " " Missouri.

Albion H. Ross, " " " " Nebraska.

John C. Lewis, " " " " Delaware.

Chas. McMullin, " " " " New Jersey.

Geo. S. Ketchum, " " " " " "

Edgar Snyder, " " " " New York.

Dan'l H. Shaushin, " " " " " "

Sam'l P. Meigs, " " " " " "

John D. James, " " " " " "

Geo. F. Wilson, " " " " " "

Martin M. Todd, " " " " " "

CHURCH PROPERTY.

I have very recently received a deed for a Church Lot at Point Clear. The property is a gift to the Diocese from Mr. Louis I. Broadwood of Baldwin County. I have had the deed recorded by Judge of Probate, and it is now in the custody of the Registrar.

CHURCH HOME PROPERTY.

I have now on hand 30 \$1,000 Registered Bonds,	\$30,000 00
Also 1 Promissory Note for	1,000 00
“ 1 Ala. Coupon Note for	1,000 00
“ 11 3 per cent. Tennessee Bonds, cost	825 00
	<u>\$32,825 00</u>
Prime cost of these Bonds,	<u>\$28,628 70</u>

A more detailed account of monies received for Church Homes, with due acknowledgments, will appear in the next number of our “Church Record.”

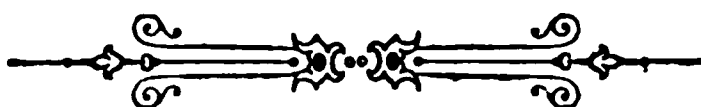
Since the above was reported to the Council, I have received from Mr. T. H. Aldrich a 6 per cent. \$1,000 Bond, (first Mortgage) of the “Cahaba Coal Mining Co.,” the Bond, conveyed to “the Protestant Episcopal Church in the Diocese of Alabama,” for the benefit of a Church in the future at Blocton; the Coupons, as they mature, to be used for “building Churches in the mining region of Alabama; at the discretion of the Diocesan Board of Missions.”

All of which is respectfully submitted.

By yours faithfully,

RICHARD H. WILMER,

Bishop of Alabama,



APPENDIX B.

REPORT OF THE OFFICIAL ACTS

—OF THE—

BISHOP COADJUTOR OF THE DIOCESE OF ALABAMA.

MY DEAR BRETHREN OF THE CLERGY AND LAITY OF THE
DIOCESE OF ALABAMA :

I have the pleasure of submitting to you
this report of my work during the past conciliar year.

May 3-7. Attended meeting of the Council in Christ Church,
Mobile.

May 8. (Third Sunday after Easter.) Attended morning
service in Trinity Church and preached at night in Christ
Church, Mobile.

May 11. At Mount Pleasant in Monroe Co., baptized one
adult and three infants; preached, celebrated Holy Communion
and confirmed *six*.

May 12. At Perdue Hill, Monroe Co., preached morning and
night; celebrated the Holy Communion, baptized three adults
and two infants and confirmed *five*.

(NOTE—All of the above baptisms are recorded on the parish
register of Christ Church, Mobile.)

May 15. (Fourth Sunday after Easter.) Preached morning
and evening in St. Mary's Church, Evergreen.

May 16. Preached in St. Thomas' Church, Greenville, and
confirmed *three*.

May 17. Celebrated Holy Communion in same Church and
preached. At night preached in Methodist Church at Letohat-
chee.

May 18. Preached in St. Andrew's, Hayneville.

May 19. Preached in St. Paul's, Lowndesboro, and confirmed
one from St. Andrew's, Hayneville.

May 20. In the Church of the Holy Comforter, Montgomery,
confirmed *one*.

May 22. (Fifth Sunday after Easter.) Preached morning and night in Trinity Church, Demopolis, and confirmed *one*.

May 23. Preached in St. John's, Forkland.

May 24. Preached again in the same Church, celebrated the Holy Communion and confirmed *four*.

May 26. (Ascension Day.) Preached in St. Paul's, Greensboro, and celebrated Holy Communion.

May 29. (Sunday after Ascension.) Preached in St. Andrew's, Gallion, and celebrated Holy Communion.

At night preached in St. Paul's, Greensboro.

June 1. Preached in the Church of the Holy Cross, Uniontown, and confirmed *one*. At night preached in Laneville.

June 4. Preached in New Decatur, celebrated Holy Communion and confirmed *eight*, of whom one was from St. Paul's, Decatur.

June 5. (Whitsunday.) In the morning preached in Trinity Church, Florence, baptized three infants and celebrated Holy Communion. In the afternoon preached again in same Church, and at night in Grace Church, Sheffield.

June 6. Celebrated Holy Communion in Grace Church, Sheffield, and baptized three infants.

June 7, 8, 9. Attended Commencement Exercises of the Noble Institute, our Diocesan School for girls, and on the evening of the 8th made an address on Female Education.

June 9. Preached in Grace Church, Anniston, and confirmed *two*.

June 12. (Trinity Sunday.) Preached in St. Mary's on the Highlands, Birmingham, and confirmed *seven*.

In the afternoon confirmed *two* in the Church of the Advent, and made an address. At night preached in the African Methodist Church in Birmingham.

July 6. Attended meeting of the Board of Trustees of Noble Institute.

July 7. Preached in the Methodist Church in Syllacauga.

July 8. Preached in same Church and confirmed *one*.

July 10. (Fourth Sunday after Trinity.) Preached in St. Mark's, Prattville, and confirmed *one*.

July 11. Visited Wetumpka; but owing to a misunderstanding there was no service.

July 13. Visited St. Mark's, Troy, made an address and celebrated the Holy Communion.

July 15. Attended meeting of the Board of Trustees of Noble Institute in Birmingham.

July 17. (Fifth Sunday after Trinity.) Preached in Grace Church, Sheffield, baptized one infant, celebrated Holy Communion and confirmed *two*.

At night preached in Trinity Church, Florence, and confirmed *one*.

July 18. Celebrated Holy Communion in Trinity Church, Florence.

July 20. Preached in Grace Church, Trinity Station, and confirmed *six*.

July 21. Celebrated Holy Communion in same Church, and at night preached at Madison Station, and confirmed *six*.

July 22. Celebrated Holy Communion and made an address at Madison. At night preached in St. Luke's Church, Scottsboro.

July 23. Celebrated Holy Communion in St. Luke's, Scottsboro.

July 24. (Sixth Sunday after Trinity.) In the morning preached in the Church of the Nativity, Huntsville. In the afternoon laid the corner stone of the Church of the Holy Innocents, Monte Sano, and made an address.

July 26. Attended meeting of the Board of Trustees of Noble Institute.

July 28—August 5. Attended meeting of the Board of Trustees of the University of the South at Sewanee.

August 5. Attended meeting of the Diocesan Board of Missions at Birmingham.

August 7. (Eighth Sunday after Trinity.) Preached morning and night in St. Paul's, Greensboro. Celebrated Holy Communion at morning service.

August 10. Preached in St. Andrew's, Gallion.

August 13. Preached in Methodist Church at Butler, Choctaw Co.

August 14. (Ninth Sunday after Trinity.) Preached in Calvary Church, Pushmataha, baptized one infant, celebrated Holy Communion and confirmed *two*.

I then spent six or seven weeks in Virginia. The month of October was for the most part occupied in attending the sessions of the General Convention.

I returned to my work in the Diocese on the 15th of November.

November 17-20. Attended meeting of the Selma Convocation in Demopolis.

November 20. (Sunday next before Advent.) Preached in Trinity Church, Demopolis. After morning service addressed the Vestry and others on parochial affairs.

In the afternoon addressed an assembly in the hall of the Y. M. C. A. At night preached and confirmed *three*.

November 24. (Thanksgiving Day.) Made an address in St. John's, Montgomery.

November 25. Attended meeting of the Executive Committee of the Diocesan Board of Missions.

November 27. (Advent Sunday.) Preached in St. John's, Montgomery.

November 29. Preached in the Church of the Holy Cross, Uniontown, and after service addressed the gentlemen of the parish on parochial matters.

November 30. In the afternoon addressed the guild of Earnest Workers of St. Paul's Church, Selma, and at night attended in same Church a service for St. Andrew's Brotherhood, the Bishop of Georgia preaching the sermon.

December 4. (Second Sunday in Advent.) Preached in Christ Church, Mobile, and at night in Trinity Church, addressed Christ Church, St. John's and Trinity Chapters of the Brotherhood of St. Andrew's.

December 8. Visited Anniston and conferred with the Vestry of St. Michael and All Angels. Also inspected the Diocesan School.

December 11. (Third Sunday in Advent.) Preached and celebrated Holy Communion in St. James', Eufaula.

December 14-16. Attended meeting of the Huntsville Convocation in Trinity Church, Florence, and participated in the examination of W. E. Evans, for the priesthood.

December 16. Addressed the pupils of the State Normal School at Florence. On the same day after morning prayer

and sermon by the Rev. H. Stringfellow, D. D., I ordered Deacon William Edwin Evans.

The candidate was presented by the Rev. J. M. Banister, D.D.

December 18. (Fourth Sunday in Advent.) Preached in Trinity Church, Florence, celebrated Holy Communion and confirmed *seven*. In the afternoon preached in Grace Church, Sheffield, and at night in St. John's, Tusculumbia, and confirmed *one*.

December 19. On account of indisposition and bad weather withdrew appointment at Leighton.

December 25. (Christmas Day.) Officiated, preached and celebrated Holy Communion in the Church of St. Michael and All Angels, Anniston.

1893. January 1. (Feast of the Circumcision.) Preached in the Church of the Holy Comforter, Montgomery, and celebrated the Holy Communion.

January 15. (Second Sunday after Epiphany.) Preached in St. John's, Montgomery, an ordination sermon on the occasion of the advancement of the Rev. W. E. Evans, D. D., to the Priesthood.

January 19. Preached, celebrated Holy Communion, baptized two infants and confirmed *seven* in the house of Mr. William Moore, near Tyler, Dallas Co.

January 22. (Third Sunday after Epiphany.) Made an address at afternoon service in St. John's, Montgomery.

January 29. (Septuagesima Sunday.) Preached in Christ Church, Tuscaloosa, celebrated Holy Communion and confirmed *five*.

Preached again at night in same Church.

February 3. After evening service confirmed *two* in St. John's, Montgomery.

February 5. (Sexagesima.) Preached and celebrated Holy Communion in St. John's, Montgomery.

February 11. Preached at night in the Presbyterian Church at Attalla.

February 12. (Quinquagesima.) Preached and celebrated the Holy Communion in the Church of the Holy Comforter, Gadsden. In the afternoon preached in same Church and confirmed *one*.

February 15. (Ash Wednesday.) Preached in the Church of the Holy Comforter, Montgomery.

February 19. (First Sunday in Lent.) Set apart St. John's Church, New Decatur, as a temporary Chapel for the worship of God; Preached, celebrated Holy Communion and confirmed *three*. In the afternoon preached in St. Paul's Church, Decatur, and confirmed *two*.

February 20. Preached in St. Timothy's, Athens, and confirmed *fourteen*.

February 23. At afternoon service preached in the Church of the Holy Comforter, Montgomery, and at night in the Chapel of St. John's.

February 26. (Second Sunday in Lent.) Preached in St. Mark's, Troy. Baptized one infant, celebrated Holy Communion and confirmed *six*. In the afternoon preached again in same Church.

March 5. (Third Sunday in Lent.) Preached morning and afternoon in Grace Church, Mount Meigs.

At morning service celebrated Holy Communion and confirmed *two*.

March 6. Preached in Methodist Church, Stanton.

March 7. Celebrated at the same place the Holy Communion. And at night preached in Trinity Chapel, Brierfield, and confirmed *seven*.

March 8. Preached at night in the Chapel at Montevallo, and confirmed *two*.

March 9. Preached and celebrated Holy Communion at Montevallo. At night preached in the Methodist Church at Calera, baptized two infants and Confirmed *three*.

March 12. (Fourth Sunday in Lent.) Preached in Emanuel Church, Opelika, celebrated Holy Communion and confirmed *two*. At night preached in the Church of the Holy Innocents, Auburn, and confirmed *four*.

March 13. Celebrated Holy Communion in the Church of the Holy Innocents, Auburn.

March 16. Preached in Christ Church, Piedmont.

March 17. Preached in St. Luke's, Jacksonville, and confirmed *seven*.

March 18. Attended meeting of the Board of Trustees of Noble Institute in Anniston.

March 19. (Fifth Sunday in Lent.) Preached in Grace Church, Anniston, and confirmed *six*. In the afternoon preached at the Oxford Mission and confirmed *two*.

At night preached in the Church of St. Michael and All Angels, Anniston.

March 20. Preached in St. John's, Elyton, and confirmed *seven*.

March 21. Preached in Calvary Church, Woodlawn, and confirmed *two*.

March 22. Preached in Christ Church, Avondale, and confirmed *three*.

March 25. Preached in Grace Church, Dallas Co.

March 26. (Sunday before Easter.) Preached in St. Paul's Church, Carlowville, celebrated Holy Communion and confirmed *ten*. Preached again at night in the same Church.

March 28. Preached in St. Michael's, Faunsdale, and confirmed *two*, (of whom one from the Church of the Holy Cross, Uniontown.)

March 29. Preached in St. Andrew's, Gallion. After the service addressed the Communicants on parochial matters. At night preached in St. Paul's, Greensboro, and confirmed *five*.

April 2. (Easter Sunday.) Preached in St. Paul's, Selma, celebrated Holy Communion and confirmed *twenty-seven*. At night addressed the children of the Sunday School on the occasion of their Easter Festival.

April 3. In St. Paul's, Selma, celebrated Holy Communion, preached ordination sermon and ordered Deacon Mr. John Gordan Murray. The Rev. Messrs. Stickney, John and Barnwell participated in these services, the latter presenting.

April 4. In the Church of the Holy Comforter, Montgomery, confirmed *three*.

April 5. Preached in St. Mark's Church, Boligee.

April 6. Preached in same Church, celebrated the Holy Communion and confirmed *two*.

Withdrew appointments for Livingston, April 7; Birmingham, April 9; Bessemer, April 10, and Eutaw, April 11, on account of illness.

April 15. Went to Anniston on matters connected with Noble Institute.

April 16. (Second Sunday after Easter.) Preached in St. Peter's Church, Talladega. Preached again at night in same Church and confirmed *eleven*.

April 17. Celebrated the Holy Communion in the same Church.

April 23. (Third Sunday after Easter.) Preached in Trinity Church, Union Springs, celebrated Holy Communion and confirmed *three*. Preached again at night in same Church.

April 27. Preached in St. Paul's, Greensboro, and confirmed *six*.

April 28. Preached in St. Wilfrid's, Marion, and celebrated the Holy Communion. At night preached again in same Church.

April 29. In St. Wilfrid's, Marion, held a service in commemoration of their late rector the Rev. T. Alexander Payne, who died in Warrenton, Va., April 21, 1893.

April 30. (Fourth Sunday after Easter.) Preached in a hall used temporarily by the Congregation of the Church of the Advent, Birmingham, and confirmed *thirty-two*. Preached at night in St. Mary's on the Highland, Birmingham, and confirmed *eighteen*.

May 1. In St. John's Church, Elyton, after a sermon by the Rev. T. J. Beard, ordered Deacon Mr. William Frederick Bellingier, who was presented by the Rev. Benj. Dennis, and celebrated Holy Communion. On same day confirmed in private a sick person belonging to the Church of the Advent, Birmingham.

May 5. Preached at Madison in a building abandoned by its former owners, the Cumberland Presbyterian and now occupied by our Congregation, and confirmed *four*.

May 6. In the same place baptized one adult and one infant, and administered the Holy Communion.

May 7. (Fifth Sunday after Easter.) Preached in the Church of the Nativity, Huntsville, and celebrated the Holy Communion. At night preached again in same Church and confirmed *nine*.

May 8. Preached in St. Luke's, Scottsboro, baptized one infant, and confirmed *four*.

May 9. Celebrated Holy Communion in St. Luke's, Scottsboro. On the same day celebrated Holy Communion at Bridgeport in a Presbyterian Church. In the afternoon baptized two adults and made an address on confirmation. At night preached and confirmed *six*.

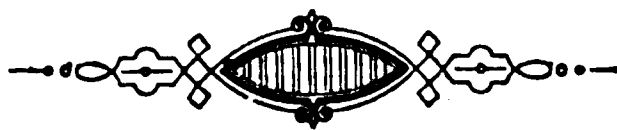
May 11. (Ascension Day.) I assisted the Bishop of the Diocese in the offices incident to the advancement of the Rev. N. D. Van Syckel to the Priesthood, and celebrated the Holy Communion.

May 14. (Sunday after Ascension.) Officiated and preached in the Church of the Holy Comforter, Montgomery, and confirmed *six*.

May 15. Celebrated Holy Communion in the Church of the Holy Comforter, Montgomery.

H. MELVILLE JACKSON,

Bishop Coadjutor of Alabama.



APPENDIX C.

REPORT OF THE TRUSTEES OF THE BISHOP'S FUND, DIOCESE OF ALABAMA.

The Trustees of the Bishop's Fund submit the following report for the year ending with the meeting of this Council.

The account of the Treasurer will show the amount of receipts and disbursements, and the present condition of the fund, with a list of the securities in which it is invested. These securities are deposited in the Commercial Bank of Selma.

The corpus of the fund has been increased by the sale of nine of the lots into which the Hamner Hall property is divided. Two Alabama coupon bonds, each for the sum of one thousand dollars, have been purchased by the Treasurer, at a cost of \$2,063.80, with the proceeds of the sale.

Acting under the instructions of the Convention of 1890 and 1891, authorizing a division of the Hamner Hall property, into lots, and the "sale of so much thereof by the Trustees," in such manner and to such persons, as they deemed best, until the Bishop's Fund be made whole, in its original investment, "and there shall have been returned to their trust, the full amount of the debt, with interest, in liquidation of which the property was taken," Journal 1891, page 85, the undersigned have had the property surveyed, and laid off, and divided into twenty lots, one of them being the Bishop Cobbs Orphans Home property, leaving the Hamner Hall lot, about four hundred and fifty feet deep, intact, with ample grounds around the buildings. A plot or map of the survey, with the proper certificates was prepared, and the same was recorded in the office of the Probate Judge of Montgomery County, as required by law. Acts 1886-87, page 93.

For the purpose of opening a street through the property, and connecting Mildred and Clayton Streets, thereby enhancing the value of the lots, making them more accessible, the Trustees purchased a piece of ground, adjoining the property, from Maj. H. C. Semple. The title to the lots, which have been sold, where the purchase money has not been paid in full, has been retained by the trustees, and deeds will not be made to the purchasers, until the purchase money has been fully paid. All of the notes given for the purchase money bear interest at eight per cent. except those of the Church of the Holy Comforter, which bear interest at six per cent.

As stated, these notes were given for the purchase of nine lots of the Hamner Hall property, and represent the balance of the purchase money still to be paid. The lots sold were as follows :—

No. 8, to Mr. Wragg for \$1,000.00 paid in cash.

No. 3, to Mr. T. M. Barnett for \$1,500.00, who has paid \$800.00 in cash, and given seven notes for the remainder.

No. 5, to Mr. W. R. Waller for \$1,250.00, who has paid \$750.00 in cash, and given his note for \$500.00 for the remainder.

No. 1, to Church of the Holy Comforter for \$1,200.00, \$172.00 of which has been paid, and eleven notes given for the balance.

Nos. 6 and 7, to Mrs. R. Campbell and W. C. Campbell for \$2,500.00, who have paid \$200.00, and given twenty-two notes for the balance.

Nos. 11, 12 and 13, to Jasper Dillard for \$2,400.00, who has paid \$200.00, and given eleven notes for the balance.

The above sales amounted to the following sum :—

Mr. Wragg, lot No. 8.....	\$1,000 00
T. M. Barnett, lot No. 3.....	1,500 00
W. R. Waller, lot No. 5.....	1,250 00
Church of the Holy Comforter, lot No. 1....	1,200 00
Mrs. R. Campbell, lots Nos. 6 and 7.....	2,500 00
Jasper Dillard, lots Nos. 11, 12 and 13.....	2,400 00
Total.....	\$9,850 00

The cash received at the time of sale from the above named parties were as follows :—

Mr. Wragg.....	\$1,000 00
T. M. Barnett.....	800 00
W. R. Waller.....	250 00
Mrs. Campbell.....	200 00
Jasper Dillard.....	200 00
Total	\$2,450 00

The above amount of the cash sales was accounted for to the Treasurer by Messrs. Davidson & Joseph, of Montgomery, who negotiated and made the sales for the Trustees, less the amount of their commissions above expenses.

Since the above sales were made in October, Mr. W. R. Waller has paid his note for \$500.00 due on the 1st of April, with the \$20.00 interest thereon, and the Church of the Holy Comforter, has paid its note falling due July 1st, 1893, for \$100.00, with \$72.00 interest included in rite, both of which items are shown in account of the Treasurer, and amount, in the aggregate, to \$692.00 ; \$92.00 of which were on account of interest as stated.

From an examination of the Journals of the Councils and the reports of the Treasurer of the Bishop's Fund it appears that the original debt of St. John's Parish, Montgomery, for the payment of which this property was taken amounted to \$4,963.13, on December 28th, 1863. This debt was contracted several years previous to that date, and the money borrowed had been expended in improvements and buildings on the Hamner Hall property.

On the 11th April, 1871, this debt had increased to \$7,749.50 ; on that day the debt was compromised for \$5,000.00, with interest payable annually, and a mortgage was taken on the property to secure its payment. The interest on this original debt, up to May 1st, 1893, will make it amount to \$20,476.00, which sum represents the cost of the investment less the interest paid thereon,

In 1879, St. John's Parish, not having paid any part of the principal and a large part of the interest being in arrears, offered to convey the property to the Trustees for the nominal sum of \$7,000.00, in full discharge of the debt, and the conveyance was made and accepted by the Trustees, under the authorities of the Council of 1879. The property at that time could not have been sold for the amount of the debt then due. The interest on this sum, to May, 1893, will make the debt amount to about \$14,840.00, less the net income from the time when the property was purchased.

It will thus be seen that a large sum will have to be raised from the sale of lots to make the "fund whole in its original investment," as contemplated by the Council, even should the debt be computed from the settlement made in 1879, when the property was conveyed to the Trustees.

But we submit that the "original investment," "in liquidation of which the property was taken," will not be made whole until the original debt of 1863, with the interest thereon, shall have been paid, giving credit for all net income from the property and payments of interests.

N. H. R. DAWSON, }
H. C. TOMPKINS, } TRUSTEES.
J. H. FITTS, }

N. H. R. DAWSON, *Treasurer*,

In Account with THE TRUSTEES OF THE BISHOP'S FUND, DIOCESE OF ALA.

1892. RECEIPTS.

July 2.	To semi-annual interest Ala. bonds, \$1,950.00.....	\$ 390 00
" 2.	" " " City of Selma bonds, \$4,000.00...	80 00

1893.

Jan. 1.	To semi-annual interest Ala. bonds, \$1,950.00.....	390 00
" 1.	" " " City of Selma bonds, \$4,000.00..	80 00
Feb. 14.	" rent Hamner Hall, 1st Mch. 1892, to 1st Dec. 1892....	482 50
" 14.	" cash sales of Hamner Hall lots.....	2,464 00
Mch. 7.	" proceeds note, W. R. Waller, Hamner Hall lot.....	520 00
" 12.	" " " Ch. Holy Comforter, Hamner Hall lot.	172 00
May 10.	" rent Hamner Hall, Dec. 1, 1892, to Mch. 1, 1893.....	137 50

Total,.....	\$4,666 00
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1892. DISBURSEMENTS.

July 12.	By cash paid George A. Wilkins, Treasurer.....	\$ 400 00
Oct. 13.	" " " " " " " ".....	25 00
Nov. 1.	" " expenses to Montgomery, N. H. R. Dawson.....	5 75
" 1.	" " " " " J. H. Fitts.....	9 50
" 29.	" " paid H. C. Semple, lot purchased, Hamner Hall.	500 62
Dec. 29.	" " " George A. Wilkins, Treasurer.....	400 00

Amount carried forward.....	\$1,840 87
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Amount brought forward.....		\$1,340 87
1893.		
Feb. 14.	By cash paid Davidson & Joseph.....	118 25
" 14.	" " " " " " " ".....	432 50
May 1.	" " " for \$2,000.00 Ala. bonds, class " A ".....	2,063 30
" 10.	" " " Davidson & Joseph.....	7 90
" 10.	" " " George A. Wilkins, Treasurer.....	229 35
" 10.	" " " cash to balance in Commercial Bank.....	473 83
Total.....		<u>\$4,666 00</u>

The securities of the Bishop's Fund consist of nineteen class A. registered Alabama State Bonds, each for one thousand dollars, and two class A. coupon bonds for one thousand dollars each, and one for five hundred dollars, amounting in the aggregate to \$21,500.00; eight City of Selma bonds, each for five hundred dollars, amounting in the aggregate to four thousands dollars (\$4,000.00.)

Also the following notes, which were given for the purchase of lots of the Hamner Hall property which have been sold. These notes represent the amount still due on the purchase of said lots and all bear interest from date.

T. M. Barnett, lot number 3, seven notes due as follows :

October 1st, 1896.....	\$100 00
" " 1897.....	100 00
" " 1898.....	100 00
" " 1899.....	100 00
" " 1900.....	100 00
" " 1901.....	100 00
" " 1902.....	100 00
Total.....	<u>\$700 00</u>

W. R. Waller, lot number 5, one note due October 1st, 1893.....\$500 00

Church of the Holy Comforter, lot number 1, eleven notes due as follows :	
July 1st, 1894.....	\$ 166 00
" " 1895.....	160 00
" " 1896.....	154 00
" " 1897.....	148 00
" " 1898.....	142 00
" " 1899.....	136 00
" " 1900.....	130 00
" " 1901.....	124 00
" " 1902.....	118 00
" " 1903.....	112 00
" " 1904.....	106 00
Total.....	<u>\$1,496 00</u>

W. C. and Mrs. R. Campbell, lots numbers 6 and 7, eleven notes due as follows :

October 1st, 1893.....	\$ 200 00
“ “ 1894.....	200 00
“ “ 1895.....	200 00
“ “ 1896.....	200 00
“ “ 1897.....	200 00
“ “ 1898.....	200 00
“ “ 1899.....	200 00
“ “ 1900.....	200 00
“ “ 1901.....	200 00
“ “ 1902.....	200 00
“ “ 1903.....	300 00
Total.....	\$2,800 00

Jasper Dillard, lots numbers 11, 12 and 13, eleven notes due as follows :

December 1st, 1893.....	\$ 200 00
“ “ 1894.....	200 00
“ “ 1895.....	200 00
“ “ 1896.....	200 00
“ “ 1897.....	200 00
“ “ 1898.....	200 00
“ “ 1899.....	200 00
“ “ 1900.....	200 00
“ “ 1901.....	200 00
“ “ 1902.....	200 00
“ “ 1903.....	200 00
Total.....	\$2,200 00

The notes of the Church of the Holy Comforter include the interest, which is added to the principal, at 6%. The notes aggregate on their face \$7,196.00, including therein \$396.00 the interest on the notes of the Church of the Holy Comforter, leaving the principal due on the notes \$6,800.00.

Selma, Ala., May 15th, 1893.

N. H. R. DAWSON, Treasurer.

I hereby certify that N. H. R. Dawson, Treasurer of the Bishop's Fund, has on special deposit, in the vaults of the Commercial Bank of Selma, the following securities.

19 Registered Ala. State Bonds for \$1,000.00....	\$19,000 00
2 Ala. State Coupon Bonds each for \$1,000.00.....	2,000 00
1 Ala. State Coupon Bond for.....	500 00
8 City of Selma Bonds each for \$500.00.....	4,000 00
Total.....	\$25,500 00

COMMERCIAL BANK OF SELMA. By GEORGE A. WILKINS, Bookkeeper.

APPENDIX D.

GEORGE A. WILKINS, *Treasurer*,*In Account with THE DIOCESE OF ALABAMA.*

RECEIPTS.

May 8rd, 1892. Cash balance on hand.....	\$ 73 89
Collected from Parish in arrears assessment of 1891 and 92.....	103 35
Received from interest on the Bishop's Fund.....	1,054 35
Collected from Parishes and Mission Stations Assessments 1892-93..	5,255 95
Total Receipts.....	<u>\$6,487 54</u>

DISBURSEMENTS.

Rt. Rev. R. H. Wilmer, on account of salary 1892 and 93.....	\$2,100 00
Rt. Rev. H. M. Jackson, salary in full for 1892 and 93.....	3,000 00
Assessment to the General Convention.....	105 00
Journal for 1891 and 92....	247 40
Note for borrowed money.....	525 00
One-half life insurance premium on Bishop's life.....	122 50
Rev. R. H. Cobbs, salary as Secretary of Council.....	150 00
Mr. George A. Wilkins, salary as Treasurer of the Diocese.....	50 00
Interest on borrowed money (note \$525.00).....	10 85
Expenses of Council 1892 and 93.....	15 00
Incidentals, stamps, printing, stationery, etc.....	33 55
May 16th, 1893. Cash balance on hand.....	128 24
Total.....	<u>\$6,487 54</u>

GEORGE A. WILKINS,

Treasurer.

APPENDIX E.

CHARLES E. WALLER, *Treasurer*,*In Account with THE DIOCESAN MISSIONARY FUND.*

1892-93.

DR.

April 30th, 1892. To cash on hand as per Report to last Council...	\$1,095 55
May 17th, 1893. To received since last Report, as follows:	
From Grace Church, Anniston.....	\$134 73
" St. Michael and All Angels, Anniston.....	41 71
" The Church of the Holy Innocents, Auburn.....	11 32
" Christ Church, Avondale.....	19 00—\$ 206 76
Amount carried forward.....	<u>\$1,802 31</u>

Amount brought forward.....		\$1,802 31
From	The Church of the Advent, Birmingham.....	98 44
"	St. Mary's Church, Birmingham.....	57 60
"	St. Peter's Church, Bon Secour.....	11 00
"	Mission Station, Brierfield.....	27 18
"	St. Mary's Church, Camden.....	5 00
"	St. Paul's Church, Carlowville.....	132 60
"	Mission Station, Citronelle.....	7 00
"	Mission Station, Clanton.....	2 00
"	St. Paul's Church, Decatur.....	8 00
"	Trinity Church, Demopolis.....	101 00
"	St. John's Church, Elyton.....	40 11
"	St. Mary's Church, Evergreen.....	15 88
"	St. Michael's Church, Faunsdale.....	18 05
"	Trinity Church, Florence.....	39 31
"	St. John's Church, Forkland.....	5 85
"	St. Andrew's Church, Gallion.....	85 00
"	St. Paul's Church, Greensboro.....	262 86
"	St. Thomas' Church, Greenville.....	28 00
"	St. Andrew's Church, Hayneville.....	1 50
"	The Church of the Nativity, Huntsville.....	340 40
"	St. Luke's Church, Jacksonville.....	14 94
"	St. Paul's Church, Lowndesboro.....	8 00
"	St. Wilfrid's Church, Marion.....	19 78
"	Trinity Church, Mobile.....	218 65
"	St. John's Church, Mobile.....	68 35
"	Sunday School, St. John's Church, Mobile.....	25 00
"	Christ Church, Mobile.....	576 90
"	Miss J. Leavitt, Mobile.....	1 50
"	Mission Station, Montevallo.....	12 65
"	St. John's Church, Montgomery.....	760 00
"	The Church of the Holy Comforter, Montgomery.....	159 95
"	Mrs. F. H. Warren, Pres. Woman Auxiliary, ".....	58 70
"	Grace Church, Mt. Meigs.....	21 50
"	Mission Station, Mt. Pleasant.....	17 20
"	St. John's Church, New Decatur.....	10 00
"	Emanuel Church, Opelika.....	18 88
"	Mission Station, Orrville.....	5 00
"	Mission Station, Perdue Hill.....	4 80
"	Christ Church, Piedmont.....	2 25
"	St. Mark's Church, Prattville.....	20 80
"	Calvary Church, Pushmataha.....	8 50
"	St. Luke's Church, Scottsboro.....	8 11
"	St. Paul's Church, Selma.....	756 90—\$4,018 14
Amount carried forward		\$5,815 45

Amount brought forward.....	\$5,315 45
From Grace Church, Sheffield.....	5 00
" St. Paul's Church, Spring Hill.....	10 00
" Mission Station, Stanton.....	5 00
" Mission Station, Sylacauga.....	18 50
" St. Peter's Church, Talladega.....	25 86
" Grace Church, Tilden.....	16 20
" Grace Church, Trinity.....	2 00
" St. Mark's Church, Troy.....	16 70
" St. John's Church, Tusculumbia.....	36 86
" Trinity Church, Union Springs.....	21 25
" The Church of the Holy Cross, Uniontown.....	1 65
" St. Paul's Church, Whistler.....	20 00
" Grace Church Mission, Woodlawn.....	9 50—\$ 188 02
Total.....	<u>\$5,503 47</u>

1892-93.

CR.

By paid to Missionaries, as follows :

Rev. G. R. Upton.....	\$100 00
" F. B. Lee.....	200 00
" J. M. Benedict.....	300 00
" O. M. Yerger.....	400 00
" J. F. Smith.....	700 00
" Thomas Burry.....	183 33
" W. E. Evans, D. D.....	366 66
" E. W. Spalding, D. D.....	241 66
" W. H. Mitchell.....	241 66
" Benj. Dennis.....	368 75
" T. Alex. Payne.....	262 50
" W. T. Allen.....	125 00
" W. Lawton Mellichampe.....	50 00
" N. D. Van Syckel.....	175 71—\$3,715 27

" P. A. Fitts, amt. expended for Missions in & around Anniston, 74 73

By Expenses Account.

Expense of members of the Board, attending } the Meetings of the Board,	\$31 25
Impression Book, Blank Reports and Subscription Blanks.	7 05
Express on Collection Books, Postage and Exchange.....	12 01—\$ 50 31

By Cash on hand, as follows :

Special appropriation for Ala. River Missions.....	\$ 300 00
General Fund.....	1,363 16—\$1,663 16
Total.....	<u>\$5,503 47</u>

CHARLES E. WALLER,

Montgomery, Ala., May 17th, 1893.

Treasurer.

APPENDIX F.

REPORT OF THE TRUSTEES OF THE UNIVERSITY OF THE SOUTH.

To the Council of the Diocese of Alabama:

Messrs. Noble and Screws the Lay Trustees of the University of the South having been prevented by business engagements from attending the last meeting, the undersigned has been requested to make the Annual Report concerning the University.

I was in attendance on the meeting in August last for ten days. The Vice-Chancellor made a most gratifying report, showing 299 students in attendance for 1891 and 92.

The discipline and tone of the students is very satisfactory. The abolition of the Military system has apparently attracted an older class of students, since the average of age has risen considerably in the last few years.

Three new Schools have been added; those of Medicine, Finance and Economy in March, 1892, that of Law in March last.

This records a splendid advance in usefulness. Each has opened with satisfactory results, giving assurance of success.

To the already fine group of permanent buildings has been added the "Walsh Memorial Hall," a gift from Col. V. D. Walsh, of La., in memory of his daughter. This building is built of Sewanee sand-stone, is well equipped with modern improvements, and supplies at last ample quarters for all of the Academic Schools of the University. Each Professor has a private study opening into his lecture room. The Medical School is located in Thompson Hall, which has been specially fitted up for its sole use.

A commission has been created to secure permanent Water Works, utilizing the pure free stone springs on the University domain.

An Endowment Committee has been raised, which controls and watches all Endowment Funds during the recess of the Board. The Board also elected an Endowment Treasurer, who is a non-resident of Sewanee, and is charged with the custody of all Endowment Funds and Securities. He is under bond to such extent as the Endowment Committee and Board may order from time to time.

The Trustin Legacy will amount to about \$28,000.00, for the use of the Theological Department. This department has also received \$20,000.00 for the use of Saint Luke's Hall. Two scholarships of \$5,000.00 each have also been endowed in this department since my last report.

Sewanee still appeals for Endowments of its Academic Schools. Never since its foundation has there been better work done, and never before after twenty-one years of personal watching have I seen better results in heart, brain and muscle.

All of which is respectfully submitted,

J. A. VAN HOOSE, Clerical Trustee of the University of the South.
Montgomery, Ala., May 18th, 1893.

Rev. F. B. Lee, \$100.00; Mrs. Porter, \$50.00; Mrs. Robertson, \$50.00; Miss Mary Robertson, \$50.00 ; Mrs. J. H. Stringfellow, \$100.00 ; the children of J. H. Stringfellow, \$100.00 ; Mrs. Mower, \$100.00 ; Miss Ticknor, \$50.00 ; Mrs. Martin and daughters, \$150.00.

Rev. R. H. Cobbs, D. D., was nominated and elected Secretary. Mr. R. M. Nelson, was nominated and elected Treasurer. Rev. R. W. Barnwell and Mr. C. E. Waller were nominated and elected members of the Executive Committee. On motion, it was

Resolved, That the Treasurer be requested to publish in the Church Record, a statement of the purpose, the receipts and expenditures of the Society.

A communication from Rev. Dr. Sanson, was presented and read, and after some discussion was referred to the Executive Committee. On motion, the Society adjourned.

G. C. TUCKER,
Secretary pro-tem.
R. H. COBBS, Secretary.

H. M. JACKSON,
President.

R. M. NELSON, *Treasurer*,

*In Account with THE SOCIETY FOR THE RELIEF OF DISABLED CLERGYMEN
AND OF THE WIDOWS AND ORPHANS OF DECEASED CLERGYMEN.*

RECEIPTS.

May 3rd, 1892. Cash balance on hand last Council.....	\$ 825 42
January and July interest on \$18,500.00 Ala. State Bonds.....	740 00

ANNUAL DUES FROM.

Charles E. Waller.....	\$ 5 00
Alonzo Hill.....	5 00
J. D. Alison.....	5 00
John W. Noble.....	5 00
E. S. Armistead.....	5 00
Judge Harry T. Toulmin.....	5 00
R. H. Stickney.....	5 00
Robert Middleton.....	5 00
Mrs. M. M. Stringfellow.....	5 00
Mrs. J. M. Banister.....	5 00
J. C. Webb.....	5 00
Gen'l. W. W. Allen.....	5 00
H. L. Underwood.....	5 00
C. A. Smith.....	5 00
Mrs. Susan T. McMillan.....	5 00—\$ 75 00
Amount carried forward.....	\$1,640 42

Amount brought forward.....\$1,640 42

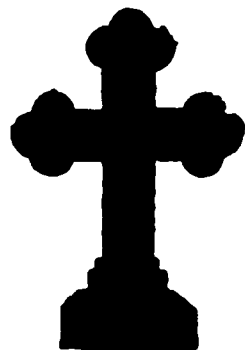
COLLECTED FROM PARISHES.

Greenville—St. Thomas' Parish.....	\$ 5 00
Greensboro—St. Paul's Parish.....	10 00
Gallion—St. Andrew's Parish.....	5 00
Anniston—St. Michael and All Angels Parish.....	19 13
Demopolis—Trinity Parish.....	18 85
Uniontown—The Church of the Holy Cross.....	8 00
Fannedale—St. Michael's Parish.....	8 45
Selma—St. Paul's Parish.....	24 00
Tusculum—St. John's Parish.....	1 60
Huntsville—The Church of the Nativity.....	28 00
Decatur—St. Paul's Parish.....	2 06
New Decatur—St. John's Parish.....	7 90
Montgomery—St. John's Parish.....	77 75
Anniston—Grace Church Parish.....	10 75
Tuscaloosa—Christ Church Parish.....	12 00
Mobile—Trinity Church Parish.....	9 31
Greenville—St. Thomas' Parish.....	2 50
Burgreen—St. Mary's Parish.....	2 50
Montgomery—Church of the Holy Comforter.....	9 10
Odenville—St. Paul's Parish.....	10 18
Mobile—Christ Church Parish.....	28 80
Collection at Council in Mobile, May 1892.....	34 15—\$ 829 48
Total Receipts.....	<u>\$1,969 90</u>

DISBURSEMENTS.

Mrs. Mary C. Mower.....	\$ 100 00
Mrs. Mary J. Martin.....	100 00
Rev. F. B. Lee.....	100 00
Mrs. James H. Stringfellow.....	100 00
Mrs. James H. Stringfellow (for her children).....	100 00
Miss Mary G. Martin.....	50 00
Miss Ticknor.....	50 00
Miss Mary E. Robertson.....	50 00
Mrs. B. L. N. Robertson.....	50 00
Mrs. Ellen S. Porter.....	50 00
Total paid to beneficiaries....	<u>\$ 750 00</u>
To purchase 1 class A. Ala. State Bond.....	515 68
May 16th, 1893. Cash balance on hand.....	704 27
Total.....	<u>\$1,969 90</u>

R. M. NELSON,
Treasurer.



In Memory of
REV. W. D. MARTIN.

Born November 1st, 1839.

Ordered Deacon in St. John's Chapel, Varick Street,

New York, June 4th, 1882,

by the Rt. Rev. Monatio Potter, D. D.

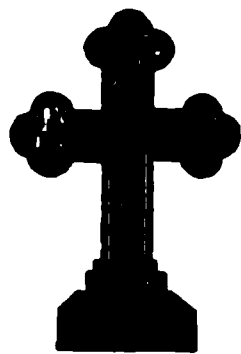
Ordained Priest in St. Luke's Cathedral, Portland, Maine,

February 16th, 1883,

by the Rt. Rev. M. A. Neely, D. D.

Died in Anniston, Alabama, October 3rd, 1892.

"Blessed is that servant, whom his Lord,
When He cometh, shall find so doing."



In Memory of
REV. T. ALEXANDER PAYNE.

Born November 5th, 1863,

Confirmed by the Rt. Rev. H. M. Whittle, D. D.,

May 7th, 1880.

Ordered Deacon, October 8th, 1891,

by the Rt. Rev. A. M. Randolph, D. D.

Died April 20th, 1893.

“Not my will but Thine be done.”

APPENDIX H.

REPORT OF THE COMMITTEE ON PAROCHIAL REPORTS.

The Committee desire to congratulate the Council this year, because of the great improvement in the Parochial Reports. They are the best your Committee have ever examined, and we believe are the best ever returned in any Diocese of the American Church. We believe, further, that if the men of order and method in our neighboring Dioceses, the organizers, those who can comprehend the value of details, we believe if they could examine these reports and know the history of them, there would be a general movement begun looking towards the improvement of their statistical systems. We do not mean to say that our reports are yet perfect, but that there seems to be at last a general comprehension of the object striven for, and a general desire to help towards its attainment. In 1887 there were only four to six good reports. In 1888 there were fifteen or sixteen which were fairly good. In 1889 twenty-two or three; in 1890 twenty-six or eight; in 1891 about thirty, possibly thirty-five. In 1892 there was a retrograde movement. This year we have over forty, perhaps forty-five fairly good reports. Somewhat to our surprise we find that the younger Clergy and those who have recently begun work in this Diocese are making reports which are among the best. In this class also are several reports made by women, who, in certain cases, are Secretaries of Vestries or helpers of Rectors. We do not mean that the reports which we call "good" or "fairly good" or "among the best," are necessarily the most full and complete, or that they contain a large number of items; but that they are correct so far as they go and do not compel a revision on the part of the Committee. A good report is pervaded by an atmosphere, so to speak, of intelligence. There is a manifest comprehension of what the questions mean and how they should be answered, and of the relations between last year and this year. A good report, also, contains a *balanced* financial statement, and its additions and subtractions are correct. With such reports the labor of the committee becomes simply that of tabulation, and they have no delays in doing it. If all the reports were of this character, and if they were handed in promptly on the first day of the session, the committee would have no difficulty in handing their tables to the committee on the "State of the Church" on the evening of the second day. A parochial report is simply the best attainable statement of the affairs and condition of a parish, made by its own officers according to a schedule ordered by the Council; and it is a good report, for the purposes of this committee, when it comprehends the meaning of the schedule, when it does not state impossibilities for facts, when it brings forward the right figures from last year, when its footings are all correct, and when it makes its own balances. Your committee are greatly encouraged in their work by the fact that the suggestions which they have

made from time to time have evidently been of use to the Clergy, since they have never called attention to prevalent errors that the next year's returns did not show a marked improvement in the same.

The whole number of parishes and missions on our list is 72, against 68 last year, a gain of four ; but we have dropped three places from last year's list ; there has therefore been a gain of seven new mission stations.

The places dropped are Coalburg, Gainesville and Pushmataha. It appears that the mission at Coalburg has not a separate existence, but is included as a part of the Church of the Advent, Birmingham, and is really an extension of that parish. Gainesville has been dropped because the Journals for 14 years show that during that time it has made no parochial report. Beginning with 1879 this place has been regularly assessed by the Finance Committee, and has only once made payment ; that was in 1887, when it paid the assessments for three years. Since that time it has not been heard from. The parish name appears to be St. Alban's, but it is printed once or twice as St. Thomas. We drop it from our statistical tables because it is not worth while to carry indefinitely a parish or mission which never reports. *

The only reason we can find for the insertion of Pushmataha in our list is that in 1890 two infants were Baptized and one sermon preached there : we have therefore dropped it.

We have 60 reports this year, the largest number ever received in this Diocese during its whole history. Of the 12 places which do not report, 7 reported last year ; these are Eutaw, Fort Payne, Livingston, Marion, Opelika, Oxford and Trinity Station. The reasons for their failure to report are manifest as soon as their names are known. The young Rector of St. Stephen's, Eutaw, died this year, beloved and lamented. The parish and mission stations he served, had not time to recover from the blow and pick up the broken threads of administration again, before the meeting of the Council. The other places named above are but recently made vacant by removals ; we do not fault them for the lack of a report. For these we have brought forward the figures of last year ; except, of course, for the financial items.

Three places have not reported for two years ; these are Florence, Sheffield and Spring Hill. The first named is in a transition state, changing its location, and it may be some time before it settles into good working order again. For these we have brought forward the number of families, etc., of two years ago.

* Since writing the above, we have found hidden away in the confused disorder of the parochial reports of 1879, the following report from Gainesville.

" Having commenced service in the parish of St. Alban's, Gainesville, I beg leave to report that I have held services once a month, which have been well attended. There are in this parish 13 communicants, and about 18 children belonging by Baptism to the Church. I have officiated at one marriage. It affords me much satisfaction to state that since the last Convention, a Church building, Gothic in design, has been erected. It is nicely pewed, and supplied with stained-glass windows, part of them as memorials. The Church is not yet completed for lack of funds. " A. KINNEY HALL. "

In the Journal of 1878, page 36, is an earlier reference to Gainesville.

Two places have not reported for three years ; these are Columbia and Martin's Station, and these show a blank through all the tables, as we did not feel authorized to bring forward figures from so far back. Probably it is difficult to find laymen in these places to make reports, and possibly they have no parish Registers from which reports could be made. If any layman in these, or any places in the Diocese, will correspond with the Chairman of this Committee, instructions will be given and facilities furnished for the beginning a proper registration of the families, parishioners and communicants in each place. This will be upon the "Card System," similar to the "Card Catalogue" adopted for many public libraries. It is simple, easy to comprehend, and it will furnish the data from which a parish Register can be made at some future time.

FAMILIES— The number reported this year, including the figures brought forward from former reports as noted above, is 2,600, against 2,760 last year. Here is one of the discrepancies that cause your committee considerable trouble. The actual number of families reported last year was 2,737. The Clergy in their reports of this year *say* that they reported last year 2,760. There are two causes for this discrepancy ; one is carelessness in copying the figures from the wrong column in the Journal, since, when the time comes to prepare a new report, the number for "last year" is in the fourth and not the first column of the tables. The number of families on April 30, 1898, is in the fourth column, and is headed "*Present Number ;*" but when April 1899 comes, that column will then be "last year." We have corrected some of these errors, but not all. The second cause of the discrepancy is a more serious one, and frequently causes the committee great delay and inconvenience. The first question in each schedule, families, parishioners and communicants, is "*Number reported last year ?*" Sometimes, in making out their reports, the Clergy leave this question blank, because the number reported last year was erroneous. When the committee find such blanks they can, of course, fill in the right numbers from the Journal of last year. This causes a delay, but it is the quickest way out of the trouble, since an interview would probably lead to an interminable argument about perpetuating or endorsing or repeating an error. But sometimes the maker of a report feels himself constrained to correct last year's figures, and so puts down a wrong number. The new number may be a nearer approach to what were really the facts of the case last year, but it is a wrong number because it is not the "number reported last year." In the committee the wrong number is called out by one man and written down by another, and no one suspects the trouble that is to flow from that one item. By and by the reports are all transferred to the tables, the blanks are filled in from last year's Journal and then the best accountants we can find foot up the columns to report to the Council. Of course the footings do not agree. The first column of this year is the fourth column of last year, repeated for purposes of comparison. But since our conscientious man has altered the figures, the two columns will not agree. By this time the Council is in a hurry, the committee tired, and there is not time to review the whole work to trace out the error. The committee report and go home, and

then follows a vigorous search for the maker of mischief. A day or two singles him out, and he is metaphorically put in pillory. About 25 errors, of one kind or another, were corrected in this first column this year; an inexplicable number under the circumstances, but there is still a discrepancy of 23 families in excess. The reports give 862 families as lost during the year and 199 gained, which indicates a net loss of 163 families. There are seven entirely new places and one other which has never reported families before, and these eight places give us 53 new families. Thus the old places which have reported year after year, show a net loss of 216 families. Last year the net loss was 28 from the same places; in 1891 and several previous years there were net gains each year. Thus there appears this year an extraordinary and disproportionate loss of families. Your committee have studied the figures carefully and are of the opinion that the loss is apparent rather than real, a loss of figures and not of families. Two considerations lead us to this belief. First we think that the number of families heretofore reported has been very largely guess work, and therefore in excess of the truth. We think so because very few Registers in the Diocese contain lists of families, and because in the reports for years past there has been an excess of the "guess numbers," ten, fifteen, twenty, twenty-five, and so on. The second consideration is that the proportion between families and individuals is more nearly reasonable now than at any previous time. We infer that the Clergy are taking more pains now to reach accuracy, and that our figures of this year are nearer the basis of fact than they have ever been before. If the parishes which have no accurate lists of families will supply themselves with the "Registration Cards," they can in a short time have all the data needed for a good list of families, from which a list of communicants can be easily constructed.

PARISHIONERS— The number reported this year is 11,248, against 11,210 last year, a gain of 38. To reach this number we have brought forward the figures for 5 places and filled the blanks for three or four more. There are four columns in this schedule, the first of which is a repetition of last year's "*Present Number*;" the second and third are *Loss* and *Gain*, and the fourth is *Present Number* for this year. The number of parishioners actually reported last year was 11,200; the number given this year as reported last year is 11,210, a difference of only 10. But we have dropped 17 from Columbia which place has not reported for three years; thus the discrepancy between last year and this year is 27. Diligent search reveals that one parish declares it reported 314 last year, while the Journal shows that it reported 291 parishioners. A reference to last year's report kept on file, shows that the Journal is correct. We have therefore located 26 of the error of 27, and are content to drop it there. Last year's figures with which we are to compare this year's figures, are when corrected 11,183. This year's figures are 11,248, a gain of 65. But we have parishioners reported from 9 places which never reported any number before. These 9 give us 206 persons. There has therefore been a loss in the older part of the Diocese of 141 persons; the new places made up that loss and gave us 65 more. These same older places which have been reporting year after year, show a loss of 216 families. It is manifest that 216

families must have contained more than 141 persons. This confirms the inference we drew about the reports of families, that they have been largely guess work in former years, and that we are now approaching true figures. If the Clergy will put the Card System into use, we shall soon have reliable statistics. Taking the Diocese as a whole we have gained 65 parishioners, which is no very great advance. It may be interesting to compare the numbers of parishioners as shown in the reports, for the seven years past.

1887,.....	6,689	1890,.....	11,150
1888,.....	9,975	1891,.....	10,281
1889,.....	10,550	1892,.....	10,200
1893,.....	11,248		

Previous to 1887 there was no attempt to ascertain the number of parishioners or of families, and the so-called "Summary of Statistics" as given in the Journals, was utterly valueless for any purpose whatever. Our number of parishioners for this year is given with Columbia, Gainesville, Martin's Station, Oxford, Pushmataha and Bridgeport not reporting and in doubt.

COMMUNICANTS— The number reported last year was 6,196, including a report from Columbia then two years old. Dropping that number we have 6,190, with no discrepancy such as we have animadverted upon concerning families and parishioners. To reach this harmony between the reports of last year and this year, concerning the number of communicants reported last year, we have been compelled to make changes in 18 reports. Three of these were additions, two were subtractions, and seven were the filling in of blanks or bringing forward of last year's figures from the Journal. The number reported this year is 6,287, a gain of 97. Our seven new mission stations reported 92 communicants never reported before, which leaves us a gain of only 5 in the older places, although we had 404 persons confirmed.

Losses of Communicants. Our loss by *Death* this year is 85, against 87 last year. Running back for a number of years we find the loss from this cause to be— 85, 87, 76, 84, 73, 61, 72, which carries us to 1887, as far back as the figures are at all reliable. Our average number of deaths for these seven years is about 77. Omitting 1888 when the number was abnormally low, the average would be 79½; while the average for the last four years is 88. The loss by *Removals* this year is 400. This item for several years back has been 400, 621, 379, 264, 202, 248, 184. The loss from this cause is very large this year, but was unprecedented last year. Last year the two parishes in Anniston lost 114 by removal; this year only 7. Last year the two parishes in Birmingham lost 96; this year 161 by removal. Last year Mobile lost 146 by removal; this year 54. If these changes of residence were within the Diocese the gains by removal ought to be equal to the losses; it is interesting to compare the two. We put them here together, beginning with 1893 and running back to 1887, the gains above the losses.

1893	1892	1891	1890	1889	1888	1887
214,	364,	236,	325,	229,	289,	227,
400,	621,	279,	264,	202,	248,	184.

It will be noticed that the gains by removals were greater than the losses up to 1891; since then the losses have been the greater. Does this indicate a movement of population? If so, it appears to be concentrated about the cities. Some years ago the Council struck out "Removals" from the the schedules of families and parishioners, so that we are unable to verify a conjecture by reference to them. The number of names "*Dropped*" from the list of communicants this year is 211, against the numbers running back to 1887 as follows: 180, 41, 72, 6, 86, 9. We cannot understand the excess in the last two years. Upon reference to the tables we find that in 1888, out of 86 dropped 78 communicants were dropped in one parish, the Advent, Birmingham; but these were transferred to the new parish St. Mary's, then formed. In 1890 72 were dropped, a rather large number if the lists had been previously correct. Of the 72, 81 were dropped in Gadsden, which may indicate the setting off a mission. In 1891 the number dropped was not abnormally large. But in 1892 the number rises to 180, inexplicable under ordinary conditions. Of these 58 were dropped in Marion, and 63 in Tuscaloosa. We have no report from Marion this year, but in Tuscaloosa 28 names appear to have been restored this year; which would indicate a too severe revision of the list last year. The number dropped this year (211) is unprecedented and excessive. It is so large that it cannot have had an ordinary cause, especially as we find that 170 were dropped in one parish with no mission set off, while the number for all the rest of the Diocese is normal, being only 32. Again we call attention to an answer given by the General Convention of 1889 to the Diocese of Massachusetts concerning the lists of Communicants, in which these words occur:—"All persons should be enrolled and reported as communicants "who have been confirmed and have made one communion. They (the committee who formulated the answer) hold it to be unwise to impose conditions of parochial membership on communicants, which the Church has not "laid down in the Prayer Book, as conditions of membership as communicants in the Church at large. Having once been enrolled on the books of "any parish, a communicant removing to another parish should be regularly "transferred as provided by Canon. If a communicant shall have left the "parish of his enrollment without procuring such letter of transfer, or if he "shall have withdrawn from his place of residence beyond the knowledge of "the officers of the parish, his name may be dropped. But no less cause than "a legally executed excommunication should serve to erase his name from the "list of communicants, when known to be still a resident in the parish of his "enrollment. The rights of the laity to enrollment in the Church are as "sacred as those of the Clergy. A communicant may be placed under censure, or even be temporarily suspended, but he is still a communicant; "and his name should not be stricken from the Register of his parish without "due process of law." The General Convention is the court of last resort, and its decisions should be binding upon the whole Church. The Diocese of Massachusetts, upon receiving this answer to its questions, at once altered its

methods of procedure to accord therewith. Several other Dioceses have since done the same. It will be perceived that the General Convention sets forth certain principles.

1. Parishes should not impose special conditions of membership (or enrollment) upon communicants.

2. Communicants who have removed residence, and have gone beyond the knowledge of the officers of a parish, may be dropped.

3. Resident communicants can only be dropped from the list by a regularly executed sentence of excommunication.

4. A communicant under censure or suspension or any disciplinary sentence less than absolute excommunication, is still a communicant, and must be reported as such. And the reason for these rulings is given in a principle which must commend itself to the judgment of every officer and member of the Church——

5. The rights of the laity to enrollment in the Church are sacred rights, which may not be violated without due process of law.

If any of these principles have been disregarded in this Diocese it is surely because of thoughtlessness, or because of ignorance of the law of the Church; for a formal decision of the General Convention has the force of law in a matter like this, until a Canon be enacted covering the points under consideration. In the desire to reach an accurate basis of fact in our statistics we should be careful to do no wrong to those who, in the nature of the case, are helpless to right themselves; and where a wrong has been done in dropping names, such names should be restored. The total loss this year by the reports is 731; against losses in former years, running backward, of 906, 425, 460, 831, 468, 235.

Gains of Communicants— There were 440 persons *Confirmed* during the Council year; of these 404 were enrolled as new communicants and 36 were not. The *Admitted* number 155. In this column are several items inserted by the committee in order to make a balance between last year and this year. When the column of "Total Gain" is vacant, we put our balancing figures there; because if the number of communicants this year is greater than the number last year there *must* have been a gain, and if the maker of the report does not put it somewhere we must; and we select the "*Total*" column because it does not specify how the gain occurred. But if there are figures in that column already, then we put our figures in this column "*Admitted*," and alter the "*Total*" accordingly. If the makers-of-reports go on making mistakes and omitting last year's figures in the reckless way with which some of them have heretofore signalized themselves, we shall be obliged to add to our tables several "*Columns of Correction*," which will be understood as the committee's figures entered under protest. The total gain in number of communicants this year, is 828, against 822 (corrected) last year, and 957 the year before. We append a table showing the number of communicants in the Diocese reported each year since 1870, with the number of places reporting, and the net loss or gain of each year after making up the losses by death, removals, etc.

1870, 89 reporting, 2,634, gain 594.	1879, 40 reporting, 3,684, gain 539.
1871, 51 " 3,806, " 672.	1880, 40 " 3,458, loss 226.
1872, 36 " 3,110, loss 196.	1881, 33 " 3,619, gain 161.
1873, 86 " 3,363, gain 253.	1882, 39 " 3,836, " 217.
1874, No reports.	1883, 39 " 3,736, loss 100.
1875, 46 reporting, 3,575, gain 212.	1884, 41 " 4,076, gain 340.
1876, 32 " 3,756, " 181.	1885, 46 " 3,527, loss 549.
1877, 88 " 3,508, loss, 248.	1886, 43 " 4,216, gain 689.
1878, 34 " 3,145, " 363.	

From 1887 on we have better statistics, and can give additional information:

1887, loss 235, gain 671, present no. 4,652, net gain 436.
1888, " 468, " 701, " " 4,885, " " 233.
1889, " 831, " 855, " " 5,409, " " 524.
1890, " 460, " 828, " " 5,777, " " 368.
1891, " 425, " 943, " " 6,295, " " 518.
1892, " 906, " 811, " " 6,196, " loss 99.
1893, " 781, " 822, " " 6,287, " gain 91.

If the very large number dropped in 1892 and 1893 were wrongfully dropped and should be restored, the next year's figures should show a considerable advance. The total dropped in the two years is 391, while the normal number should be less than 100.

ANALYSIS OF COMMUNICANTS—Sex. The number reported on this year is 4,304, against 5,320 last year; that is, the sex was known last year of nearly a thousand persons more than is known this year. Of the numbers given this year 68.4 per cent. are female and 31.5 are male, almost exactly the proportions of last year, which were 68.1 and 31.9.

Age. The number reported on is 3,393, a few more than last year. The proportions are 84. per cent. adults, and 15.9 per cent. minors; against 82.6 and 17.4 last year. The dividing line in the last U. S. census was at 15 years; those of that age and over being numbered as "members," and those under that age not counted.

Race. We have 69 negro communicants this year, against 83 last year and 76 the year before. Of these there are 1 in Anniston, 1 in Birmingham, 2 in Demopolis, 1 in Gadsden, 4 in Marion (brought forward from last year), 2 in Camden, and 58 in Mobile. The last named city appears to have lost 15 since last year's report.

Frequency of Communing. Reports are made covering 5,032 persons out of 6,287, a much larger number than ever before classified. It would appear that we have 917 out of 5,032, who seldom commune, and 309 who never commune, with 93 concerning whom the enumerators are doubtful. We are not to understand that the 309 persons never have communed, but that of late years they have habitually remained away from the Lord's Table. The proportion is a little over 6 per cent. (6.14) which would give us, say, 378 per-

sons for our whole list of communicants. This is a number for the Clergy to ponder over ; we hesitate to speak of it further here. We have no data by which to compare Alabama with other Dioceses in this respect, probably the average which we have ascertained among ourselves, holds good elsewhere. We only remark that we do not believe the Clergy of any other Diocese, have the intimate knowledge of their people which these figures indicate to exist here.

PARISH INSTITUTIONS.

Sunday Schools— There are reported this year 49 Sunday Schools, against 49 last year, 43 in 1891, and 47 in 1890. It would appear that there are 23 Missions which have no Sunday Schools. It seems to your committee that this is a serious mistake. The history of missionary efforts in this country, especially as shown in the reports of our Missionary Bishops, indicates that a Sunday School is the most powerful single factor in the growth of missions into independent parishes. Usually a Missionary can visit a station but once a month; he can keep the Church alive in such places, but not much more. On the intervening Sundays the people attend other places of worship, and the Church feeling is rarely strong. But a Sunday School has usually several useful effects. It develops a Church feeling ; it serves as a nucleus around which Church people gather ; it compels some of the people to study Church topics in order to teach them to the children, and so gives subjects of thought and conversation ; if judiciously handled it develops lay readers, and presently results in a service every Sunday, which in its turn consolidates the Church people and draws in others. Besides these effects upon adults; it instructs and holds a considerable number of children, many if not most of whom would otherwise be lost to the Church, and so excites their love and loyalty that as they come of proper age they become active workers themselves. Who does not remember good seed planted in his mind or heart, by some teacher in his childhood ? It is sad to think that in 23 places in our Diocese, the little ones are given alien instruction or are not taught at all. The objection that this teaching should be given at home, fills him who has eyes to see, with impatience ; in the vast majority of cases it is not given at home. It is only in the Sunday School that text books are provided and regular and systematic instruction given. The figures show that missions with good Sunday Schools grow, even if slowly ; and that missions without Sunday Schools, with rare exceptions, do not grow.

The number of pupils this year is 2,965, with 482 officers ; against 2,832 and 449 last year. Including the Mission Schools there are 3,029 pupils and 498 officers.

MISSION AND DAY SCHOOLS— There are 3 *Mission Sunday Schools* reported, against 2 last year and 3 the year before. There are certainly other schools of this character, but probably in the reports they are combined with the parish schools. The 3 mission schools have 64 pupils and 16 officers. There are also 3 *Day Schools*, with 76 pupils and 6 teachers. The Diocesan Schools at Anniston do not report to the Council, nor does Hamner Hall.

Parish Societies— In 1888 there were 38 societies of the laity in the Diocese; in 1889 this number grew to 62; in 1890 there were 68; in 1891, 74; in 1892, 78; while this year we have 104. This number should be 105, because New Decatur reports no society, yet received \$277.10 from one. The large increase of this year is probably due to the spread of the Brotherhood of St. Andrew, and its allied society the Daughters of the King. It would be interesting if we could have from some central authority, reports from these organizations. They are certainly doing a great work in the Diocese, but one which we have no means of finding out. Perhaps the Bishop might appoint or the Council elect Diocesan Secretaries, who should receive reports from parochial chapters and consolidate them into one report for the Council. Or there might be three centers, one each for northern, central and southern Alabama; or one for each Convocation. Such organization might not increase the working efficiency of these societies, but it would give us means of information. It is evident that the Diocese is advancing in the matter of organized lay work; and an account of what had been done year by year, and of the method of work, would be stimulating to the whole Diocese. We cannot expect such narrative reports to be incorporated in the PAROCHIAL REPORTS, which are and should be purely statistical; nor should this additional labor be laid on the Clergy. As the laity do the work, they should be the ones to describe it; and as we could not publish 105 separate reports, there should be one or more Secretaries to condense and combine the parochial reports, and submit the substance of them to the Council. The parochial reports of this year show 2,138 members in the 104 societies, with 7 which do not give the number of their members.

MINISTERIAL OFFICES.

Baptisms— Forty-six places report 425 Baptisms, of which 66 were Adults and 359 were Infants. Last year there were 419, and the year before there were 434. The number this year is a fair average. Twenty-six places report no Baptisms.

Holy Communion— Fifty-one places report this year 927 public celebrations and 74 in private. So nearly as we can judge from the reports, there are 9 parishes in which there is a celebration on every Sunday and Holy Day; or say, on every day for which there is a Collect, Epistle and Gospel, with the probable exception in some of them of Good Friday. There are perhaps 2 or 3 parishes in which there is a monthly celebration on Sundays, with one also on every Holy Day, but no celebration on 3 Sundays in the month. There would seem to be 6 or 7 parishes where there is a celebration once a month, and also on the great Festivals; and 7 or 8 places where there is a monthly celebration only. Twenty-one places make no mention of any Communion service.

There were 107 *Marriages* this year, against 127 last year and 143 the year before; quite a serious diminution. The number of *Burials* is usually somewhat less than double the number of marriages, this year it is 213; of which 41

were in one parish and 31 in another. The Church of the Advent, Birmingham, seems to be approaching St. John's, Mobile, in its work of this kind. Eighty-five of these burials were of communicants.

Sermons, Lectures and Brief Addresses—The reports of this year indicate a misunderstanding among some of the Clergy with regard to these items of our blank form. In our report the public speaking to which our people have listened during the year, is divided into three classes. The Sermon may be written or extemporaneous; it may start from a text, or from the whole Epistle, Gospel or Lesson, and it may be long or short; but it has hardly a single characteristic of the lecture. It is often difficult to draw the line between the short sermon and the brief address if the latter be unusually good, yet there is a difference; for the brief address is usually more discursive, not written, and often not thought out beforehand. It may be almost a sermon, or it may follow the lines of a lecture. A sermon will usually range from twenty to thirty minutes or a little more: the brief address from five to twenty minutes. The lecture fills an entirely different sphere, and has a different purpose. The sermon and the brief address are a part of a religious service, at which the people meet primarily for worship. The lecture is not part of a religious service; and while it may be, and perhaps should be opened and closed with prayer when a Clergyman is the lecturer, yet the prayer is incidental and not necessary to the purpose of the lecture. The people are not gathered for worship but to receive information. It follows that the lecture must be longer than the sermon; in fact, it should fill an hour to an hour and a quarter exclusive of the brief service of opening and closing. The lecture may be religious in its character, it may even start from a text, but it should always be less didactic than a sermon and should not fall into the methods of the pulpit. For this reason a lecturer should not wear a surplice, nor speak as a Clergyman, but rather as a Professor or teacher to his class. His purpose is distinctly to impart information, not to preach, and he should never lose sight of the one definite subject he has in hand. In one or two parishes there have been courses of lectures by laymen, in addition to those by the Rector. Some of our Clergy excel in this method of instruction, others at least do well. To deliver a course of lectures averaging an hour in length, on any topic, or allied series of topics, requires a full mind. Even a single lecture, especially if without notes, can only flow from a reservoir that has been laboriously filled. Extensive reading and careful and close thought must be the precursors of successful lectures. But when a subject, or some phrase of a subject, has been mastered by the lecturer, then the hour spent is full of pleasure to both speaker and hearers. Probably our Clergy do not make sufficient use of this most efficient means of instruction. The majority of our laymen are too busy to read books, giving themselves over to the daily papers, and our lay women mostly read novels. Doubtless many of our Clergy could add to their influence and usefulness, by reading up topics from time to time, and speaking on them. The two small books, "How we got our Bible," and, "The Old Documents and the New Bible," would give matter for several lectures which would be both interesting and instructive to

the laity. There is a great field for the Lecture among us, which is as yet, barely more than touched. In many a small community the physician and the Clergyman are the only men of liberal training, who have kept up the habit or even the power of reading books, and often the Clergyman is the only one who can speak in public. In such communities, a weekly lecture on topics of general interest, not sectarian, would greatly improve the current of general thought, and be an instrument for good. Lectures to our own people on Church history, etc., would be of great advantage to many parishes. An instruction to a Confirmation class, if given orally and of sufficient length, may easily come within the lines that define a lecture. Numbers of our Clergy prepare their classes really by a course of lectures. The reports give us 1,925 *Sermons*, 407 *Lectures*, and 319 *Brief Addresses*, delivered in the Diocese during the year. These figures cannot be accepted as correct, because of inaccurate classification; for the number of *Lectures* is too large for 25 places, the only ones reporting any lectures, while the number of *Brief Addresses* is too small. Not more than one lecture can be prepared by any one man during the week, or two, if one of them be of the nature of a lecture to a Confirmation Class, in addition to his sermons and other work; nor will any one audience stand more than one lecture a week, and that, in this climate, only in the winter. Evidently several of our Clergy have counted some of their minor extemporaneous sermons, or some of their brief addresses, as lectures.

The number of *Brief Addresses* is too small. In regular parishes with resident Clergy, there should be two or three of these to every lecture even during the lecture season and in parishes where lectures are a feature; while the brief address is appropriate and will be listened to, during the whole year. It may be that some of our Clergy unduly neglect this valuable part of parish administration. We have heard the laity in five or six parishes of this Diocese, speak of the brief addresses of their Rectors, of from five to fifteen minutes long, at week day services or Sunday evenings, as "very helpful." This is probably a general feeling among the laity, yet but 17 places report any such addresses, and only 8 or 10 have any considerable number of them. Probably a more correct classification would increase their number, and diminish the apparent number of lectures.

Confirmations—The reports show 440 persons Confirmed from May 1st, 1892, to April 30th, 1893, inclusive, against 375 last year; yet the net gain in communicants this year is but 91, while the net loss last year was 99. We have this year fewer communicants by 8 than we had two years ago; although during those two years we have had 815 persons confirmed, and have lost only 172 by death. Of those confirmed 134 were *Male*, 213 were *Female*, and 93 were of sex unknown to the Rectors presenting them. With regard to age, 188 were Adults, 144 were Minors under 15, and 108 were of uncertain age. There were 7 colored persons confirmed, all in the Good Shepherd mission in Mobile. Ninety-one persons came to us from other religious bodies, and 77 were heads of families. These last numbers are too small; for at least one parish, which ordinarily furnishes the largest quota of both these items, neglects them entirely this year. The Bishops report the Confirmation

of 431 persons since the last Council, a nearer approach than usual to the figures of the parochial reports. The time covered by the Bishops, however, is about 2 weeks longer than a year, as it was last year three weeks shorter than a year, owing to the varying dates of the Council. Their figures are interesting to read, but useless for purposes of comparison for this reason.

Public Services —The reports under this head are much more full than they have ever been before. We had 60 reports this year, and 57 of them fill these items. We will, however, omit comments on them this year, owing to the length of our report.

FINANCIAL SUMMARY.

SOURCES OF INCOME. The first item under this head is that of amounts brought over from last year, and it is manifest to the reflective mind, that these amounts should agree with those reported last year as "Cash on Hand" by the Treasurers of parishes; but it appears that while the Treasurers closed last year's accounts on April 30th, 1892, with \$6,912.93 on hand, they found the next day—or rather, looking back from the end of this year to that first day—they find only \$5,187.90 in their keeping on May 1st, 1892; a loss of \$1,725.03 in one day. No auditor in the world would pass so large a discrepancy by without investigation. We hope that the attention of parish Treasurers will be called to this matter, hence we append the result of an examination into these columns. Eighteen parishes have made no error so far as shown by the figures submitted to us, and have brought forward the right amounts; these are Anniston, Grace Church, Auburn, Avondale, Birmingham, St. Mary's, Bon Secour, Citronelle, Clayton, Decatur, Eufaula, Huntsville, Mobile all four parishes, Selma, Tilden, Tuskaloosa, Whistler. Eight parishes reported balances last year amounting to \$461.27, but failed to bring them forward to this year; these are, Bessener, Eutaw, Faunsdale, Jacksonville, Livingston, Mt. Meigs, Opelika and Piedmont; but of these Eutaw, Livingston and Opelika, make no report this year. Five parishes changed their figures, beginning this year with less money than they had when they closed last year; these are, Birmingham, Advent, which lost \$310.80; Demopolis, which lost \$1,274.75; Montgomery, Holy Comforter, which lost \$41.81; New Decatur, which lost \$180.35 and Tuscumbia, which lost \$14. In all, these parishes lost \$1,821.71. On the other hand, one place added to its balance of last year \$6.58; this was the mission at Woodlawn. Five places found, when they began the year, that they had balances of which they were presumably ignorant the day before, as they did not report them. These amount to \$330.61, and are furnished by Anniston, St. Michael's, Athens, Carrollville, Union Springs and Troy. We have omitted mention of those places which had no balance at the end of last year, and reported none at the beginning of this year. But, we remark, that the Treasurer is unfortunate who closed his year's accounts with nothing in hand; the presumption is that he was in debt, and in a kind of despair laid down his last penny with a sigh. Therefore we forbear to write down the names of the places that had no balance.

INCOME— Five parishes report themselves as supported by *Pew Rents*; these are St. Mary's, Birmingham; St. Paul's, Decatur; Nativity, Huntsville; Christ Church, Mobile, and St. John's, Montgomery. Their income from this source was \$14,832.54, about \$1,800 more than the amount received by them last year. The amount raised by *Subscription* in 42 parishes and missions was \$23,909.47, against \$44,443, in 43 places last year. At first sight the decrease is startling, as it amounts to over twenty thousand dollars; but a comparison of items locates over \$13,000 of this decrease in St. Mary's, Birmingham, which last year raised a large amount by subscription for building its new Church, and this year returns to normal conditions. A few parishes have an increased income this year, but the greater number show losses; for the decrease, aside from that accounted for above, is about seven thousand dollars. This means stringency all along the line among the Vestries, for Vestries must rely for current expenses upon the funds which come especially to them. The financial condition will develop further as we proceed with the figures.

Communion Alms increased this year \$680, being \$2,595.88, against \$1,915.81. Last year was a year of depression in this item, while this marks a return to the average of former years. The *Offerings other than Communion Alms* are \$11,223.18, an increase of \$1,450, over last year, and a continuation of the increase manifested for several years; last year the increase over the year before was over \$2,700. In 1890 the amount was \$6,200; in 1891, \$7,000; in 1892, \$9,771, and in 1893, \$11,223; it will be interesting to note if this amount continues to increase.

Guilds and Societies raised \$15,083.24; an increase of \$2,341 over last year, while last year increased \$2,500 over the year before. The reports have never been complete with regard to the amount of money raised by societies, though each year shows an improvement. We have this year six parishes which have societies organized and working, which report no money handled by them. We have a suggestion to make here, which, if adopted by the Clergy, will bring about an improvement in the reports and a great lessening of labor to them. The Council has adopted a resolution requiring all Treasurers of parishes to open accounts in their books corresponding to the items of income and expenditure in the Parochial Report. Each Rector and Missionary has, of course, controlling power over the lay societies in his cure. If the Rectors will require the Treasurers of Societies and the Treasurers of Sunday Schools to balance their books on the 1st day of May, and send full reports to him on that day, and if he will place these reports at once in the hands of the parish Treasurer, the latter will be able to unify all the accounts of the parish. These society reports should specify amounts brought forward from last year, receipts from dues, work of members, entertainments, etc., and receipts from Alms or other offerings of the parish; also expenditures for various objects, amounts passed to trust fund for future expenditure, and amounts carried forward to a new year, this closes the account for the year; and there should be appended the whole amount held in trust, if there be such, for some future expenditure for which the society has not

yet money enough. The parish Treasurer then can distribute these items in his accounts. He himself brought over from last year a certain amount, and the societies brought over additional amounts; the sum of these is that brought forward by the whole parish. He deducts from their receipts any sums which he himself may have paid them, such as Communion Alms to a Charitable society, or special offerings to a Missionary society, etc., as he has them entered elsewhere, so that the money they have earned by their own labor stands alone. Their expenditures, also, be distributes among the items in his ledger required by the Parochial Report. As he does not handle their money these will simply be book accounts, but this system will enable the parish Treasurer to make a full and exact exhibit of the finances of the whole parish, year by year. If the Rector handles any parish fund, he too should give the Treasurer a statement. He need not itemize it, but state the general disposition— as, for instance, that he received a certain amount for Communion Alms, or Sunday School offerings, or gifts in money, and expended so much for the poor, so much for travelling expenses, so much for Church furniture, so much for improvements, so much for the Sunday School, etc.; which items the Treasurer also distributes in his ledger. The Treasurer's report containing this exhibit for the whole parish should be preserved. A good Parish Register would give space for it, but copies should certainly be preserved to be entered in a good Register when the parish gets one. A system of accounts like this would entail additional labor on the Parish Treasurer, and perhaps force some Rectors to keep accounts who do not do so now; but no man can say that it would not be a great improvement upon our present lack of system, and be worth all that it costs.

Gifts in Money amounted to \$12,123.13, against \$7,493 last year, \$18,000 in 1891, and \$6,240 in 1890. The largest items this year are \$2,000 to Trinity Church, Mobile, probably for its new Rectory, and \$3,080 to New Decatur, for its new Church.

The *Cash Value of Other Gifts* is \$1,338.34 against \$6,895 last year, \$8,000 in 1891, and \$4,300 in 1890. This amount must vary largely from year to year, according to the will and means of donors.

Sunday School Offerings are \$4,534.99 against \$3,231 last year, \$3,803 in 1891, and \$3,958 in 1890; we have thus an increase of over \$1,300 on last year, and over \$500 on any previous year. But of our 49 Sunday Schools only 30 report under this head, leaving 19 which either take no offerings from the children, or keep no account of offerings which they do take, or require no account from Sunday School Treasurers. Last year 20 schools made no report, so we have gained one over to right methods in this matter; we may hope that it will not take 19 years to gain over the 19 remaining schools. The average of giving seems to be about \$1.50 for each pupil, but would be larger if all reported. The largest amount in this column is \$1,186.82 in the Sunday School in Huntsville. There are 133 pupils in this School and 20 officers and teachers. The "other officers" rarely give anything, so the 17 teachers with the pupils probably gave this amount, which is an average of

\$7.91 each, or \$8.92 each if we count the children only. This is the banner Sunday School of the Diocese; seven surpass it in number of pupils, but none other can approach it in amount of offerings. Last year St. John's Sunday School, in Mobile, led with \$415.52.

Borrowed Money this year foots up at \$28,707.04, against \$11,128.21 last year and only small amounts in previous years. The large items in this year's column, as in last year's, come from buildings and improvements in various parishes. From *All other sources* were received \$7,088.37.

The *Total Income* of all the parishes and missions, with 18 not reporting, amounts to \$126,628.87. Last year this amount was \$125,383.85; in 1891 it was \$111,080.22; in 1890 it was \$125,178.86, and in 1889 it was \$80,890.67. This year's total is therefore \$1,245.02 more than last year's, although the decrease in parish income from subscriptions was about \$7,000: the general increase in other sources of income more than made up this loss. Probably the total income of this year is the largest in our history.

EXPENDITURES.

GENERAL OBJECTS—*Foreign and Domestic Missions* received from Alabama this year \$535.93; practically the same amount as last year. Only 22 places gave anything, leaving 50 parishes and missions which did not contribute to the general Missionary work of the Church. The largest giver was St. John's, Mobile, with a contribution of \$124.40; no other parish approached \$100. Jewish Missions received \$122.18, also practically the same as last year, being but \$2.02 in excess; 17 places contributed, one more than last year. Other general objects, chiefly the Prayer Book Society, received \$84.05 against \$322.24 last year. The total amount given by this Diocese for general objects is \$874.96, against \$1,040.78 last year; \$922.11 in 1891; \$803.10 in 1890; and \$1,110.50 in 1889.

DIOCESAN OBJECTS—By the parochial reports, *Diocesan Assessments* were paid to the amount of \$4,354.22; by the Treasurer's report they were paid to the amount of \$5,255.95. We understand by this that between the 1st of May when the parochial reports were closed, and the time before or at the meeting of the Council when the Treasurer's accounts were closed, \$901.78 were paid on these assessments by belated parishes. After that account was closed and the Treasurer had made his report, a still further sum of \$413.75 was paid to him; that is, \$1,315.48, due on or before the first of May, were paid one, two or three weeks late. It is well that we have a "rounding up" once a year, else what would become of us! If the Vestries could realize as vividly in April as they do in May that they are in arrears, much wearing anxiety would be saved.

Diocesan Missions. The parochial reports give \$4,007.75 as contributed to this fund during the year; the Treasurer reports \$4,407.92 as received by him during the year. Thus almost an even \$400 was paid in after the 1st of May. The Committee on the State of the Church made an erroneous esti-

mate in their report (pg. 29.) by including the amount brought forward by the Treasurer from last year, in the amount contributed by the Diocese during this year. Even without this last year's balance, the amount of this year is the largest in our history. A search through the Journals reveals the following yearly amounts, shown by the Treasurer's reports, omitting balance brought forward, and in one case an amount borrowed: 1893, \$4,407.92; 1892, \$3,710.59; 1891, \$3,430.79; 1890, \$3,444.03; 1889, \$3,888.91; 1888, \$3,421.00. St. John's, Montgomery, leads this column with \$760. St. Paul's, Selma is a close second with \$756, and Christ Church, Mobile, third with \$573.

The Church Home received this year \$1,713.08 against \$1,559 last year. The Mobile parishes contributed \$1,455.13 of the amount, against \$1,268 last year. The *University of the South* received \$268.50 this year. From 1888 to 1890, the Diocese gave to the Seminary at Sewanee from \$140 to \$160; in 1891 and 1892 \$105 and \$112; this year, therefore, marks a large increase; about one-third of it, however, came from one parish, which proportion cannot be expected to continue. The fund for *Disabled Clergy, etc.*, received \$352.14 against \$201.14 last year; \$239.64 in 1891; \$223.64 in 1890; and \$162.59 in 1889. The increase this year is noticeable, and is perhaps in response to an effort to that end made by the Treasurer.

The total amount given for Diocesan objects is \$10,743.99 with 19 places apparently not contributing anything. Of the 19, 12 make no report this year, so that we are unable to say whether they helped to sustain the Diocese or not. The amount this year is the largest we find in the Journals since we have had reliable reports. We give the figures for several years back. 1893, \$10,743.99; 1892, \$10,416.07; 1891, \$9,669.28; 1890, \$9,285.71; 1889, \$9,404.27; 1888, \$8,809.23.

PAROCHIAL OBJECTS—The Diocese gave for the *Support of the Clergy* this year, including the Bishops, \$34,944.01 with 22 places not reporting, against \$36,716.64 last year, and \$34,620.81 in 1891. This year's stringency in income probably shows its effects here, at least in part. *Current Expenses* were \$12,485.40, with 35 places which apparently have no expenses. *Repairs and Improvements* cost \$7,979.03 against \$6,281.23 last year. The Church of the Nativity, Huntsville, leads in this item, with an expenditure of over \$2,000. There was given *For the Poor* \$3,636.09, against \$2,769.51 last year; \$2,635.56 in 1891, and \$2,270.11 in 1890. The amount this year is about one-third larger than the Diocese has ever given before. One parish steadily leads the list. In 1887 Christ Church, Mobile, gave 43 per cent. of the amount given to the poor in the whole Diocese; in 1888, 47 per cent.; in 1889, 33 per cent.; in 1890, 28 per cent.; in 1891, 35 per cent.; in 1892, 45 per cent.; and in 1893, 43 per cent., or in actual figures \$1,568.47. Taking the poor and the orphans together, this parish gives about one-half of the total contributions of the Diocese; this is, however, partly because of its situation, although these two items are the only ones in which this parish has any special ambition to lead.

The *Sunday Schools* expended this year \$1,757.83, while their own offerings amounted to \$4,534.99; showing that they gave to their parishes \$2,777.16. *Parochial Missions* cost \$110.72 against 411.50 last year. This item varies greatly from year to year; in 1890 it was \$771.25. In *Purchases* for Church or Rectory, Trinity Church, Mobile, leads with \$2,500, and St. Mary's, Birmingham, follows with \$2,077.39. Last year St. Mary's led with \$3,026.29, followed by Trinity with \$1,900. The total amount this year is \$6,301.88 against \$4,710.52 last year. *Gifts* of various kinds, Church furniture, books, memorials, etc., were made to the value of \$1,326.94, the smallest amount for a long time. There were passed to the credit of *Trust Funds* sums of money in 5 places amounting to \$2,697.11, and reserved for future use. In amounts expended for *New Buildings, Lands, etc.*, the Church of the Advent, Birmingham, leads with \$19,848.80. The Church of the Holy Comforter, Montgomery, expended \$2,500, and St. John's, New Decatur, \$3,822.15. The amount for the whole Diocese is \$26,170.45, against \$34,123.44 last year, and \$6,800 in 1891.

Cash on Hand amounts to \$13,214.14. We shall be curious to see whether this amount will be brought forward next year. The total of *Parochial Expenditures* is \$106,549.35, about \$5,000 less than last year.

ARREARAGES. *Interest on Debts*— was paid by six parishes to the amount of \$1,238.19, and payments were made on the *Principal* by nine parishes to the amount of \$5,578.21. The total payments on arrearages of all kinds were \$8,449.57.

TOTAL EXPENDITURES. Bringing the totals together in a recapitulation, we have— General \$874.96; Diocesan \$10,743.99; Parochial \$106,549.35; Arrearages \$8,449.57; making an aggregate of \$126,628.87. The fact that expenditure and income balance each other for the second time in our history, and probably with regard to parochial reports for the second time in the history of the world, is not entirely due to the accuracy or the virtue of the makers of the reports. We made this remark last year and it fitted so well that we repeat it, and call attention to the fact that the language is of a strictly correct and parliamentary character. Last year we proceeded with a lamentation— “ We have such, oh! *such* a number of Clergy who cannot foot up a small column of figures without error! or write units under units, tens under tens, etc. ” This year we have a further lamentation— “ Alas, that some of our brethren were born without the sense of humor! ” This year we have endeavored to be studiously respectful and deferential to the gentlemen who were not protected by their own accuracy; and when compelled by the exigencies of the case and the exhaustion of human sufferance and forbearance to utter our plaint, we have addressed ourselves to those abstract and impersonal forces of nature called “ Makers of Reports. ” Surely this is strictly parliamentary language, for who will take it upon himself to say that we mean the Clergy? When we say, “ O Makers of Reports! why will ye not bring forward the right figures from last year, and foot your columns in a truthful way? ” We desire to be understood as saying, as it were, “ O

winds that blow, why will ye not bring odors sweet from orange groves and bowers of cinnamon, to fan our heated brows!" And we ask our brethren if it would not be right hard on the man with a heated brow, to have the winds get mad with him, and accuse him of disrespectful allusions to their own personal ways of flowing over columns and wafting forward figures? We have mixed the metaphor here purposely to puzzle the men whose humor is dormant or absent on a journey. The committee have had less general and more special labor than usual, to bring about the balance between income and expenditure; less general labor because a much larger number of reports were correct than ever before, and more special labor because there were some half a dozen most perverse and hidden errors which played hide and seek with the committee's last man, compelling him finally to wait a week to recover himself, before going all over the reports for positively the last time.

PRESENT CONDITION.

INDEBTEDNESS. Debts secured by *Mortgage* amount to \$24,100. These have been created since the last Council by two parishes, for building purposes. *Floating Debts* amount to \$10,839.35, a decrease since last year of about \$5,000. The next column is one of those in which the figures are often diverse from the facts. The question asked relates to the amounts due from parishes and missions to their Rectors or Missionaries, and also the amounts due the Diocese on Assessments. The question is "*Salaries, Assessments, etc., Parochial and Diocesan, unpaid and due?*" We have in reply four amounts given which foot up at \$330.90. This would be a model Diocese if these figures were true. So far as relates to salaries we have no means of detecting the errors, but with regard to the Diocesan Assessment we can lay our finger on every "Maker of a Report" whose figures, or the absence of them, do not agree with the facts. We showed awhile back under the head of Diocesan Assessments, that between the first day of May and the meeting of the Council, the Diocesan Treasurer received \$901.73 on this year's assessments, and \$108.85 on last year's assessments. These amounts were therefore "unpaid and due" on the first day of May. But besides these sums which were afterwards paid, there were others which were not paid, as will be seen on pp. 26 and 27; these amount to \$136.25 and \$423.72, in all \$1,565.05; all of which should have been given in the parochial reports and exhibited in this column.

Cash in Hand and Trust Funds—Parish Treasurers have of money not included in those balances which are carried forward for ordinary parochial expense, \$418.21. *Guilds and Societies* have in their Treasuries \$5,741.83, and there are *Special Trust Funds* to the amount of \$4,871.78. Add to these the amounts held by parish Treasurers for ordinary purposes and we have a total of \$24,245.96, unexpended money, carried forward for future use.

Assets Due and Uncollected—This is another of those aggravating columns which never gets right figures in it. The question is, "*Assets Due and not Collected?*" Seven places answer, giving figures that foot up at

\$2,308.20, and \$1,000 of this amount is in one parish. We will venture to say that there is not a parish or mission station in the Diocese, that has not a pew rent or a subscription or a promise of some sort, enough alive to be called an asset, not yet dead enough to be buried, which ought to appear in this column. We do not believe there is a Parish Society, or a Guild, or a Chapter of a Guild or a verse of a Chapter, that has its dues all in, smooth, up to date. We do not believe there is a vestry in the Diocese that does not have more trouble over its delinquent list than over all its other business put together, unless it be a low Church parish with a ritualistic Rector——— from which complication may heaven defend us all, for there is no help in man. Yet when our Makers of Reports, good men, sit down to make these reports, they blandly pass over this question as if they did not know its meaning, never having had experience in such low and sordid matters as unpaid debts. Members of the committee contribute two conjectures—— one is that some of these Vestries which show clean sheets, meet on the 30th of April or other recent date, and forgive all debts, having the golden rule in mind ; the other is that certain of our brethren consider this question inquisitorial and impertinent, like an old maid about her age. If this be so, we will drop our comments. A young maid never hesitates to tell her age, and a sensible old maid don't care who knows ; but when there is neither youth, beauty, nor sensibleness, it is not polite to insist upon knowing the date of birth ; and, after all, what do you care about knowing ? But we notice with regard to several of the parishes which have uncollected assets, that they were obliged to borrow money very nearly to the same amount ; which tells a tale, two tales—— one about the financial stringency of the times, and another in the formula, " If A pays B., then B can pay C ; " which is, being translated, that if the people had redeemed their promises to the Vestries, then the Vestrie could have paid the Diocesan Assessment or have gotten through the year without borrowing and paying interest. We may add to the formula, " Then also C could pay D., " and translate it to mean, then the Diocesan Treasurer could have paid his obligations without borrowing \$500 and paying interest on it. In short, this column would be replete with interest if the Makers of Reports would only give us the data for filling it.

INSURANCE— We have reported this year insurance amounting to \$175,555, an increase of \$28,955 over last year. Twenty-three places appear to be insured, leaving 43 places, known to have property subject to fire risk, which carry no insurance. This is a serious matter, perhaps it is sufficient to call attention to it. The very next column gives valuations of Churches ; a comparison of the columns should awaken thought. There is, however, an improvement over last year when only 19 places reported any insurance, and there are several changes. Grace Church, Anniston, has this year \$5,000 insurance, reporting none last year. Avondale has dropped from \$1,000 to \$500. The Advent, Birmingham, has increased from \$5,000 to \$26,640. Decatur has dropped from \$2,700 to \$2,600. Demopolis first appears on the list with \$2,500. Eufaula has increased her insurance from \$4,200 to \$4,700. Greensboro has dropped from \$8,000 to \$5,000. Greenville reappears on the

list with \$2,700. Christ Church, Mobile, increases to \$30,400. The Good Shepherd, Mobile, did not report last year, but now has \$5,000. St. John's, Mobile, increases from \$6,250 to \$6,750. Trinity, Mobile, does not report this year, but probably has not diminished her insurance. St. John's, Montgomery, increases from \$18,000 to \$19,500. The Comforter, Montgomery, increases from \$3,500 to \$5,000. New Decatur first appears with \$200. Selma increases from \$12,500 to \$15,500. Talladega disappears from our list this year, as also does Tuskaloosa. Tuscumbia first appears with \$1,000, as also does Troy with \$750; and Woodlawn increases her insurance from \$500 to \$715.

CAPITAL INVESTED.

Churches— There appear to be 58 Church buildings in the Diocese, valued at \$467,200; but there are a number of changes from last year's list. Three parishes have increased their valuation to the amount of \$1,580; these are Athens \$500, Lowndesboro, \$500, and Mt. Meigs \$580. Five places have decreased their valuation to the amount of \$16,300, quite a serious matter. These are, the Advent, Birmingham, from 60 to 50 thousand, a difference of \$10,000. Evergreen from \$1,500 to \$1,000, a difference of \$500. Greensboro from \$15,000 to \$12,000, a difference of \$3,000. Greenville from \$2,000 to \$1,500, a difference of \$500; and Talladega from \$3,000 to \$700, a difference of \$2,300. These changes cause a net loss from our valuation of last year, of \$14,720. We do not suppose that there has been a deterioration of property to this amount, in one year, but rather that last year's figures were too large. We would like to suggest to our "Makers of Reports" that they obtain estimates of values from some really competent authority, and stick to them for a few years. This is perfectly parliamentary, and suggests no disparagement of the Clergy as judges of values, for who will rise up to accuse us of meanings which we do not express? Undoubtedly the Clergy are the most competent of all persons in all occupations, including architects, builders, dealers in real estate, insurance agents and vestrymen, to fix upon the exact value of churches and houses and lands and organs and furniture. This tribute we lay down at their feet; and do we not, alone, of all the occupations named, spell Clergy with a capital C? And if the Clergy, with the respectful and diffident assistance of some of the other gentlemen named, will bring a portion of their great acumen to bear upon this point for a few brief moments, we may hope that next year's reports will bring us down to the basis of fact, and give them figures which they may re-write from year to year with great satisfaction, saying within themselves, "This, at least is right." To this end we would respectfully suggest to the dwellers in "boom towns," a certain sobriety of judgment and diffidence about the future which, perhaps, has been absent heretofore; so that when the boom disappears, as all things mortal must, our figures may not disappear with it. Five new church buildings appear on our list. Some of them are new buildings, others of them are only new to our list, never having been reported before. These are Boligee,

\$1,000; Citronelle, \$1,500; New Decatur, \$3,100.51; Troy, \$1,500; Bridgeport, \$2,500; in all \$9,600. The footings of the tables, last year, in the column "*Value of Churches*," was given erroneously as \$464,720. After our report was written, additional parochial reports were sent in and values inserted in the column, but by an oversight the footings were not altered. The total should have been \$472,320. To this amount we add increased valuations of this year \$1,580, and new churches \$9,600; and deduct diminished valuations \$16,300; which gives us our footing of this year \$467,200; showing that the committee's work is right, and showing a net loss of \$5,120.

Chapels— There are five Chapels reported at a valuation of \$29,700; and there were five last year, but the valuation then was \$34,800, a shrinkage of \$5,100. Of course, no auditing committee can pass such a loss without investigation, and hence we study the items. St. Paul's Church, Decatur, has a Chapel which has never appeared on our list before and is valued at \$1,200. St. John's, Mobile, has lost a Chapel, which last year was valued at \$2,500. As this parish has no Chapel of its own, we concluded last year that it reported the Church at Fowl River, which would be legitimate enough, if St. John's kept on reporting it. Why it is dropped this year we cannot say. The Chapel of the Church of the Advent, Birmingham, is subject to singular fluctuations of value; in 1891 it was worth \$2,000, in 1892 \$4,500, but in 1893 it has shrunk to \$1,500. It does not appear that any mission has been set off with a chapel attached, and it would seem that this chapel is the same one building, and that it has soared and sunk as a ship does when the ocean heaves under it and the tides ebb and flow. We shall probably find, however, since the shrinkage amounts to full \$3,000, that the parish owned two chapels in 1892, and has given away one of them; although, if so, it is not reported by whoever received it.

Rectories— We have 31 Rectories this year against 18 last year, a gain of three; these belong to The Church of the Holy Comforter, Montgomery, (we wish parishes would not choose such long names) and is valued at \$3,000; Forkland, also valued at \$3,000; Opelika \$1,000. These add \$7,000 to our valuation. But the Church of Advent, Birmingham, reduces the valuation of its Rectory from \$2,000 to \$1,500, a further ebb of the tide; and another parish had Church Furniture amounting to \$425, which the "Maker of its Report" put in last year as a Rectory, owing to haste probably, and this year removes his figures to their rightful place. We puzzled over that Rectory, last year, wondering if it were some new kind of patent house, and are glad to find out that it was only a mistake. Thus since last year we have gained \$7,000 and lost \$925, and our valuation stands at \$77,350 against \$71,275 last year.

School and Parishes Houses— Of these most useful buildings we have only four in the Diocese; one attached to St. Michael's, Anniston, one in the interesting little parish at Bon Secour, one in Christ Church parish, Mobile, and one belonging to the Good Shepherd Mission, Mobile. Two of these are properly School Houses, and two parish or chapter houses, as centers for lay

work. The total valuation is \$30,350, against \$61,500 (corrected) last year. The great loss apparent in these figures, is caused by the gift since last year of the magnificent schools at Anniston to the Diocese, from Grace Church parish. These Schools do not now report to the Council so that we have no way of entering them upon our tables. They were then valued at \$28,000, and would bring our figures for this year up to \$58,350.

Other Real Property—Sixteen parishes reported themselves last year as holding such property, at a valuation of \$28,245. This year thirteen parishes report under this head, but the valuation rises to \$53,215. So great a difference compels us again to examine the items. Bessemer had real property last year but disappears from our list this year, with \$2,500; also Jacksonville disappears with \$1,500; Trinity, Mobile, with \$2,400; Mt. Meigs with \$30; Opelika with \$1,000; and Tilden with \$200. Auburn reduces her valuation from \$400 to \$200; the Holy Comforter, Montgomery, reduces hers from \$1,500 to \$1,200; making a loss in our figures from last year of \$8,130. At least one of these parishes, Opelika, has built a Rectory during the year and so changes her property from one column to another, although her lot with the Rectory on it, does not appear to be worth any more than the land was last year. Perhaps this, too, is a mistake; possibly others have sold their real estate or are building. On the other hand, three new parishes appear in this column; Decatur with real estate to the value of \$5,000; Selma with \$5,250; and Talladega with \$2,500. Increase of valuation over last year appears in two places, New Decatur from \$2,500 to 3,000; and the Advent, Birmingham, from \$500 last year, to \$20,350, this year, which would seem to mark a return of flood tide in this particular. The additions in our column of valuations are \$33,100, of which \$19,850 belongs to the Advent. These notes work out the great increase correctly, and our holding of real estate stands at a good figure at \$53,215.

Church Furniture—This column is naturally of a fluctuating nature, and must change as old fittings wear out, and new ones appear. The estimates are rarely accurate, and cannot be so in the nature of the case; but they are more often under than over the truth. Many costly articles also, cannot appear in this column at all. Stained glass windows, for instance, become a part of the Church building; while organs, lecterns, furnaces, etc., do not. The valuation this year is \$73,869, against \$67,781 (corrected) last year. One report this year had two singular features. A new Church was built at a cost of \$3,100.51; and its furnishings valued at \$829.95. The "Maker of this Report" was certainly careful to be exact, but we were obliged to omit the cents, as our tabular statement of Capital Invested has no space for them. He loses one dollar on his total, as we could not bring it in and make our columns balance. Thirty one places do not report under this head, though some of them are known to have valuable organs and other furniture.

TOTAL OF CAPITAL INVESTED. In 1891 our total valuation was (corrected) \$690,220; in 1892 (corrected) \$729,476; this year it is \$731,684, with no figures from Brierfield, Fort Payne, Gadsden, Gainesville, Oxford, Scottsboro,

Madison, Camden, Orrville, Perdue Hill, Stanton, Sylacauga, and Tylers. Most of these have no property to report; so we may conclude that we have at last figures which make a fair approach to a true valuation of Church property in the Diocese. We do not look for serious changes in the list unless there should be another ebb tide somewhere.

We must respectfully ask the "Makers of Reports" to please answer all these question *every year*, even if the amounts have not changed. If they leave *any* of these valuation answers blank, they simply compel the committee to hunt through the old Journals to find the figures last given. We also most urgently request that the parochial reports be prepared some time before the meeting of the Council and handed in promptly. A number of the footings in our tables for some years back are incorrect, because of reports which came in late, in some cases after all our matter was in the printer's hands. With this we close our report for the year, congratulating the Council and ourselves that it is done.

J. L. TUCKER,
J. F. JOHN,
WM. E. EVANS,
J. D. ALISON, JR.,
E. S. ARMISTEAD,
J. B. JONES,
V. SPADER,
F. S. PARKER,
Committee.



STATISTICAL SUMMARY

OFFICERS

Particulars of Missions

No.	Name	Pastor	Wardens	Treasurer	Secretary	Days		Total
						1	2	
1	Adams	P. A. Fells	A. L. Tyler, J. H. Gumbrell, Jr. Jas. Keith, Jr.	Benj. Micom	Benj. Robinson	1	80	81
2	Adams	W. E. Evans	J. W. Noble, W. Y. Tatum	R. W. Hunter	Sam. Robinson	2	52	54
3	Adams	E. W. Spalding	W. L. Brown, D. B. Lazarus	J. H. Lane	Jas. Clayton	3	16	19
4	Adams	Benj. Dennis	C. E. Morris, W. C. Fellows	W. H. Swan	N. H. Carpenter	4	15	19
5	Adams	J. A. Van House	R. H. Peabody, W. J. Miller	M. A. Porter	W. P. G. Harding	5	24	29
6	Adams	T. J. Beavel	R. H. Elliott, W. A. Porter	J. T. Meade	W. C. Cochran	6	24	30
7	Adams	O. P. Fitzhugh	C. V. Auguste	C. V. Auguste	K. V. Auguste	7	25	32
8	Adams	C. A. Van House	C. F. Scofield, F. H. Edmonds	F. H. Edmonds	G. F. Peter	8	11	19
9	Adams	W. H. Mitchell	E. F. Pouchelle, H. T. Bouchelle	E. F. Bouchelle	E. F. Bouchelle	9	15	24
10	Adams	J. F. Smith	John Bohmwerk	W. Whit	J. F. Peter	10	15	25
11	Adams	F. M. Boedon	J. T. Beck, J. C. Benson	Ed. N. Jones	J. F. Peter	11	15	26
12	Adams	J. G. Murray	J. D. Allison, R. J. Lile	J. D. Allison, Jr.	J. D. Allison, Jr.	12	15	27
13	Adams	F. B. Lee	J. G. Michael	J. G. Michael	J. G. Michael	13	15	28
14	Adams	J. M. Adams	J. H. Gray, W. H. Jarvis	J. H. Gray	W. H. Jarvis	14	15	29
15	Adams	E. W. Spalding	E. H. C. Bailey, J. R. Robertson	Geo. J. Michael	Q. J. Michael	15	15	30
16	Adams	J. A. Harrison	H. H. Shorter, H. D. Clayton	E. L. Brown	L. J. Clayton	16	15	31
17	Adams	H. O. Adams	Jas. O. Banks, B. B. Barnes	B. B. Barnes	B. B. Barnes	17	15	32
18	Adams	G. R. Upton	P. D. Bowles, F. Hickox	C. B. Savage	C. B. Savage	18	15	33
19	Adams	J. F. John	R. L. Bliss, H. B. Lee	H. B. Lee	H. B. Lee	19	15	34
20	Adams	W. A. Stickney	A. Y. Glover, A. S. Drasfield	Miss A. L. Glover	Jos. P. Rodgers	20	15	35
21	Adams	J. A. Van House	W. Alexander, O. Goldman	O. R. Goldman	O. R. Goldman	21	15	36
22	Adams	H. H. Cobbs	R. H. Taylor, R. H. Dugger	C. A. Smith	R. H. Dugger	22	15	37
23	Adams	R. H. Cobbs	R. H. Stickney, A. Stollenwerk	C. E. Waller	R. H. Dugger	23	15	38
24	Adams	R. H. Cobbs	R. H. Cobbs	R. H. Cobbs	R. H. Cobbs	24	15	39
25	Adams	R. H. Cobbs	R. H. Cobbs	R. H. Cobbs	R. H. Cobbs	25	15	40
26	Adams	R. H. Cobbs	R. H. Cobbs	R. H. Cobbs	R. H. Cobbs	26	15	41
27	Adams	R. H. Cobbs	R. H. Cobbs	R. H. Cobbs	R. H. Cobbs	27	15	42
28	Adams	R. H. Cobbs	R. H. Cobbs	R. H. Cobbs	R. H. Cobbs	28	15	43
29	Adams	R. H. Cobbs	R. H. Cobbs	R. H. Cobbs	R. H. Cobbs	29	15	44
30	Adams	R. H. Cobbs	R. H. Cobbs	R. H. Cobbs	R. H. Cobbs	30	15	45
31	Adams	R. H. Cobbs	R. H. Cobbs	R. H. Cobbs	R. H. Cobbs	31	15	46
32	Adams	R. H. Cobbs	R. H. Cobbs	R. H. Cobbs	R. H. Cobbs	32	15	47
33	Adams	R. H. Cobbs	R. H. Cobbs	R. H. Cobbs	R. H. Cobbs	33	15	48
34	Adams	R. H. Cobbs	R. H. Cobbs	R. H. Cobbs	R. H. Cobbs	34	15	49
35	Adams	R. H. Cobbs	R. H. Cobbs	R. H. Cobbs	R. H. Cobbs	35	15	50
36	Adams	R. H. Cobbs	R. H. Cobbs	R. H. Cobbs	R. H. Cobbs	36	15	51
37	Adams	R. H. Cobbs	R. H. Cobbs	R. H. Cobbs	R. H. Cobbs	37	15	52
38	Adams	R. H. Cobbs	R. H. Cobbs	R. H. Cobbs	R. H. Cobbs	38	15	53
39	Adams	R. H. Cobbs	R. H. Cobbs	R. H. Cobbs	R. H. Cobbs	39	15	54
40	Adams	R. H. Cobbs	R. H. Cobbs	R. H. Cobbs	R. H. Cobbs	40	15	55
41	Adams	R. H. Cobbs	R. H. Cobbs	R. H. Cobbs	R. H. Cobbs	41	15	56
42	Adams	R. H. Cobbs	R. H. Cobbs	R. H. Cobbs	R. H. Cobbs	42	15	57
43	Adams	R. H. Cobbs	R. H. Cobbs	R. H. Cobbs	R. H. Cobbs	43	15	58
44	Adams	R. H. Cobbs	R. H. Cobbs	R. H. Cobbs	R. H. Cobbs	44	15	59
45	Adams	R. H. Cobbs	R. H. Cobbs	R. H. Cobbs	R. H. Cobbs	45	15	60
46	Adams	R. H. Cobbs	R. H. Cobbs	R. H. Cobbs	R. H. Cobbs	46	15	61
47	Adams	R. H. Cobbs	R. H. Cobbs	R. H. Cobbs	R. H. Cobbs	47	15	62
48	Adams	R. H. Cobbs	R. H. Cobbs	R. H. Cobbs	R. H. Cobbs	48	15	63
49	Adams	R. H. Cobbs	R. H. Cobbs	R. H. Cobbs	R. H. Cobbs	49	15	64
50	Adams	R. H. Cobbs	R. H. Cobbs	R. H. Cobbs	R. H. Cobbs	50	15	65
51	Adams	R. H. Cobbs	R. H. Cobbs	R. H. Cobbs	R. H. Cobbs	51	15	66
52	Adams	R. H. Cobbs	R. H. Cobbs	R. H. Cobbs	R. H. Cobbs	52	15	67
53	Adams	R. H. Cobbs	R. H. Cobbs	R. H. Cobbs	R. H. Cobbs	53	15	68
54	Adams	R. H. Cobbs	R. H. Cobbs	R. H. Cobbs	R. H. Cobbs	54	15	69
55	Adams	R. H. Cobbs	R. H. Cobbs	R. H. Cobbs	R. H. Cobbs	55	15	70
56	Adams	R. H. Cobbs	R. H. Cobbs	R. H. Cobbs	R. H. Cobbs	56	15	71
57	Adams	R. H. Cobbs	R. H. Cobbs	R. H. Cobbs	R. H. Cobbs	57	15	72
58	Adams	R. H. Cobbs	R. H. Cobbs	R. H. Cobbs	R. H. Cobbs	58	15	73
59	Adams	R. H. Cobbs	R. H. Cobbs	R. H. Cobbs	R. H. Cobbs	59	15	74
60	Adams	R. H. Cobbs	R. H. Cobbs	R. H. Cobbs	R. H. Cobbs	60	15	75
61	Adams	R. H. Cobbs	R. H. Cobbs	R. H. Cobbs	R. H. Cobbs	61	15	76
62	Adams	R. H. Cobbs	R. H. Cobbs	R. H. Cobbs	R. H. Cobbs	62	15	77
63	Adams	R. H. Cobbs	R. H. Cobbs	R. H. Cobbs	R. H. Cobbs	63	15	78
64	Adams	R. H. Cobbs	R. H. Cobbs	R. H. Cobbs	R. H. Cobbs	64	15	79
65	Adams	R. H. Cobbs	R. H. Cobbs	R. H. Cobbs	R. H. Cobbs	65	15	80
66	Adams	R. H. Cobbs	R. H. Cobbs	R. H. Cobbs	R. H. Cobbs	66	15	81
67	Adams	R. H. Cobbs	R. H. Cobbs	R. H. Cobbs	R. H. Cobbs	67	15	82
68	Adams	R. H. Cobbs	R. H. Cobbs	R. H. Cobbs	R. H. Cobbs	68	15	83
69	Adams	R. H. Cobbs	R. H. Cobbs	R. H. Cobbs	R. H. Cobbs	69	15	84
70	Adams	R. H. Cobbs	R. H. Cobbs	R. H. Cobbs	R. H. Cobbs	70	15	85
71	Adams	R. H. Cobbs	R. H. Cobbs	R. H. Cobbs	R. H. Cobbs	71	15	86
72	Adams	R. H. Cobbs	R. H. Cobbs	R. H. Cobbs	R. H. Cobbs	72	15	87
73	Adams	R. H. Cobbs	R. H. Cobbs	R. H. Cobbs	R. H. Cobbs	73	15	88
74	Adams	R. H. Cobbs	R. H. Cobbs	R. H. Cobbs	R. H. Cobbs	74	15	89
75	Adams	R. H. Cobbs	R. H. Cobbs	R. H. Cobbs	R. H. Cobbs	75	15	90
76	Adams	R. H. Cobbs	R. H. Cobbs	R. H. Cobbs	R. H. Cobbs	76	15	91
77	Adams	R. H. Cobbs	R. H. Cobbs	R. H. Cobbs	R. H. Cobbs	77	15	92
78	Adams	R. H. Cobbs	R. H. Cobbs	R. H. Cobbs	R. H. Cobbs	78	15	93
79	Adams	R. H. Cobbs	R. H. Cobbs	R. H. Cobbs	R. H. Cobbs	79	15	94
80	Adams	R. H. Cobbs	R. H. Cobbs	R. H. Cobbs	R. H. Cobbs	80	15	95
81	Adams	R. H. Cobbs	R. H. Cobbs	R. H. Cobbs	R. H. Cobbs	81	15	96
82	Adams	R. H. Cobbs	R. H. Cobbs	R. H. Cobbs	R. H. Cobbs	82	15	97
83	Adams	R. H. Cobbs	R. H. Cobbs	R. H. Cobbs	R. H. Cobbs	83	15	98
84	Adams	R. H. Cobbs	R. H. Cobbs	R. H. Cobbs	R. H. Cobbs	84	15	99
85	Adams	R. H. Cobbs	R. H. Cobbs	R. H. Cobbs	R. H. Cobbs	85	15	100

STATISTICAL SUMMARY.—Continued.

(2)

LOCALITY AND PARISHES		COMMUNICANTS.										PARISH INSTITUTIONS.																		
Number	Number Report ed Last Year	Loss.		GAIN			ANALYSIS OF COMMUNICANTS.					Sunday School.		Winter Sch.		Day School.		Girls.												
		By Death	By Removal	Dropped	Total Loss.	By Confirmation.	By Admission.	Removal	Total Gain	Present No. of Per- sons Legally Enrolled.	Male.	Female.	Adults.	Minors.	Colored	No who sel- dom Commu- nicate	No who never Communi- cate		Doubtful (Communi- cants)	Number	Teachers	Other Officers	Pupils	No. of Schools	Teachers	Pupils	No. of Societies	No. of Mem- bers		
1	103	2	5	3	9	9	9	9	9	103	47	56	80	27	1	1	1	1	98	1	1	11	3	85	1	14	2	2	2	
2	98	1	1	2	3	3	3	3	3	107	42	65	37	5	1	1	1	1	98	1	1	14	3	138	1	14	8	53	53	
3	29	1	1	2	1	1	1	1	1	42	12	30	37	5	1	1	1	1	30	1	1	7	2	25	1	1	1	14	14	
4	18	1	1	2	1	1	1	1	1	26	8	18	18	8	1	1	1	1	25	1	1	4	4	42	1	1	1	1	16	
5	28	1	1	2	1	1	1	1	1	24	8	16	22	2	1	1	1	1	24	1	1	4	4	42	1	1	1	1	16	
6	30	1	1	2	1	1	1	1	1	30	14	16	16	2	1	1	1	1	25	1	1	4	4	42	1	1	1	1	16	
7	500	11	90	110	42	68	110	68	110	500	182	408	500	81	1	1	1	1	205	1	1	16	16	134	1	1	1	3	145	
8	200	1	62	63	24	44	68	44	68	203	68	137	156	30	1	1	1	1	205	1	1	8	8	74	1	1	1	8	103	
9	6	2	2	2	2	2	2	2	2	7	7	7	7	7	1	1	1	1	7	1	1	4	4	40	1	1	1	1	12	
10	8	1	1	2	1	1	1	1	1	15	8	7	5	1	1	1	1	1	10	1	1	11	11	35	1	1	1	1	18	
11	18	1	1	2	1	1	1	1	1	22	9	13	17	5	1	1	1	1	22	1	1	4	4	35	1	1	1	1	18	
12	14	1	1	2	1	1	1	1	1	15	4	11	13	3	1	1	1	1	12	1	1	12	12	10	1	1	1	1	18	
13	27	1	1	2	1	1	1	1	1	27	13	14	13	3	1	1	1	1	27	1	1	13	13	16	1	1	1	1	19	
14	30	1	1	2	1	1	1	1	1	29	9	20	26	8	1	1	1	1	20	1	1	15	15	21	1	1	1	1	34	
15	50	1	1	2	1	1	1	1	1	46	15	31	65	1	1	1	1	1	55	1	1	3	3	22	1	1	1	1	34	
16	5	1	1	2	1	1	1	1	1	5	5	5	5	5	1	1	1	1	5	1	1	3	3	3	1	1	1	1	3	
17	16	1	1	2	1	1	1	1	1	15	7	8	8	1	1	1	1	1	13	1	1	12	12	14	1	1	1	1	3	
18	27	1	1	2	1	1	1	1	1	24	7	17	28	1	1	1	1	1	14	1	1	14	14	19	1	1	1	1	3	
19	18	1	1	2	1	1	1	1	1	128	12	111	111	3	1	1	1	1	60	1	1	3	3	12	1	1	1	1	57	
20	98	1	1	2	1	1	1	1	1	97	30	58	90	7	1	1	1	1	82	1	1	7	7	49	1	1	1	1	59	
21	13	1	1	2	1	1	1	1	1	73	19	54	67	6	1	1	1	1	70	1	1	6	6	40	1	1	1	1	59	
22	22	1	1	2	1	1	1	1	1	22	6	16	4	18	1	1	1	1	22	1	1	4	4	20	1	1	1	1	28	
23	46	1	1	2	1	1	1	1	1	43	15	28	39	4	1	1	1	1	29	1	1	5	5	27	1	1	1	1	33	
24	100	1	12	13	8	4	4	4	4	95	7	15	18	4	1	1	1	1	14	1	1	3	3	80	1	1	1	1	33	
25	19	1	1	2	1	1	1	1	1	20	7	13	16	4	1	1	1	1	14	1	1	14	14	13	1	1	1	1	33	
26	20	1	1	2	1	1	1	1	1	15	6	10	16	1	1	1	1	1	15	1	1	3	3	17	1	1	1	1	33	
27	48	1	1	2	1	1	1	1	1	13	6	10	16	1	1	1	1	1	48	1	1	1	1	17	1	1	1	1	33	
28	19	1	1	2	1	1	1	1	1	16	6	10	16	1	1	1	1	1	15	1	1	1	1	10	1	1	1	1	33	
29	190	3	11	13	6	1	1	1	1	184	394	96	87	47	6	1	1	1	108	1	1	9	9	70	1	1	1	1	1	1

Hayneville, St. Andrew	24	5	1	0	1	1	3	292	17	82	35	14	5	51	1	240	33	17	3	130	1	0	30	1	3	26	4	
Buntville, Nativity	25	1	0	7	4	11	49	48	17	82	35	14	5	51	1	240	33	17	3	130	1	0	30	1	3	26	4	
Jacksonville, St. Luke's	36	4	7				11	36	2	15	14	2				44	31	5	3	35						1		
Livingston St. James'	17						17	17	2	15	14	2				17	35	3	1	18						1		
Lowndesboro, St. Paul's	19						19	4	15	17	2					34	3	1	12									
Lowndesboro, Mission	9						15	0	9							37												
Madison, Mission	47	3	3	6	3	9	45	13	32	10	35	4	5			40	39	5	3	30								
Marion, St. Wilfrid's																20												
Marlin's Station, St. Luke's	455	5	20	5	30	23	3	458	101	297	403	54	52	16		390	39	17	6	100	1	5	20					
Mobile, Christ Church	23	23	23	7			7	57							51		31	6	1	40			1	2	36			
Mobile, Good Shepherd	784	16	170	195	84	16	100	980							1160		500	32	6	400								
Mobile, St. John's	355	4	11	15	11	59	70	410									43	21	5	219								
Mobile, Trinity	10							7	3	4							7	41										
Montevideo, Mission	401	6	16	4	26	25	15	615	180	495							461	45	23	6	210				4	1		
Montgomery, St. John's	149	30	7	10	4		8	12	151	38	113	124	27	26	30	93	72	14	12	1	98				4			
Montgomery, Holy Comforter	23	1	1	2					23	10	13	19	4	3	1		19	17	4	1	14					1		
Mt Meigs, Grace									13	1	12	13					13	18	3	2	18							
Mt Pleasant Cedar Hill Mission	48								44	14	30	40	4	5	6		3	19	4	2	27							
New Decatur, St. John's	37	1	3	1	5	10	1	12	29	11	18	29	0				34											
Opelika, Emanuel	29								16	6	10	16					16	51										
Orrville, Mission									11									32										
Oxford, Mission	11								14	4	10	14					14	33										
Perdue Hill, Mission	28	9	9						19	9	10	17	2				10	34	4	3	24							
Piedmont, Christ Church	51								25	11	14	23	1	5			20	53										
Prattville, St. Mark's	26	1	1	1													5	36										
Stanton, Mission	327	3	17	50	27	13	8	325	119	240	302	23	175	65			85	57	13	3	137					21		
St. Luke's	27							2	29	12	17	25	4	3	2	4	20	58	4	4	24							
Scottsboro, St. Luke's	54							54	18	36	46	8					30											
Sheffield, Grace	34							24	5	33							25	60										
Spring Hill, St. Paul's	77	1	2	3	1	3	4	4	75	29	46	64	11	12			4	61								2		
Sylva, St. John's	33	1						33	14	19	24	9	3	1			29	63	6	3	42							
Talladega, St. Peter's	33	1						25	8	17	20	5					25	64										
Talladega, Grace	25																30	63	6	3	42							
Trinity Station, Grace	51	3						48									30	63	6	3	42							
Tusculum, St. John's	169	4						202	64	138	176	26	63	37	2		100	64	12	3	103					1		
Tusculum, Christ Church	21	1	2	3	4	5	11	29	7	23	19	10	5				24	37	4	9	17					2		
Troy St. Marks	28	3	3	3	4	3	7	11	6	5							11	63										
Tyler's Mission	61	2	9	11	2	3	5	55	13	42	51	4	14	13			28	69	4	2	12					1		
Union Springs, Trinity	67	1	3	4	4	4	8	71	17	54							28	70	3	1	9					1		
Union Hill, Holy Cross	48	10	10	2				40	15	25	25	15	10				30	72								1		
Whisper St. Paul's																												
Woodward, Grace																												
	6190	83	400	211	731	404	1535	214	822	6287	1355	2948	2853	540	69	917	309	98	3718	370	112	2965	313	64	3	6	76	104

STATISTICAL SUMMARY.—Continued.

(3)

LOCALITY AND PARISHES	MINISTERIAL OFFICES.					EPISCOPAL ACTS.										PUBLIC SERVICES.																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																
	BAPTISMS.		Holy Com'n.			Marriages	Burials	Sermons	Lectures	Brief Addresses	Instructions to (Teaching by Rector)	No. of Persons (Confirmed)	Analysis of Confessions.				Number	SUNDAYS.		WEEK-DAYS.		Aggregate of all Services for Work- ship or Instruction																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																										
	Adults	Infants	Total	Public	Private								Male	Female	Admits.	Minors		Colored	From other Re- ligious Bodies	Heads of Fam- ilies	No. of Services on Holy Days, Leini- gion, R. & P. d. &c.		No. of Session of Sunday and Mis- sion Schools.	Public Services on Sundays.	No. of Services on Holy Days, Leini- gion, R. & P. d. &c.	Sessions of Class- es not in Sunday or Miss'n Schools.																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																						
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329	330	331	332	333	334	335	336	337	338	339	340	341	342	343	344	345	346	347	348	349	350	351	352	353	354	355	356	357	358	359	360	361	362	363	364	365	366	367	368	369	370	371	372	373	374	375	376	377	378	379	380	381	382	383	384	385	386	387	388	389	390	391	392	393	394	395	396	397	398	399	400	401	402	403	404	405	406	407	408	409	410	411	412	413	414	415	416	417	418	419	420	421	422	423	424	425	426	427	428	429	430	431	432	433	434	435	436	437	438	439	440	441	442	443	444	445	446	447	448	449	450	451	452	453	454	455	456	457	458	459	460	461	462	463	464	465	466	467	468	469	470	471	472	473	474	475	476	477	478	479	480	481	482	483	484	485	486	487	488	489	490	491	492	493	494	495	496	497	498	499	500	501	502	503	504	505	506	507	508	509	510	511	512	513	514	515	516	517	518	519	520	521	522	523	524	525	526	527	528	529	530	531	532	533	534	535	536	537	538	539	540	541	542	543	544	545	546	547	548	549	550	551	552	553	554	555	556	557	558	559	560	561	562	563	564	565	566	567	568	569	570	571	572	573	574	575	576	577	578	579	580	581	582	583	584	585	586	587	588	589	590	591	592	593	594	595	596	597	598	599	600	601	602	603	604	605	606	607	608	609	610	611	612	613	614	615	616	617	618	619	620	621	622	623	624	625	626	627	628	629	630	631	632	633	634	635	636	637	638	639	640	641	642	643	644	645	646	647	648	649	650	651	652	653	654	655	656	657	658	659	660	661	662	663	664	665	666	667	668	669	670	671	672	673	674	675	676	677	678	679	680	681	682	683	684	685	686	687	688	689	690	691	692	693	694	695	696	697	698	699	700	701	702	703	704	705	706	707	708	709	710	711	712	713	714	715	716	717	718	719	720	721	722	723	724	725	726	727	728	729	730	731	732	733	734	735	736	737	738	739	740	741	742	743	744	745	746	747	748	749	750	751	752	753	754	755	756	757	758	759	760	761	762	763	764	765	766	767	768	769	770	771	772	773	774	775	776	777	778	779	780	781	782	783	784	785	786	787	788	789	790	791	792	793	794	795	796	797	798	799	800	801	802	803	804	805	806	807	808	809	810	811	812	813	814	815	816	817	818	819	820	821	822	823	824	825	826	827	828	829	830	831	832	833	834	835	836	837	838	839	840	841	842	843	844	845	846	847	848	849	850	851	852	853	854	855	856	857	858	859	860	861	862	863	864	865	866	867	868	869	870	871	872	873	874	875	876	877	878	879	880	881	882	883	884	885	886	887	888	889	890	891	892	893	894	895	896	897	898	899	900	901	902	903	904	905	906	907	908	909	910	911	912	913	914	915	916	917	918	919	920	921	922	923	924	925	926	927	928	929	930	931	932	933	934	935	936	937	938	939	940	941	942	943	944	945	946	947	948	949	950	951	952	953	954	955	956	957	958	959	960	961	962	963	964	965	966	967	968	969	970	971	972	973	974	975	976	977	978	979	980	981	982	983	984	985	986	987	988	989	990	991	992	993	994	995	996	997	998	999	1000
329	330	331	332	333	334	335	336	337	338	339	340	341	342	343	344	345	346	347	348	349	350	351	352	353	354	355	356	357	358	359	360	361	362	363	364	365	366	367	368	369	370	371	372	373	374	375	376	377	378	379	380	381	382	383	384	385	386	387	388	389	390	391	392	393	394	395	396	397	398	399	400	401	402	403	404	405	406	407	408	409	410	411	412	413	414	415	416	417	418	419	420	421	422	423	424	425	426	427	428	429	430	431	432	433	434	435	436	437	438	439	440	441	442	443	444	445	446	447	448	449	450	451	452	453	454	455	456	457	458	459	460	461	462	463	464	465	466	467	468	469	470	471	472	473	474	475	476	477	478	479	480	481	482	483	484	485	486	487	488	489	490	491	492	493	494	495	496	497	498	499	500	501	502	503	504	505	506	507	508	509	510	511	512	513	514	515	516	517	518	519	520	521	522	523	524	525	526	527	528	529	530																																																																																																																																																																																																																																																																																																																																																																																																																																																																																						

FINANCIAL SUMMARY.

(4)

SOURCES OF INCOME.													
Number.	LOCALITY AND PARISHES.	Amounts brought over from Last Year.	Pew Rents.	Subscriptions.	(Communion Alms.	Offerings other than (Communion Alms.	Guilds and Societies.	Gifts in Money.	Cash Value of other Gifts.	Sunday School Offerings.	Borrowed.	All Other Sources.	TOTAL. Income of the Parish.
1	Anniston, Grace.....	\$ 421 67	.....	\$ 1321 11	\$ 77 98	\$ 319 38	\$ 392 50	\$ 70 00	\$ 12 60	\$ 77 70	.....	\$2184 94	4877 88
2	Anniston, St Michael's.....	41 52	.....	2110 49	50 00	1165 14	325 68	211 14	.....	98 70	.....	.....	4002 67
3	Athens, St. Timothy.....	63 34	.....	120 00	10 04	20 31	20 10	42 00	10 00	10 30	.....	38 81	332 90
4	Auburn, Holy Innocents.....	12 18	.....	330 25	.....	77 64	.....	.....	.....	.....	.....	.....	420 67
5	Avondale, Christ Church.....	19 01	.....	.....	19 10	136 69	94 10	.....	.....	38 36	.....	131 00	428 26
6	Bessemer, Trinity.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
7	Birmingham, Advent.....	52 24	.....	3037 96	60 00	191 94	894 62	.....	.....	382 97	23000 00	2311 34	20931 07
8	Birmingham, St. Mary's.....	453 60	3231 36	1388 44	119 81	447 61	2150 14	135 00	55 00	224 70	415 00	22 07	8032 73
9	Birmingham, St. Mark's.....	.....	.....	.....	.....	10 07	.....	3300 88	15 00	.....	.....	.....	3325 05
10	Bridgeport, Christ Church.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
11	Brierfield, Mission.....	.....	.....	100 00	18 00	8 60	15 00	.....	75 00	15 00	.....	.....	231 60
12	Boligee, St. Mark's.....	.....	.....	.....	.....	.....	.....	12 00	.....	6 75	.....	20 00	38 75
13	Bon Secour, St. Peter's.....	67 65	.....	75 00	10 00	25 37	.....	.....	.....	.....	.....	.....	178 02
14	Camden, St. Mary's.....	.....	.....	300 00	.....	25 24	96 80	126 60	.....	.....	.....	.....	548 64
15	Carlowville, St. Paul's.....	3 61	.....	203 85	50 07	.....	119 25	12 00	.....	16 51	.....	40 12	545 41
16	Citronelle, Mission.....	663 28	.....	.....	.....	80 40	.....	.....	.....	.....	.....	.....	743 68
17	Clayton, Grace.....	6 00	.....	.....	1 15	.....	6 50	.....	.....	.....	.....	9 65	23 30
18	Columbia, St. Paul's.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
19	Decatur, St. Paul's.....	27 70	133 67	275 25	20 32	14 75	.....	93 65	.....	25 06	.....	451 82	1042 22
20	Demopolis, Trinity.....	21 25	.....	81 70	43 41	933 89	98 55	.....	.....	82 36	.....	42 71	1303 86
21	Eufaula, St. James'.....	125 13	.....	.....	.....	52 40	10 50	.....	.....	107 38	.....	219 80	515 21
22	Eutaw, St. Stephen's.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
23	Evergreen, St. Mary's.....	.....	.....	220 00	.....	.....	.....	.....	.....	.....	.....	.....	220 00
24	Faunsdale, St. Michael's.....	.....	.....	500 00	53 40	87 75	232 40	.....	.....	.....	.....	.....	873 55
25	Florence, Trinity.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
26	Forkland, St. John's.....	.....	.....	84 25	16 60	5 85	.....	.....	.....	.....	.....	.....	106 70
27	Fort Payne, St. Luke's.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
28	Gadsden, Holy Comforter.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
29	Gallion, St. Andrew's.....	262 67	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	262 67
30	Greensboro, St. Paul's.....	1070 34	.....	.....	69 05	46 18	856 16	.....	.....	178 05	.....	.....	1719 38

FINANCIAL SUMMARY.—Continued.

34	Jacksonville, St. Luke's.....	10 57				19 57	4385 00	3501 00			28 45			2379 93
35	Livingston, St. James'.....							4 08						33 42
36	Lowndesboro, St. Paul's.....						20 00							803 87
37	Madison, Mission.....													820 31
38	Marion, St. Wilfrid's.....													28 70
39	Martin's Station, St. Luke's.....	71 95	27 30			99 25	650 00	573 00	847 98	91 00	67 95	50 00		917 56
40	Mobile, Christ Church.....						38 45							272 10
41	Mobile, Good Shepherd.....	124 40				124 40	280 87	93 35	428 65					21 50
42	Mobile, St. John's.....						373 50	213 65	178 50	45 35	9 31			22 20
43	Mobile, Trinity.....						16 05	12 65						49 90
44	Montevallo, Mission.....							760 00	80 00					
45	Montgomery, St. John's.....	50 00	15 00			65 00					77 55			
46	Montgomery, Holy Comforter.....	9 20	4 00			13 20	107 00	151 00		5 00	9 10			
47	Mt. Meigs, Grace.....	8 00				8 00		21 50						
48	Mt. Pleasant, Cedar Hill Mission.....							17 20		5 00				
49	New Decatur, St. John's.....		3 70			3 70	25 00	10 00	7 00		7 90			
50	Opelika, Emanuel.....													
51	Orrville, Mission.....							5 00		5 00				10 00
52	Oxford, Mission.....													
53	Perdue Hill, Mission.....							4 80		5 00				9 80
54	Piedmont, Christ Church.....													
55	Prattville, St. Mark's.....						13 35	20 90						34 25
56	Stanton, Mission.....							5 00		5 00				10 00
57	Selma, St. Paul's.....		9 00			9 00	487 40	611 75			43 45			1142 60
58	Scottsboro, St. Luke's.....						15 00							15 00
59	Sheffield, Grace.....													
60	Spring Hill, St. Paul's.....						10 00	18 50						
61	Sylacauga, Mission.....						33 00	5 35						28 50
62	Talladega, St. Peter's.....	7 00				7 00	13 37	16 20						38 32
63	Tilden, Grace.....													29 57
64	Trinity Station, Grace.....													
65	Tuscumbia, St. John's.....	2 00	3 70	5 00		10 70	19 96	36 86			1 40			58 22
66	Tuskaloosa, Christ Church.....			3 00		3 00	180 54			10 00	12 00			202 54
67	Troy, St. Mark's.....						20 00	16 50						36 50
68	Tyler's, Mission.....													
69	Union Springs, Trinity.....						16 00	21 42		2 00				39 42
70	Uniontown, Holy Cross.....	5 70	4 20			9 90	48 15	1 65	3 95	90	3 00			57 65
71	Whistler, St. Paul's.....	2 00				2 00	10 70	20 00	4 25					34 95
72	Woodlawn, Grace.....						9 45	9 00						18 42
		\$595 93	\$122 18	\$84 05		\$874 96	\$4354 22	\$4007 75	\$1713 08	\$268 50	\$352 44	\$50 00		\$10743 99

FINANCIAL SUMMARY.—Continued.

(7)

Number.	LOCALITY AND PARISHES.	EXPENDED FOR ARREARAGES						RESTATEMENTS OF TOTALS				PRESENT CONDITION		
		Pay ments on Debt INTEREST	Pay ments on Debt PRINCIPAL	Arrears to Rector	Arrears to Diocese	Other Arrears	Total Payments	(General)	Diocesan	Parochial	Debt	Aggregate of Expenditures and Balance Income	Number.	
1	Aniston (Grace)	\$		\$	\$	\$1000 00	\$1000 00	\$ 81 48	386 23	\$ 8410 10	\$1000 00	\$ 4877 88	1	\$ 90 00
2	Aniston, St. Michael's	622 19					622 19	53 78	252 08	3074 04	422 19	4002 67	2	
3	Athens, St. Timothy							5 00	20 00	307 90		332 90	3	
4	Auburn, Holy Innocent's								44 79	375 88		420 67	4	267 00
5	Avondale, Christ Church								32 20	306 06		428 26	5	
6	Bosmer, Trinity												6	
7	Birmingham, Advent							66 80	308 44	29561 83		29981 07	7	
8	Birmingham, St. Mary's	3 20	1000 00				1003 20	30 20	385 25	6602 12	1465 16	8632 73	8	484 45
9	Birmingham, St. Marks									3525 95		3525 95	9	7000 00
10	Bridgeport, Christ Church												10	
11	Brierfield, Mission								42 23	189 37		231 60	11	
12	Bulgate, St. Mark's				4 75		4 75	1 00	22 00	12 00	4 75	38 75	12	
13	Bun Secour, St. Peter's								24 87	152 65		178 02	13	
14	Canden, St. Mary's								10 00	538 64		548 64	14	
15	Carlownville, St. Paul's							10 51	199 85	329 05		545 41	15	
16	Clonville, Mission								7 00	736 88		743 68	16	
17	Clayton, Grace								16 05	7 25		23 30	17	
18	Columbia, St. Paul's												18	
19	Decatur, St. Paul's					225 91	225 91	5 55	30 10	780 66	225 91	1042 22	19	100 00
20	Demopolis, Trinity							20 15	802 00	481 71		1303 86	20	
21	Esauka, St. James		150 68				150 68	4 56	90 25	260 73	159 08	515 21	21	45 50
22	Eutaw, St. Stephen's												22	
23	Evergreen, St. Mary's								20 00	200 00		220 00	23	
24	Foundale, St. Michael's							33 95	44 75	794 65		873 55	24	43 12
25	Florence, Trinity												25	
26	Forkland, St. John's												26	
27	Fort Payne, St. Luke's												27	
28	Gadsden, Holy Comfort												28	
29	Gallion, St. Andrew's			20 00			20 00				20 00	262 67	29	
30	Greensboro, St. Paul's							96 85	523 91	1100 69		1719 76	30	

STATISTICAL SUMMARY.—Continued.

(9)

LOCALITY AND PARISHES		PRESENT CONDITION					CAPITAL INVESTED.							In whom does Title Vest ?		Date of		
Number		Cash in Hands of Treasurer	(Cash held by friends and Societies)	Special Funds Held in Trust	Assets due and not Collected	Insurance on Property	Value of Churches.	Value of (Chapels.	Value of Rectories.	Value of Schools, (Chapels and Parish Houses	Value of Other Real Property	Furniture, Or Furnaces, Etc.	Total of Capital Invested	Number	Is your Parish incorporated ?		Organization	
1	Aniston, Grace	\$ 68 79 *				\$ 5000	\$ 351000 *	\$ 100000	100000	\$ 100000	\$ 15000	415	10585	\$ 45000	1	No	Diocese	188
2	Aniston, St. Michael's	156 46			13 00	25000	75000	10000	10000	15000	415	10585	121000	2	No	Diocese	188	
3	Athens, St. Timothy	63 59	20 15	93 31			4000						4000	3		Diocese	188	
4	Auburn, Holy Innocents	18 05				1100	1500				200	200	1900	4		Diocese	188	
5	Avondale, Christ Church.					500	1300		800			200	2300	5		Diocese	188	
6	Bessemer, Trinity						1300						1800	6		Diocese	188	
7	Birmingham, Advent	1 83	1255 64			25640	30000	1500	1500	20350		1140	74490	7		Diocese	188	
8	Birmingham, St. Mary's	259 51	183 81		375 00	10000	25000					5000	30000	8	No	Trustee	188	
9	Birmingham, St. Mark's				175 00		2500					300	200	9				188
10	Bridgeport, Christ Ch.											250	2750	10				188
11	Brierfield Mission						1000					35	1035	11		Bishop	188	
12	Boligee, St. Mark's	62 45					500			350			850	12		Warrens and Vestry	188	
13	Camden, St. Peter's						1000					250	1250	13	Yes	Diocese	188	
14	Camden, St. Mary's						1500						1500	14		Diocese	188	
15	Carlownville, St. Paul's.						1800						1600	15		Bishop	188	
16	Citronelle Mission.													16				188
17	Clayton, Grace						400	1200	3000	5000			10000	17	1888			188
18	Columbia, St. Paul's						7500	3200	3200	1000			12000	18		Diocese	188	
19	Decatur, St. Paul's	5 30	1363 70			2800	2600	3550	3550	1310			7460	19		Diocese	188	
20	Demopolis, Trinity	63 62		61 51		4700	3000			1000			10000	20		Diocese	188	
21	Enfauia, St. James'						1000						1500	21		Diocese	188	
22	Euau, St. Stephen's						1500						1800	22		Vestry	188	
23	Evergreen, St. Mary's		145 80				1500						1800	23	No	Bishop	188	
24	Faunsdale, St. Michael's						3000		3000	2300		75	8375	24		Bishop	188	
25	Florence, Trinity						3000		3000				6000	25	1879	Vestry or Trustees	188	
26	Forkland, St. John's.												3200	26	No	Vestry	188	
27	Fort Payne, St. Luke's.												15000	27	1844	Vestry	188	
28	Gadsden, Holy Com'ner													28				188
29	Gallion, St. Andrew's													29				188
30	Greensboro, St. Paul's.					5000								30				188

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The name of the Rev. Jno. G. Murray, should have been included in the committee on Parochial Reports.

1944
MAY
1944
ADEN 100 1944

Tuscaloosa.....	St. Mark's.....	Deed.....
Tuscaloosa.....	Christ Church.....	Copy of Deed...
Tuscaloosa.....	Christ Church.....	Deed.....
Tuscumbia.....	Christ Church.....	Deed.....
Union Springs.....	St. John's.....	Deed.....
Uniontown.....	Trinity.....	Deed.....
Whistler.....	Holy Cross.....	Copy of Deed..
Woodlawn.....	St. Paul's.....	Deed.....
	Calvary.....	Deed.....

SUPPLEMENT.

Decatur.....	St. Paul's.....	Deed.....
Florence.....	Trinity.....	Deed.....
New Decatur.....	St. John's.....	Deed.....
New Decatur.....	St. John's.....	Deed.....
Point Clear.....	.....	Deed.....



—THE—

SIXTY-THIRD ANNUAL COUNCIL OF THE
PROTESTANT EPISCOPAL CHURCH IN THE
DIOCESE OF ALABAMA,

—WILL BE HELD IN:—

THE CHURCH OF THE ADVENT, BIRMINGHAM,
BEGINNING WEDNESDAY, MAY 23d,

1894

DIOCESE OF ALABAMA.

SIXTY-THIRD ANNUAL COUNCIL.

MAY 30TH, 31ST. AND JUNE 1ST. AND 2ND.

1894.



JOURNAL

~OF THE~

SIXTY-THIRD ANNUAL COUNCIL,

~OF THE~

PROTESTANT EPISCOPAL CHURCH,

~IN THE~

DIOCESE OF ALABAMA,

~HELD IN~

THE CHURCH OF THE ADVENT, BIRMINGHAM,

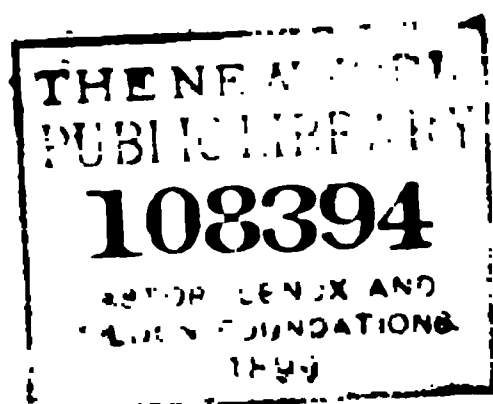
MAY 30th, 31st, and JUNE 1st and 2nd,

A. D. 1894.

MOBILE, ALA.:

GEO. MATZINGER, PRINTER, 104 NORTH ROYAL STREET.

1894.



Officers of the Council.

President:

RT. REV. RICHARD H. WILMER, D. D., LL. D.,
RT. REV. H. MELVILLE JACKSON, D. D.

Secretary :

REV. R. H. COBBS, D. D., Greensboro.

Treasurer of the Diocese:

MR. GEORGE A. WILKINS, Selma.

Treasurer of the Diocesan Missionary Fund :

MR. C. E. WALLER, Greensboro.

Registrar :

DR. B. J. BALDWIN, Montgomery.

Chancellor:

MR. F. B. CLARK, JR., Mobile.

Standing Committee of the Diocese :

REV. J. L. TUCKER, D. D.,
" G. C. TUCKER,
" R. W. BARNWELL,

MR. O. J. SEMMES,
" H. T. TOULMIN,
" F. B. CLARK, JR.

Trustees of the Bishop's Fund :

MR. N. H. R. DAWSON, MR. J. H. FITTS, MR. H. C. TOMPKINS.

Treasurer of the Bishop's Fund :

MR. N. H. R. DAWSON, Selma.

Trustees of the University of the South for Alabama :

REV. J. A. VAN HOOSE, MR. J. W. NOBLE, MR. J. B. JONES.

Treasurer of the University of the South for Alabama :

MR. JOHN L. COBBS, Montgomery.

Board of Visitors to the

Noble Institute, The Alabama Diocesan School for Girls :

REV. W. D. POWERS, D. D.,
" R. W. BARNWELL,
MR. R. H. PEARSON,

REV. R. H. COBBS, D. D.,
MR. JOHN L. COBBS,
MR. MILTON HUMES, MR. CRAIG.

LIST OF CLERGY

BELONGING TO THE DIOCESE OF ALABAMA.

NAMES.	POST OFFICES.
RT. REV. RICHARD H. WILMER, D. D., LL. D., Bishop,...	{ Spring Hill, Mobile Co.
RT. REV. H. MELVILLE JACKSON, D. D., Coadjutor,.....	Montgomery.
REV INNES O. ADAMS, St. James' Church,.....	Eufaula.
" J. MONROE BANISTER, D. D., Church of the Nativity,....	Huntsville.
" ROBT. W. BARNWELL, St. Paul's Church,.....	Selma.
" THOS. J. BEARD, Church of the Advent,.....	Birmingham.
" J. MELVILLE BENEDICT, St. Paul's Church,.....	Whistler.
" JOSEPH L. BERNE, Church of the Good Shepherd,.....	Mobile.
" R. H. COBBS, D. D., St. Paul's Church,.....	Greensboro.
" THOS. A. COOK,.....	Alpine.
" BENJ. DENNIS, Churches at Woodlawn, Avondale, Elyton, Birmingham.	
" OWEN P. FITZSIMMONS, St. Mary's Church,....	Birmingham.
" JOHN J. HARRIS, (Deacon,) Assistant at.....	Tuskaloosa.
" JNO. A. HARRISON, D. D., Trinity Church,.....	Demopolis.
" DAN'L. F. HOKE, (Deacon,).....	Auburn.
" R. C. JETER, Mt. Meigs, Union Springs and Troy,.....	Montgomery.
" JOS. F. JOHN, Church of the Holy Cross,.....	Uniontown.
" F. B. LEE, St. Paul's Church,.....	Carlowville.
" CLARENCE C. LEMAN, Trinity Church,.....	Mobile.
" W. LAWTON MELLICHAMPE, St. Peter's Church,.....	Talladega.
" WM. H. MITCHELL, (Deacon,) Missions about.....	Huntsville.
" JOHN G. MURRAY, Missions on Ala. River and about.....	Selma.
" W. DUDLEY POWERS, D. D., St. John's Church,.....	Montgomery.
" E. W. SPALDING, D. D., St. John's Church,.....	New Decatur.
" JAS. F. SMITH, Missionary,.....	Talladega.
" WM. A. STICKNEY, St. Wilfrid's, Marion,.....	Faunsdale.
" JOSEPH L. TUCKER, D. D., Christ Church,.....	Mobile.
" GARDINER C. TUCKER, St. John's Church,.....	Mobile.
" M. THURSTON TURNER, St. Stephen's Church,.....	Eutaw.
" C. H. B. TURNER, St. Michael and All Angels,.....	Anniston.
" GEO. R. UPTON, St. Thomas' Church,.....	Greenville.
" JAS. A. VAN HOOSE, (Deacon,) Missions about.....	Birmingham.
" N. D. VAN SYCKEL, Trinity Church,.....	Florence.
" PETER WAGER, Churches at Tuscumbia and Sheffield,....	Sheffield.
" WALTER C. WHITAKER, Christ Church,.....	Tuskaloosa.
" RICHARD P. WILLIAMS, Church of the Holy Comforter,..	Montgomery.

Deaconesses.

In charge of two Orphanages, and teaching a school
at "Church of the Good Shepherd."

Sister HARRIET,.....	Church Home, Mobile.
" ALMENDIA,.....	" " "
" REBECCA,.....	" " "
" ELIZABETH,.....	" " "
" BELLE,.....	" " "
" MARY,.....	" " "
" MARY,.....	" " "

Probationer.

Miss MARY WOODCOCK.

The above named Deaconesses constitute a community under the direction
of the Bishop of the Diocese.

Candidates for Priests' Orders.

LOUIS TUCKER,	RICHARD CULLEN JETER,
JOHN COLEMAN HORTON,	BERTRAM ERVIN BROWN.

Candidates for Holy Orders.

J. J. D. HALL,	GARDINER LEIGH TUCKER.
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Postulant.

RICHARD WALLACE HOGUE.

Examiners.

REV. R. H. COBBS, D. D.,	REV. THOS. J. BEARD,
" R. W. BARNWELL,	" W. D. POWERS, D. D.

Lay Readers.

ED. L. STICKNEY, Greensboro,	T. S. FRY, Christ Church, Mobile,
CHAS. E. WALLER, "	LEROY REDWOOD, Christ Ch. Mob
CHAS. F. SCHOFIELD, Bridgeport,	ROBT. MIDDLETON, " " "
G. N. MESSITER, "	W. S. McNEILL, " " "
DAN'L. COLEMAN, Huntsville,	JOHN E. MITCHELL, " " "
JERRY MURPHY, East Huntsville,	CLEM. GAZZAM, " " "
JOHN H. FORNEY, Jacksonville,	HARRY FARROW, " " "
JACOB FORNEY, "	PRENTISS TUCKER, " " "
CHAS. A. GARLAND, Birmingham,	F. S. PARKER, " " "
CHAS. ROBERTS, "	J. C. HORTON, " " "
JAS. B. HEAD, "	O. J. SEMMES, St. John's " "
C. V. AUGUSTE, "	EDWD. T. PETER, Brierfield,
F. M. DANEY, "	GLADWYN NICHOLAS, Talladega,
W. C. POPE, Montgomery,	J. F. SLAUGHTER, "
JOSEPH BALFOUR, Gadsden,	ROBT. NELSON, Patton Mines,
W. LEROY BROUN, Auburn,	A. D. MCCOLLISTER, Piedmont,
JAMES CLAYTON, Opelika,	W. J. RUMPH, Tilden,
H. P. BURRUSS, Mt. Pinson,	J. D. ALISON, JR., Carlowville,
WM. A. GEORGE, Perdue Hill,	RICHARD JONES, Mobile,
D. J. WATERWORTH, Stanton.	

Deans and Convocations.

Convocation of Mobile—REV. G. C. TUCKER, Dean. This Convocation embraces the counties of Mobile and Baldwin.

Convocation of Montgomery. REV. W. D. POWERS, D. D., Dean. This Convocation embraces the counties of Montgomery, Conecuh, Buttermilk, Lowndes, Autauga, Lee, Russell, Pike, Bullock and Barbour.

Convocation of Selma—REV. R. H. COBBS, D. D., Dean. This Convocation embraces the counties of Dallas, Perry, Marengo, Hale, Choctaw and part of Green.

Convocation of Birmingham—REV. T. J. BEARD, Dean. This Convocation embraces the counties of Jefferson, Tuscaloosa, Sumpter, part of Greene, St. Clair, Shelby, Bibb, Talladega and Calhoun.

Convocation of Huntsville—REV. J. M. BANISTER, D. D., Dean. This Convocation embraces the counties of Madison, Jackson, Limestone, Morgan, Lawrence, Franklin and Lauderdale.

Parishes and Mission Stations.

Anniston —Grace Church,.....	
" —St. Michael and All Angels,.....	Rev. C. H. B. Turner.
Athens —St. Timothy,.....	" E. W. Spalding, D. D.
Avondale —Mission Chapel,.....	" Benj. Dennis.
Auburn —Holy Innocents,.....	" Dan'l. F. Hoke.
Bessemer —Mission Chapel,.....	" J. A. Van Hoose.
Brierfield —.....	" J. F. Smith.
Bridgeport —.....	" W. H. Mitchell.
Bon Secour —St. Peter's,.....	" J. M. Benedict.
Boligee —St. Mark's,.....	" M. T. Turner.
Birmingham —Church of the Advent,.....	" T. J. Beard.
" —St. Mary's in the Highlands,.....	" O. P. Fitzsimmons.
Carlowville —St. Paul's,.....	" F. B. Lee.
Calera —Mission,.....	" J. F. Smith.
Camden —St. Mary's,.....	" J. G. Murray.
Clayton —Grace Church,.....	" Innes O. Adams.
Citronelle —Mission,.....	" J. M. Benedict.
Coalburg —Mission,.....	" T. J. Beard.
Columbia —Mission Chapel,.....	" Innes O. Adams.
Decatur Old —St. Paul's,.....	Lay Service.
" New—St. John's,.....	" E. W. Spalding, D. D.
Demopolis —Trinity Church,.....	" J. A. Harrison, D. D.
Eufaula —St. James',.....	" Innes O. Adams.
Eutaw —St. Stephen's,.....	" M. T. Turner.
Evergreen —St. Mary's,.....	" Geo. R. Upton.
Elyton —St. John's,.....	" Benj. Dennis.
Ensley —Mission,.....	
Faunsdale —St. Michael's,.....	" J. F. John.
Fort Payne —Mission,.....	
Forkland —St. John's,.....	
Fowl River —Mission,.....	" G. C. Tucker.
Florence —Trinity Church,.....	" N. D. Van Syckel.
Gadsden —Holy Comforter,.....	" J. A. Van Hoose.
Gallion —St. Andrew's,.....	" R. H. Cobbs, D. D.
Gainsville —St. Alban's,.....	" M. T. Turner.
Greensboro —St. Paul's,.....	" R. H. Cobbs, D. D.
Greenville —St. Thomas',.....	" Geo. R. Upton.
Hayneville —St. Andrew's,.....	" Geo. R. Upton.
Huntsville —Church of the Nativity,.....	" J. M. Banister, D. D.
Jacksonville —St. Luke's,.....	" W. L. Mellichampe.
Jasper —Mission,.....	" J. A. Van Hoose.
Laneville —Mission,.....	" R. H. Cobbs, D. D.
Leighton —Mission,.....	" Peter Wager.

Livingston—St. James',.....	Rev. M. T. Turner.
Lowndesboro—St. Paul's,.....	" Geo. R. Upton.
Letohatchie—Mission,.....	" Geo. R. Upton.
Madison Station—Mission,.....	" W. H. Mitchell.
Marion—St. Wilfrid's,.....	" W. A. Stickney.
Martin's Station—St. Luke's,.....	" J. G. Murray.
Montevallo—Mission,.....	" J. F. Smith.
Montgomery—St. John's,.....	" W. D. Powers, D. I.
" —Holy Comforter,.....	" R. P. Williams.
Mobile—Christ Church,....	" J. L. Tucker, D. D.
" —Trinity,.....	" C. C. Leman.
" —St. John's,.....	" G. C. Tucker.
" —The Good Shepherd,.....	" J. L. Berne.
Mobile County Asylum—Mission,.....	Christ Ch., Mobile.
Mount Pleasant—Mission,.....	" J. G. Murray.
Mount Meigs—Mission,.....	" R. C. Jeter.
Oxford—Mission,	-----
Oak Grove—Mission,.....	Christ Ch., Mobile.
Opelika—Emanuel,	" Dan'l. F. Hoke.
Orrville—Mission,.....	" J. G. Murray.
Perdue Hill—Mission,.....	" J. G. Murray.
Prattville—St. Mark's,.....	" J. F. Smith.
Piedmont—Christ Church,.....	" W. L. Mellichampe
Pushmataha—Calvary,	-----
Selma—St. Paul's,.....	" R. W. Barnwell.
Scottsboro—St. Luke's,.....	" W. H. Mitchell.
Spring Hill—St. Paul's,.....	The Bishop.
Sheffield—Grace,	" Peter Wager.
Stanton—Mission Chapel,.....	" J. G. Murray.
Talladega—St. Peter's,.....	" W. L. Mellichampe
Tilden—Grace,.....	" F. B. Lee.
Trinity—Grace,.....	" Peter Wager.
Tuskaloosa—Christ Church,.....	" W. C. Whitaker.
Troy—St. Mark's,.....	" R. C. Jeter.
Tuscumbia—St. John's,.....	" Peter Wager.
Tyler's—Mission Chapel,.....	" J. G. Murray.
Uniontown—Church of the Holy Cross,.....	" J. F. John.
Union Springs—.....	" R. C. Jeter.
Whistler—St. Paul's,.....	" J. M. Benedict.
Woodlawn—Mission Chapel,.....	" Benj. Dennis.



JOURNAL OF PROCEEDINGS.

FIRST DAY.

The Sixty-Third Annual Council of the Protestant Episcopal Church in the Diocese of Alabama, assembled in the Church of the Advent, Birmingham, May 30th, 1894.

Morning Prayer was said at 10 : 30 A. M., and the sermon was preached by the REV. W. C. WHITAKER, from the Epistle of St. Jude, verse 3.

“Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you and exhort you that ye should earnestly contend for the faith which was once delivered unto the Saints.”

The Holy Communion was celebrated by the RT. REV. H. M. JACKSON, D. D., Bishop Coadjutor, assisted by the REV. T. J. BEARD, the Rector of the Parish.

Immediately after service, the Council was called to order by the Rt. Rev. the Bishop Coadjutor, who presented the following

List of Clergy entitled to Seats in the Council of the Diocese of Alabama, May 30th, 1894.

RT. REV. R. H. WILMER, D. D., LL. D.,

RT. REV. H. M. JACKSON, D. D.,

Rev. Innes O. Adams,	Rev. J. M. Banister, D. D.,
“ R. W. Barnwell,	“ T. J. Beard,
“ J. M. Benedict,	“ J. L. Berne,
“ R. H. Cobbs, D. D.,	“ Thos. A. Cook,
“ Benj. Dennis,	“ O. P. Fitzsimmons,
“ J. J. Harris,	“ Jno. A. Harrison, D. D.,
“ D. F. Hoke,	* “ R. C. Jeter,
“ J. F. John,	“ F. B. Lee,
“ C. C. Leman,	“ W. L. Mellichampe,
“ W. H. Mitchell,	“ J. G. Murray,
* “ W. D. Powers, D. D.,	“ E. W. Spalding, D. D.,
“ J. F. Smith,	“ W. A. Stickney,
“ J. L. Tucker, D. D.,	“ G. C. Tucker,
“ M. T. Turner,	* “ C. H. B. Turner,
“ G. R. Upton,	“ J. A. Van Hoose,
“ N. D. Van Syckel,	* “ Peter Wager,
“ W. C. Whitaker,	* “ R. P. Williams.

* “ Those marked with an asterisk entitled to seats and the privilege of speaking, but not to vote, on account of insufficient length of canonical residence.

The Secretary of the last Council called the List as thus presented, and the following were found to be present :

RT. REV. H. M. JACKSON, D. D.,

Rev. Innes O. Adams,

“ **T. J. Beard,**

“ **Benj. Dennis,**

“ **J. J. Harris,**

“ **J. F. John,**

“ **J. G. Murray,**

“ **J. F. Smith,**

“ **J. L. Tucker, D. D.,**

“ **J. A. Van Hoose,**

Rev. R. W. Barnwell,

“ **R. H. Cobbs, D. D.,**

“ **O. P. Fitzsimmons,**

“ **D. F. Hoke,**

“ **W. H. Mitchell,**

“ **W. D. Powers, D. D.,**

“ **W. A. Stickney,**

“ **M. T. Turner,**

“ **W. C. Whitaker,**

Rev. R. P. Williams.

The Treasurer of the Diocese as required by Canon, then presented the following

LIST OF PARISHES ENTITLED TO REPRESENTATION IN THE COUNCIL OF 1894.

Montgomery, St. John's Parish,

Selma, St. Paul's Parish,

Tuskaloosa, Christ Church Parish,

Mobile, St. John's Church Parish,

Greensboro, St. Paul's Parish,

Montgomery, Ch. of the Holy Com.,

Decatur, St. Paul's Parish,

Greenville, St. Thomas' Ch. Parish.,

Eutaw, St. Stephen's Parish,

Jacksonville, St. Luke's Parish,

Bessemer, Trinity Church Parish,

Tuscumbia, St. John's Parish,

Evergreen, St. Mary's Parish,

Athens, St. Timothy's Parish,

Clayton, Grace Church Parish,

Tilden, Grace Church Parish,

Forkland, St. John's Parish,

Union Springs, Trinity Ch. Parish,

Avondale, Christ Church Parish,

Spring Hill, St. Paul's Parish,

New Decatur, St. John's Parish,

Orrville, The Orrville Mission,

Perdue Hill, The Perdue Hill Mission,

Stanton, The Stanton Mission,

Mt. Meigs, Grace Church Parish,

Birmingham, St. Mary's Parish,

Birmingham, Church of the Advent,

Mobile, Christ Church Parish,

Huntsville, Church of the Nativity,

Anniston, Grace Church Parish,

Anniston, St. Michael & All Angels Par.,

Demopolis, Trinity Parish,

Eufaula, St. James' Parish,

Florence, Trinity Church Parish,

Gallion, St. Andrew's Parish,

Talladega, St. Peter's Parish,

Carlowville, St. Paul's Parish,

Auburn, Ch. of the Holy Innocents,

Troy, St. Mark's Parish,

Lowndesboro, St. Paul's Parish,

Gadsden, Ch. of the Holy Comforter,

Piedmont, Christ Church Parish,

Montevallo, The Montevallo Mission,

Prattville, St. Mark's Parish,

Bon Secour, St. Peter's Church,

Whistler, St. Paul's Parish,

Woodlawn, The Woodlawn Mission,

Sylacauga, The Sylacauga Mission,

Tyler's, The Tyler's Station Mission,

Cedar Hill, The Cedar Hill Mission,

Camden, St. Mary's Church Parish,

Citronelle, The Citronelle Mission,

Uniontown, Holy Cross Parish,

Boligee, St. Mark's Parish.

The List of Parishes so entitled was then called, and Credentials of Lay Deputies were presented and referred to a Committee consisting of REV. O. P. FITZSIMMONS, REV. J. A. VAN HOOSE and REV. W. H. MITCHELL.

The Committee reported the following Deputies entitled to seats:

- Anniston, Church of St. Michael and All Angels*—J. W. Noble, H. Frederickson, W. H. McKellar, R. P. Huger.
- Atondule Mission*—F. M. Dansby.
- Auburn, Church of the Holy Innocents*—J. H. Lane, W. L. Broun, L. F. Whittaker.
- Boligee, St. Mark's*—E. T. Bouchelle, H. L. Bouchelle, J. McKee Gould.
- Birmingham, The Church of the Advent*—Thos. Cobbs, R. H. Pearson, J. W. Bush, W. J. Milner, R. N. Rhodes.
- Birmingham, St. Mary's*—H. L. Underwood, J. F. Johnston, Walker Percy, W. H. Graves, Jas. T. Meade.
- Carlowville, St. Paul's Parish*—W. L. Bennett, J. D. Alison, Jr.
- Demopolis, Trinity Parish*—E. H. C. Bailey, J. R. Robertson, N. G. Winn, L. A. George.
- Eufaula, St. James' Parish*—H. R. Shorter, A. H. Merrill, T. W. Toney, C. B. Keller, G. W. Whitlock.
- Eutaw, St. Stephen's Parish*—J. O. Banks, B. B. Barnes, J. P. McQueen, E. Wilson.
- Gallatin, St. Andrew's Parish*—H. A. Tayloe, R. H. Dugger, W. W. Dugger, C. A. Smith, Chas. Hause.
- Greensboro, St. Paul's Parish*—R. H. Stickney, C. E. Waller, A. Stollenwerck, H. G. Benners.
- Huntsville, Church of the Nativity*—Daniel Coleman, Milton Humes, J. R. Stevens, J. Darwin, W. L. Garth.
- Montgomery, St. John's Parish*—Joel White, R. F. Michel, W. W. Screws, B. J. Baldwin, H. C. Tompkins.
- Montgomery, Church of the Holy Comforter*—Jno. L. Cobbs, T. G. Foster, H. H. Matthews, J. S. Winter, J. B. Jones.
- Mobile, Christ Church*—W. H. Ross, R. Middleton, T. S. Fry, F. S. Parker.
- Morent Pleasant Mission*—A. M. English.
- Orrville Mission*—W. L. Kirkpatrick.
- Perdue Hill Mission*—J. H. Moore.
- Selma, St. Paul's Parish*—R. M. Nelson, Wm. Berg, G. A. Wilkins, Philip Milhouse, J. C. Converse.
- Scottsboro, St. Luke's Parish*—J. E. Brown.
- Stanton Mission*—D. J. Waterworth.
- Tuskaloosa, Christ Church*—J. H. Fitts, H. A. Jones, F. R. Maxwell, S. M. Peck, E. N. C. Snow.

Their names being called, the following were found to be present :

Messrs. P. M. Dondy, Thos. Cobbs, R. H. Pearson, J. W. Bush, W. J. Milner, Jas. T. Menie, W. L. Bennett, J. D. Alison, Jr., C. A. Smith, H. G. Bonners, W. W. Scrive, J. L. Cobbs, J. B. Jones, F. S. Parker, A. M. English, W. L. Kripstick, J. H. Moore, Wm. Berg, G. A. Wilkins, D. J. Waterworth, J. H. Fink.

A quorum being present, the Council was declared to be duly organized, and the Rev. R. H. Cobbs, D. D., was nominated and elected Secretary.

The Parochial Reports were then presented, and on motion, were referred to the Committee on Parochial Reports.

The President then announced the following Standing Committees.

Committee on the State of the Church—Rev. W. A. Stickney, Rev. W. C. Whitaker, Rev. G. R. Upton, Rev. C. C. Loomis, Rev. W. L. McElchampe and Messrs. W. H. McKellar, J. H. Lane, W. H. Graves, T. W. Toney and W. L. Kripstick.

Committee on Canon—Rev. E. W. Spaulding, D. D., Rev. J. A. Harrison, D. D., Rev. R. W. Bartwell, Rev. J. L. Tucker, D. D., Rev. C. H. B. Turner and Messrs. W. L. Brown, R. H. Pearson, H. C. Tompkins, H. T. Toulmin, Thos. Cobbs.

Committee on Finance—R. M. Nelson, J. H. Fink, J. R. Robertson, Daniel Coleman, J. F. Johnston, R. E. Stickney, J. L. Cobbs, Geo. A. Wilkins, W. H. Fink.

Committee on Parochial Reports—Rev. J. L. Tucker, D. D., Rev. J. F. Lyon, Rev. J. G. Murray, Rev. R. P. Williams and Messrs. J. D. Alison, Jr., E. S. Armstrong, J. B. Jones, F. S. Parker, J. C. Converse.

Committee on Unfinished Business—Rev. R. H. Cobbs, D. D., Mr. W. W. Scrive.

The following was presented and read and received.

OFFICIAL ACTS OF THE STANDING COMMITTEE

The Standing Committee met on the 26th of May, and organized by the election of Rev. J. L. Tucker, D. D., President, and F. B. Clark, Jr., Secretary. Consent was given to the consecration of the Rev. Wm. Lawrence, D. D., as Bishop of Mississippi, and the Rev. Thos. F. Gailor, D. D., as Assistant Bishop of Tennessee. Mr. Richard C. Jeffer was recommended to the Standing Committee as a candidate for Holy Orders.

June 4, 1902. Consent was given to the consecration of the Rev. Ellison Rogers, D. D., as Assistant Bishop of South Carolina.

July 18, 1893. Consent was given to the Consecration of the Rev. Joseph B. Cheshire, as Assistant Bishop of North Carolina.

October 10, 1893. The Bill for printing the Journal of the last Council, etc., was approved and ordered paid.

December 6, 1893. The following minute of respect to the memory of the late Dr. Horace Stringfellow was adopted.

The Rev. Horace Stringfellow, Doctor in Divinity and Rector of St. John's Parish, Montgomery, is the first member of this Committee who has ever died in office. The Standing Committee desire to put on record their high appreciation of his qualities as a man, a Clergyman, and an officer of this Diocese, and to express their sense of loss at his death. Although living at a distance he never failed to be present at the meetings of this Committee when business of importance was to be transacted; while the clearness of his views, and the extent of information upon which his opinions were based, never failed to be of great use to the Committee in arriving at their decisions. His death is felt as a serious loss to the Standing Committee and to the Diocese. We tender our sincere sympathy to his family in their deep affliction and trust that this blow may be softened to them by the consideration that as his faith was pure and strong, he is now at rest from his labors, in joy and peace with his Redeemer, and numbered with the saints in glory everlasting.

December 6, 1893. The Committee declined to consent to the Consecration of the Rev. Arthur C. A. Hall as Bishop of Vermont, on the ground that Dr. Hall appeared from the evidence before the Committee to be still bound by some undefined tie to the foreign Monastic Order of St. John the Evangelist, and not upon any ground of personal objection to Dr. Hall.

The Rev. R. W. Barnwell, Rector of St. Paul's Parish, Selma, was elected to fill the vacancy in the Committee, caused by the death of the Rev. Dr. Stringfellow.

December 18, 1893. Mr. John Coleman Horton was recommended to the Bishop for admission as a Candidate for Holy Orders.

February 19, 1894. Consent was given to the Consecration of the Rev. John B. Newton, D. D., as Coadjutor Bishop of Virginia. Consent was given to the shortening of the term of Candidateship of Mr. R. C. Jeter to six months. Notification was received from the Bishop that he had Admitted John Coleman Horton and Richard Cullen Jeter as Candidates for Priest's Orders on the 25th day of November, 1893; and Bertram Ervin Brown for the same, on January 1st, 1892.

April 9, 1894. Consent was given to the Ordination of Mr. R. C. Jeter to the Diaconate, and to the Ordination of the Rev. J. G. Murray, Deacon, to the Priesthood, with dispensation of time.

Respectfully submitted,

JOSEPH L. TUCKER,

President.

On motion, the following Resolution was unanimously adopted by a rising vote:

Resolved, That the Council send affectionate greeting to its Bishop, with regrets for his absence from our body.

On motion, the Council adjourned till 9:30 A. M., Thursday.

SECOND DAY.

BIRMINGHAM, ALA., May 31st, 1894.

Morning Prayer was said at half-past nine o'clock, and the Council met pursuant to adjournment. The Roll was called, a quorum found to be present, and the minutes of yesterday's proceedings were read and approved.

Rev. J. M. BANISTER, D. D., Rev. JNO. A. HARRISON, D. D., Rev. C. C. LEMAN, Rev. W. L. MELLICHAMPE, Rev. E. W. SPALDING, D. D., Rev. G. C. TUCKER, Rev. C. H. B. TURNER, and Messrs. H. FREDERICKSON, W. H. MCKELLAR, J. MCKEE GOULD, J. O. BANKS, J. P. MCQUEEN, A. Y. GLOVER, W. N. GLOVER, C. E. WALLER, DAN'L. COLEMAN, JOEL WHITE, J. D. CONVERSE, J. E. BROWN, J. F. WARREN, HENRY MCUALLEY and R. N. RHODES, appeared and took their seats.

Certificates of Election of Lay Deputies were presented from Grace Church, Anniston; St. Mary's Church, Evergreen; Trinity Church, Florence; St. Thomas' Church, Greenville; St. Paul's Church, Lowndesboro; St. James' Church, Livingston; The Gadsden Mission; St. John's Church, Mobile; St. Luke's Parish, Jacksonville; and were declared by the Committee to be in due form, and the following Deputies entitled to seats:

Anniston, Grace Church—A. H. Shepperd, W. W. Stringfellow, R. H. Cobbs, Jr., H. A. Reynolds, W. L. Wikle.

St. Mary's Church, Evergreen—P. D. Bowles, F. L. Hickox, L. W. Savage, E. Stallworth.

Trinity Church, Florence—R. L. Bliss, H. B. Lee, H. D. Smith, R. G. Banks, W. W. Allen.

St. Thomas' Church, Greenville—D. G. Dunklin, E. Crenshaw, H. Wilson.

St. Paul's Church, Lowndesboro—Henry Parker.

St. James' Church, Livingston—W. R. DeLoach.

The Gadsden Mission—O. R. Goldman.

St. John's Church, Mobile—O. J. Semmes, Emanuel Jones, W. J. McCowan, A. B. Dure, E. H. Buck.

St. Luke's Parish, Jacksonville—W. E. Deau, B. E. Frank.

Their names being called, Messrs. A. H. SHEPPARD, H. A. REYNOLDS, HENRY PARKER, W. R. DELOACH, O. J. SEMMES, W. E. DEAN, B. E. FRANK, appeared and took their seats.

Rev. T. J. BEARD, Rev. O. P. FITZSIMMONS, Rev. BENJ. DENNIS, were appointed by the President a Committee on Public Services.

The Committee appointed by the last Council to revise the Rules of Order made the following Report, which was on motion, considered *seriatim* and each separate section adopted, and then, on motion, was adopted as a whole. (See Appendix.)

The Rt. Rev. The Bishop Coadjutor then read the Annual Address of the Bishop of the Diocese, and also, the record of his own work during the year. On motion, the Statistical parts of these Reports were referred to the Committee on the State of the Church, and the part which referred to the late Venerable Horace Stringfellow, D. D., to a committee consisting of Rev. I. O. ADAMS, Rev. J. M. BANISTER, D. D., Mr. JOEL WHITE, Mr. W. W. SCREWS.

On motion, the Committee on the State of the Church was instructed to introduce into their Report appropriate resolutions in regard to the late Alonzo Hill.

A communication was received, inviting the Council to visit Camp Forney, which, on motion, was accepted, and the Secretary instructed to return thanks for this courtesy, and to name 5 o'clock this afternoon as the hour most suitable for the visit.

On motion, it was

Resolved, That the sessions of the Council continue daily from 9 : 30 A. M., to 1 P. M., and that after a recess of two hours, it shall reassemble at 3 o'clock.

The Committee on Public Services reported the adoption of the following order :

Celebration of Holy Communion at 6 : 30 A. M. ; Morning Prayer at 9 o'clock ; Evening Prayer and Sermon at 8 P. M. ; and this report was, on motion, accepted by the Council.

The Report of the Treasurer of the Diocesan Missionary Fund was presented, and on motion, the financial items were referred to the Committee on Finance, while the remaining portion was made the order for the day at 11 o'clock on Friday.

The Report of the Registrar was presented and read and received, and ordered to be printed in the Appendix.

The following Report was presented and read and received.

The undersigned, Clerical members of the Board of Visitors to the Noble Institute, the Alabama Diocesan School for Girls, beg leave to report that they visited that Institution early in April. The visit was an informal one, during the regular exercises of the School; the object of the visitors being, to see the ordinary, every day life of the pupils. We found the building kept in the most perfect order, and were greatly impressed with the easy, dignified and courteous deportment of all the inmates of the House. After several hours spent with the Teachers and Pupils in the Chapel, the Music room and the Studio, we were convinced that the advantages offered by this School were equal to any within the reach of the daughters of the Church in this Diocese. We therefore beg to commend the Noble Institute to the confidence and support of this Diocese, and especially ask of the Clergy an active and hearty interest in its welfare.

Respectfully submitted,

R. H. COBBS, R. W. BARNWELL.

On motion, the Council took a recess till 3 o'clock P. M.

BIRMINGHAM, ALA., May 31st, 1894, 3 o'clock P. M.

The Council resumed its session and the President announced that Mr. W. R. DELOACH, Mr. A. Y. GLOVER, Mr. O. J. SEMMES and Mr. R. N. RHODES had been added to the Committee on Finance, and Mr. J. P. MCQUEEN to the Committee on Canons.

The Report of the Treasurer of the University of the South for the Diocese of Alabama, was presented and, on motion, was referred to the Committee on Finance.

The Trustee of the Fund for the support of an Evangelist presented and read his report, which, on motion, was received and referred to the Committee on Finance. The Report of the Committee appointed to raise funds for the support of an Evangelist was presented and read, and on motion, was ordered to be printed in the Appendix.

The Reports of the Treasurer and Trustees of the Bishop's Fund were presented and read, and, on motion, were referred to the Committee on Finance.

The Council then proceeded to the election, by ballot of the Standing Committee of the Diocese, Rev. J. F. JOHN and Mr. HENRY PARKER being appointed tellers.

The balloting resulted in the election of Rev. J. L. TUCKER, D. D., Rev. G. C. TUCKER, Rev. R. W. BARNWELL, Mr. O. J. SEMMES, Mr. H. T. TOULMIN, Mr. F. B. Clark, Jr.

On motion, it was

Resolved, That the Committee on Canons be requested to prepare a Canon regulating the Missionary work of the Diocese.

A Resolution providing for a committee to correct and arrange the whole body of Canons, was also referred to the Committee on Canons.

A Resolution to amend Title I, Canon VII.

A Resolution in regard to certain changes relating to Parishes and Missions was offered, and, on motion, referred to the Committee on Canons.

On motion, the Council adjourned till 9:30 A. M., on Friday.

THIRD DAY.

BIRMINGHAM, ALA., June 1st, 1894:

The Holy Communion was celebrated at 6:30 A. M. Morning Prayer was said at 9 o'clock, and the Council was called to order, pursuant to adjournment, at 9:30 A. M. The Roll was called, a quorum found to be present, and the minutes of yesterday's proceedings were read and approved. The Rev. R. C. JETER, Rev. N. D. VAN SYCKEL, the Rev. PETER WAGER, and Messrs. J. F. JOHNSTON and R. M. NELSON, appeared and took their seats.

Application was made by St. Mark's Mission, Birmingham, to be admitted into union with the Council, and referred to a committee consisting of Rev. J. A. HARRISON, D. D., Rev. N. D. VAN SYCKEL, Rev. W. H. MITCHELL, Mr. C. A. SMITH, Mr. H. G. BENNERS, Mr. W. E. DEAN.

The following Report was read and received, and, on motion, was adopted by a rising vote.

The Committee to whom was referred that portion of the Bishop's address having reference to the death of the Rev'd. Horace Stringfellow, D. D., late Rector of St. John's Church, Montgomery, and Archdeacon of the Diocese, presented the following Report as the sense of this Council.

It is seldom that any Church or community is called to sustain so great a loss as that which the death of this worthy clergyman has inflicted on his own Parish and on the Church in Alabama.

Such a life and character touch society at so many points, and exert influences for good so various and manifold, that it is extremely difficult to designate many particular respects in which their fine qualities are especially conspicuous. Just as great magnitude, exhibited in forms perfectly symmetrical excites a quiet and almost unconscious admiration, rather than great surprise and astonishment, so the excellence of sound judgment and moral power thus manifested in proportions so graceful and so finely adjusted to their sphere of action, do their work almost without observation, and are apt to be fully appreciated only when their benign presence is finally withdrawn. Such was the character and influence of our beloved Brother departed. The striking results of his faithful Ministry tell how wisely and successfully he labored, and the many tears shed in his own Parish, in this Diocese, and wherever he was best known, bear the strongest testimony to the loving estimation in which he was held, and to the enduring memory in which his gracious life and character are embalmed.

Be it therefore Resolved, That we shall strive to submit with becoming resignation to this great loss which Divine Providence has seen fit to send upon this Diocese in his death.

Resolved, That we shall ever retain the most affectionate recollection of him personally, and seek to emulate his Christian zeal, his faithful service of the Master, and the many good works which have followed and are yet to follow him.

Resolved, That a Memorial Page be set apart in the Journal for the commemoration of our departed Brother.

Resolved, That a copy of these Resolutions be sent to the widow and family of the deceased ; conveying the assurance of our profound sympathy with them in their great bereavement, and that a copy be sent also to the Record our Diocesan Paper for publication.

Respectfully submitted,

J. M. BANISTER, I. O. ADAMS,
W. W. SCREWS, JOEL WHITE.

On motion, the Secretary was instructed to include in his communication to the family of the late Rev. Dr. Stringfellow the words of the Bishop and the minute of respect which appeared in the Report of the Standing Committee.

On motion, it was

Resolved, That the next Annual Session of the Council be held in Christ Church, Tuscaloosa, beginning May 15th, 1895.

An application was made by Trinity Church, Florence, for permission to sell some Church property, which, on motion, was referred to the Committee on Canons.

On motion, the Secretary was instructed to prepare and print in the Journal a list of the places in which the Council, from time to time, may be expected to meet.

A communication from the Secretary of the General Convention was presented, and, on motion, referred to the Committee on Canons.

The Rev. R. W. BARNWELL and Mr. J. H. FITTS were elected to represent this Diocese in the Missionary Council of the Church.

The Committee appointed to consider the application of St. Mark's Mission, Birmingham, reported it in due form, and recommended that it be granted. On motion, this report was concurred in and St. Mark's was admitted into union with the Diocese as an organized Mission.

A certificate of appointment as Lay Deputy was presented and pronounced in due form, and Mr. C. V. AUGUSTE, appeared and took his seat.

On motion, it was

Resolved, That a Committee of three Attorneys, members of this Council, be appointed, with instructions to draw an act creating a Board of Trustees, with power to hold the legal title to Church property conveyed to them.

The order of the day having arrived, the Treasurer of the Diocesan Missionary Fund presented his report, which was read and received, and ordered to be printed in the Appendix. The Council then resolved itself into a Committee of the Whole to consider the subject of Diocesan Missions, and after an interval, resumed its session, when the following Resolutions were presented as the Report of the Committee:

Resolved, That the work of the Woman's Auxiliary in the Diocese of Alabama, is most cordially endorsed, and commended to the sympathy and support of every Rector within its bounds.

Resolved, That the Report of the Woman's Auxiliary in the Diocese of Alabama, be published in the Journal of the Diocese.

Resolved, That when the Committee adjourns, it adjourns to meet in the Church of the Advent, at 8 o'clock to-night.

A certificate of Election of Lay Deputies from St. Peter's Church, Talladega, was presented and declared by the Committee to be in due form, and Mr. E. W. WALPOLE, appeared and took his seat.

The following was presented and read, and, on motion, was unanimously adopted :

The Committee on Canons to whom was referred an application from Trinity Parish, Florence, for permission to sell or mortgage certain Church Property, recommend that the permission asked for be and is hereby granted.

The following was presented and read, and, on motion, was adopted. The Committee on Canons to whom was referred a resolution asking for the appointment of a commission to sit during the recess and revise the Constitution and Canons of the Diocese, and report to the next Council, beg leave to recommend the adoption of the following Resolution :

Resolved, That a Committee of three, consisting of the Rt. Rev. the Bishop Coadjutor and two others selected by him be appointed for that purpose.

The Council then took a recess until 3 P. M.

BIRMINGHAM, ALA., Friday, June 1st, 3 P. M.

The Council resumed its session and the following was presented and read.

The Committee on Canons, to whom was referred the Resolution providing that Parishes revert to the condition of organized Missions, and organized Missions to Mission Stations, whenever they shall cease to fulfil the conditions of the Constitution with regard to the admission of the same ; beg leave to report that they have considered the same, and deem it inexpedient to make such provision.

An amendment was offered embodying and enforcing the above resolution, which amendment was, on motion, laid upon the table, and the recommendation of the Committee was, on motion, adopted,

The following was presented and read :

The Committee on Canons, to whom was referred a Resolution to amend Title I, Canon VII, Section 4, so as to read : " In every Parish the voters, where not otherwise determined by Civil Law, shall be Communicants of the Parish or Mission, and shall be if males 21 years of age, if females 18, " have considered the same, and deem it inexpedient to make such amendment.

After discussion, it was moved, that the Council non-concur in the above report, and that the original resolution be referred to the Committee on Revision. This motion was laid on the table and then, on motion, the Report of the Committee on Canons was laid on the table.

The following was presented and read, and, on motion, was concurred in.

The Committee on Canons to whom was referred certain Resolutions from the General Convention with regard to making amendments to the Prayer Book and to using the title "Coadjutor," instead of "Assistant," beg leave to report that they have considered the same and recommend the Council to concur in the Amendments.

On motion, it was

Resolved, That the Committee on Canons be requested to define more accurately the word "Contributor."

On motion, it was

Resolved, That the Committee on the Revision of Constitution and Canons be empowered to print their revision for distribution to elicit criticism; and to print a second time, embodying their final revision for submission to the next Council.

The Report of the Commission for the Church Building Fund for the Diocese of Alabama, was presented and read, and, on motion, was ordered to be printed in the Appendix.

REPORT OF THE COMMITTEE ON FINANCE.

The Committee on Finance beg leave to report that they have examined and audited the accounts of MR. GEORGE A. WILKINS, the Treasurer of the Diocese, and find that including the balance on hand at the last Council, he has received the sum of.....\$6,800 65
And that he has properly expended the sum of..... 6,581 65
Leaving a balance on hand of.....\$ 219 00

The Committee further report, that they have examined and audited the accounts of MR. CHAS. E. WALLER, the Treasurer of the Diocesan Missionary Fund, and find that including the balance on hand at the last Council, he has received the sum of.....\$4,790 79
 And that he has properly expended the sum of..... 3,947 99
 Leaving a cash balance on hand of.....\$ 842 80

The Committee further report, that they have examined and audited the accounts of MR. N. H. R. DAWSON, the Treasurer of the Bishop's Fund, and find that including the balance on hand at the last Council, he has received the sum of.....\$8,287 70
 And that he has properly disbursed the sum of..... 8,214 76
 Leaving a cash balance on hand of.....\$ 22 94

The Committee further report, that they have examined and audited the accounts of MR. JNO. L. COBBS, the Treasurer of the University of the South, for the Diocese of Alabama, and that since the last Council, he has received the sum of.....\$108 75
 And that he has properly expended the sum of..... 108 75
 Leaving nothing on hand.....\$ 00 00

The Committee further report, that they have examined the accounts of the Trustee of the Evangelist Fund, and that the total contributions from the subscribers, whose names are reported, amounted in the aggregate to \$1,701.52, and that the Trustee has returned, as shown by proper vouchers, to the original subscribers or their representatives the sum of \$1,479.08, and has paid over to the Committee appointed to raise a fund for an Evangelist \$192.67, and has on hand belonging to this fund a cash balance of \$32.50.

**THE COMMITTEE SUBMIT THE FOLLOWING AS THE REQUIREMENTS
FOR THE YEAR 1894-95.**

The Bishop's Salary,.....	\$3,000 00
The Bishop Coadjutor's Salary,.....	3,000 00
The Secretary of the Council,.....	150 00
The Treasurer of the Council,.....	50 00
The Expenses of the Council of 1894 and 95,.....	15 00
The Printing of the Journal for Council of 1893 and 94,.....	250 00
One-half of the premium on life insurance of Bishop Wilmer,.....	122 50
Balance due Bishop Wilmer on salary for 1893 and 94,.....	900 00
Total,.....	<u>\$7,487 50</u>

AND THE FOLLOWING AS THE ESTIMATED RESOURCES FOR THE YEAR 1894-95.

Cash in the hands of the Treasurer of the Diocese,.....	\$ 219 00
Collected by the Treasurer since his report,.....	718 70
Cash in the hands of the Treasurer of the Bishop's Fund,.....	22 94
Interest on the Bishop's Fund,.....	1,800 00
Parishes in arrears for 1893 and 94, \$374.60.	
Estimated that there will be collected from the above,.....	75 00
Assessment of the Parishes and Missions for 1894 and 95,.....	5,722 00
Total,.....	<u>\$8,057 64</u>

EXHIBIT A.—ASSESSMENTS FOR 1894 AND 1895.

Montgomery—St. John's Parish,.....	\$ 645 00
Mobile—Christ Church Parish,.....	645 00
Selma—St. Paul's Parish,.....	585 00
Huntsville—The Church of the Nativity,.....	430 00
Birmingham—The Church of the Advent,.....	300 00
Mobile—Trinity Parish,....	250 00
Birmingham—St. Mary's Parish,.....	325 00
Tuskaloosa—Christ Church Parish,.....	240 00
Anniston—Grace Church Parish,.....	240 00
Mobile—St. John's Parish,.....	285 00
Anniston—St. Michael and All Angels Parish,.....	88 00
Greensboro—St. Paul's Parish,.....	240 00
Demopolis—Trinity Parish,.....	140 00
Montgomery—The Church of the Holy Comforter,.....	110 00
Eufaula—St. James' Parish,.....	80 00
Decatur—St. Paul's Parish,....	30 00
Florence—Trinity Parish,.....	45 00
Sheffield—Grace Church Parish,.....	25 00
Uniontown—The Church of the Holy Cross,.....	35 00
Faunsdale—St. Michael's Parish,.....	50 00
Marion—St. Wilfrid's Parish,.....	30 00
Greenville—St. Thomas' Parish,.....	40 00
Gallion—St. Andrew's Parish,.....	40 00
Eutaw—St. Stephen's Parish,.....	35 00
Mobile—The Church of the Good Shepherd,.....	40 00
Talladega—St. Peter's Parish,.....	35 00
Boligee—St. Mark's Parish,.....	20 00
Jacksonville—St. Luke's Parish,.....	40 00
Livingston—St. James' Parish,.....	20 00
Carlowville—St. Paul's Parish,..	40 00
Bessemer—Trinity Parish,.....	35 00
Auburn—The Church of Holy Innocents,,.....	30 00
Amount Carried Forward,.....	<u>\$5,143 00</u>

Amount Brought Forward,.....	\$5,143 00
Hayneville—St. Andrew's Parish,.....	20 00
Tuscumbia—St. John's Parish,.....	20 00
Scottsboro—St. Luke's Parish,.....	20 00
Troy—St. Mark's Parish,.....	20 00
Evergreen—St. Mary's Parish,.....	20 00
Lowndesboro—St. Paul's Parish,.....	20 00
Athens—St. Timothy's Parish,.....	20 00
Gadsden—The Church of the Holy Comforter, ..	25 00
Brierfield—The Brierfield Mission,.....	15 00
Martin's Station—St. Luke's Parish,.....	20 00
Clayton—Grace Church Parish,.....	12 00
Piedmont—Christ Church Parish,.....	16 00
Tilden—Grace Church Parish,.....	15 00
Montevallo—The Montevallo Mission,.....	15 00
Forkland—St. John's Church Parish,.....	15 00
Prattville—St. John's Parish,.....	15 00
Union Springs—Trinity Church Parish,.....	16 00
Trinity Station—Grace Church Parish,.....	10 00
Opelika—Emanuel Church Parish,.....	20 00
Bon Secour—St. Peter's Parish,.....	16 00
Avondale—Christ Church Mission,.....	15 00
Ironaton—The Ironaton Mission,.....	00 00
Gainsville—St. Alban's Parish,.....	10 00
Whistler—St. Paul's Parish,.....	15 00
Clanton—The Clanton Mission,.....	5 00
Spring Hill—St. Paul's Parish,.....	20 00
Woodlawn—The Woodlawn Mission,.....	15 00
New Decatur—St. John's Parish,.....	30 00
Sylacauga—The Sylacauga Mission,.....	10 00
Orrville—The Orrville Mission,.....	8 00
Tyler's Station—Tyler's Station Mission,.....	5 00
Perdue Hill—The Perdue Hill Mission,.....	5 00
Cedar Hill—The Cedar Hill Mission,.....	5 00
Stanton—The Stanton Mission,.....	10 00
Camden—St. Mary's Parish,.....	16 00
Bridgeport—The Bridgeport Mission,.....	10 00
Dallas Station—The Dallas Station Mission,.....	5 00
Mt. Meigs—Grace Church Parish,.....	10 00
Citronelle—The Citronelle Mission,.....	5 00
Elyton—The Elyton Mission,.....	10 00
Birmingham—St. Mark's Mission,.....	20 00
Total,.....	<u>\$5,722 00</u>

In regard to that portion of the report of the Trustees of the Bishop's Fund, asking instructions as to the disposition of the funds to be collected on the policies of Insurance, the Finance Committee recommend the adoption of the following resolution :

Resolved, That the Trustees of the Bishop's Fund are hereby authorized to permit the proceeds of the insurance, arising from the loss sustained by fire at the Noble Institute, to be used in restoring the building so destroyed.

I am further directed by the Committee to report, for adoption by the Council the following resolution :

Resolved, That the Finance Committee recommend, that the Trustees of the Bishop's Fund, be directed to sell the Hamner Hall lots, at such prices and on such terms, as they think best, and invest the proceeds, in such interest bearing securities as they think best.

All of which is respectfully submitted,

R. M. NELSON, O. J. SEMMES, JOS. F. JOHNSTON,
A. Y. GLOVER, GEO. A. WILKINS.

PARISHES AND MISSION STATIONS IN ARREARS.

	1891 & 92.	1892 & 93.	1893 & 94.
Sheffield—Grace Church,.....	\$ 52 50	\$ 46 17	†\$ 15 50
Scottsboro—St. Luke's Church,.....	18 75	5 00	* 20 00
Evergreen—St. Mary's Church,.....	18 75	00 00	00 00
Martin's Station—St. Luke's Church,.....	15 00	26 75	10 00
Trinity Station—Grace Church,.....	12 50	20	10 00
Ironaton—The Mission,.....	12 50	12 50	10 00
Gainsville—St. Alban's Church,.....	6 25	6 70	10 00
Fannsdale—St. Michael's Church,.....	00 00	48 15	† 42 00
Marion—St. Wilfrid's Church,.....	00 00	10 02	* 30 00
Eataw—St. Stephen's Church,.....	00 00	33 43	00 00
Livingston—St. James' Church,.....	00 00	16 65	4 00
Piedmont—Christ Church,.....	00 00	8 00	00 00
Opelika—Emanuel Church,.....	00 00	21 40	20 00
Clanton—The Mission,.....	00 00	5 35	10 00
Woodlawn—The Mission.....	00 00	3 15	00 00
Huntsville—The Nativity.....	00 00	00 00	* 2 00
Birmingham—The Advent,.....	00 00	00 00	* 350 70
Mobile—Trinity Church.....	00 00	00 00	154 10
Birmingham—St. Mary's Church.....	00 00	00 00	* 175 00
Uniontown—The Holy Cross.....	00 00	00 00	* 50 00
Mobile—Good Shepherd.....	00 00	00 00	40 00
Talladega—St. Peter's Church,.....	00 00	00 00	* 5 00
Amount Carried Forward	\$135 25	\$243 47	\$ 972 20

Amount Brought Forward,.....	\$186 25	\$243 47	\$ 992 30
Boligee—St. Mark's Church,.....	00 00	00 00	* 25 00
Jacksonville—St. Luke's Church,.....	00 00	00 00	* 15 00
Hayneville—St. Andrew's Church,.....	00 00	00 00	20 00
Brierfield—The Mission,.....	00 00	00 00	* 16 00
Bridgeport—The Mission,.....	00 00	00 00	10 00
Dallas Station—The Mission,.....	00 00	00 00	5 00
Elyton—The Mission,.....	00 00	00 00	10 00
Total,.....	<u>\$186 25</u>	<u>\$243 47</u>	<u>\$1,093 30</u>

*Paid.

†Paid \$5.00.

‡Paid \$30.00.

MINORITY REPORT OF FINANCE COMMITTEE.

The undersigned do not concur in the recommendation to direct the Trustees of the Bishop's Fund to sell the Hamner Hall Lots.

J. H. FITTS, DAN'L. COLEMAN, JNO. L. COBBS.

The Report of the Finance Committee was received, and, on motion, was concurred in and its recommendations adopted, except the one relating to the sale of the Hamner Hall Property. After discussion, the Minority Report presented by the Finance Committee was, on motion, adopted.

Messrs. O. J. SEMMES, J. H. FITTS, C. E. WALLER, DAN'L. COLEMAN and W. W. SCREWS, were nominated and elected Lay Members of the Board of Missions.

On motion, it was

Resolved, That the Rules of Order in regard to Elections, should be as follows :

Treasurer of the Diocese, Treasurer of the Diocesan Missionary Fund, Registrar, Chancellor, Trustees of the Bishop's Fund, Treasurer of the Bishop's Fund, Trustees of the University of the South for Alabama, Treasurer of the University of the South for Alabama, Board of Visitors to the Noble Institute, the Alabama Diocesan School for Girls, and that these officers be elected by ballot.

On motion, the Council adjourned till 9:30 A. M., Saturday.

FOURTH DAY.**BIRMINGHAM, ALA., June 2nd, 1894.**

The Holy Communion was celebrated at 6:30 A. M. Morning Prayer was said at 9 o'clock, and the Council was called to order, pursuant to adjournment, at 9:30 A. M. The Roll was called, a quorum was found to be present, and the minutes of yesterday's proceedings were read and approved.

REPORT OF THE COMMITTEE ON THE STATE OF THE CHURCH.

The Committee on the State of the Church beg leave to report. It is generally supposed that the Annual Report of this Committee is but a one-sided rose-colored view of the condition of the Diocese. This supposition, however just at times, has no ground this year. The Committee has not trusted to a general statement, couched in glowing phrases; but has preferred to show the real state of the Church, by figures, and figures compared with those of last year. Are we advancing? or are we retrograding? Only the exactness of figures can answer this question.

One year ago, exclusive of the Bishops, we had only 29 Clergymen in active work in the Diocese; now we have 32. Then we had 13 Congregations without stated services, now we have only 5; some of which have only a name to live. Then we had only 25 Lay Readers, now we have 39. Last year 5 Clergy left the Diocese, this year only 3. Last year 431 were Confirmed, this year 456. There were 5 Candidates for Holy Orders last year, this year there are 6. In the Missionary field every Mission Station is filled for the first time in many years. In the benefactions of the Diocese, the Endowment Fund of the Church Home for Orphans has increased from \$28,628, to \$34,825, an increase of nearly 25 per cent. in one year. In all these particulars, there is pronounced advancement.

In the one matter of Diocesan Missions, however, there has been a distinct retrograde movement and this, too, at a time, when, if ever, there should have been a grand forward movement. The receipts have fallen off from \$4,407.92 to \$3,317.43; and last year's cash balance has been reduced from \$1,663 to \$979.79. While realizing that this decrease is largely due to the financial depression, your Committee call attention especially to the unalterable fact, that the annual expenses of the Missionary Work of the Diocese are now exceeding the income by about \$900; and urge that extraordinary effort be made to increase the funds of the Diocesan Missionary Society during the present year. And to this end your Committee would respectfully urge, that in every Parish and Mission Station, a branch of the Diocesan Missionary Society be formed, after the plan so successfully put in action by the zealous Treasurer of the Society, Mr. Chas. E. Waller.

No complete report of the State of the Church in Alabama can be made without recording the death of Prof. Alonzo Hill, a gifted instructor and exemplifier of his instructions, who, for nearly a quarter of a century has prepared the minds of our girls for the reception of the truths of the Church's teaching. A noted master of his branch of learning, he was an exemplary son of the Church, and the Diocese will constantly feel his loss, so long as the need of an educated Laity shall continue.

In closing, the Committee cannot but express their conviction, that the present prosperous condition of the Diocese is due, largely due, under God, to the indefatigable labors of the Bishop Coadjutor of the Diocese, whose report gives but faint indication of the volume of work done by him during the past year.

(Signed) W. A. STICKNEY, *Chairman.*

WALTER C. WHITAKER, C. C. LEMAN,
W. L. MELLICHAMPE, W. H. McKEELAR.

On motion, the Secretary was instructed to cast one ballot for MR. GEO. A. WILKINS, who was nominated as Treasurer of the Diocese; one ballot for MR. C. E. WALLER, who was nominated as Treasurer of the Diocesan Missionary Fund; one ballot for DR. B. J. BALDWIN, who was nominated as Registrar of the Diocese. On motion, the Rules of Order were suspended, and the following Resolution was unanimously adopted.

This Council, recognizing the long, faithful and valuable services of the Hon. N. H. R. Dawson, as Trustee and Treasurer of the Bishop's Fund, and learning his desire to retire from such trust, declines to yield to this desire and does hereby instruct the Secretary to cast the vote of this Council for him as Trustee of said Fund, and designates him as the Treasurer thereof. And further, on motion, instructs the Secretary to send him a copy of the above resolution.

On motion, the Secretary was instructed to cast one ballot for MR. F. B. CLARK, JR., as Chancellor of the Diocese; one ballot for MR. J. H. FITTS and MR. H. C. TOMPKINS, as Trustees of the Bishop's Fund; one ballot for REV. J. A. VAN HOOSE, as Clerical Trustee of the University of the South for Alabama; one ballot for MR. J. W. NOBLE and MR. J. B. JONES, as Trustees of the University of the South for Alabama; one ballot for MR. JNO. L. COBBS, as Treasurer of the University of the South for the Diocese of Alabama; and one ballot for the REV. W. D. POWERS, D. D., REV. R. H. COBBS, D. D., REV. R. W. BARNWELL, MR. JNO. L. COBBS, MR. R. H. PEARSON, MR. MILTON HUMES, MR. CRAIG, as the Board of Visitors to the Noble Institute, the Diocesan School for Girls.

The Report of the Committee on Parochial Reports was presented and read and received, and, on motion, was ordered to be printed in the Appendix, and permission was given to the Committee to add any question to the form for Parochial Report, that might be deemed necessary.

The President announced that MR. C. E. WALLER, MR. O. J. SEMMES and MR. H. T. TOULMIN, were designated as the three persons to draw the act creating the Board of Trustees to hold Church Funds. He also announced that the REV. J. L. TUCKER, D. D., and REV. W. D. POWERS, D. D., were selected to serve with him on the Committee of Revision of Canons.

The Clerical Trustee of the University of the South presented and read his report, which, on motion, was received and ordered to be printed in the Appendix to the Journal.

On motion, it was

Resolved, That each Clergyman in the Diocese be requested to present the claims of the Theological Department of the University of the South to his people during this year, and to ask an offering in its behalf.

On motion, it was

Resolved, That the thanks of this Council are hereby tendered to the Rector, Wardens and Vestry of the Church of the Advent, and to the other Church people of Birmingham, for their generous hospitality.

Adopted unanimously by a rising vote.

On motion, it was

Resolved, That the thanks of this Council are hereby tendered to the Press of this City for their full and accurate report of the Proceedings of this Body.

On motion, the Secretary was instructed to have printed 500 copies of the Journal of this Council.

A Resolution concerning Church property of St. Mark's Mission, Birmingham, was presented, and, on motion, was referred to the Committee on Canons. That Committee reported as follows:

Having considered the application from St. Mark's Mission, Birmingham, the Committee on Canons do hereby recommend that permission and authority be hereby given to St. Mark's Mission, Birmingham, to negotiate a loan not to exceed the sum of \$2,500.00, for a length of years not to exceed five, and at a rate of interest not to exceed 8%., for the purpose of completing their

new Church Building now being erected, and to secure the payment of the same by a mortgage on the lot and improvements, situated on the South-west corner of Avenue C., and 18th Street, in the City of Birmingham, Ala.

On motion, this recommendation was unanimously adopted.

The Council then took a recess till 5 P. M.

BIRMINGHAM, ALA., June 2nd, 1894, 5 P. M.

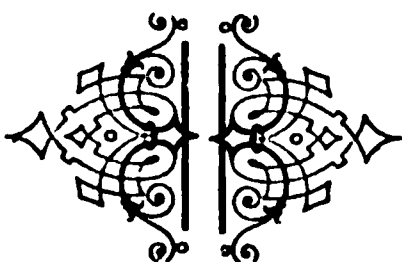
The Council resumed its session, the minutes were read and approved, and after prayers were said and the Benediction was pronounced, the Council, on motion, adjourned "*sine die*."

R. H. COBBS,

SECRETARY.

H. M. JACKSON,

PRESIDENT.



APPENDIX A.

*ANNUAL ADDRESS OF THE BISHOP OF THE DIOCESE
OF ALABAMA,
TO THE COUNCIL, MAY 30th, 1894.*

DEAR BRETHREN OF THE CLERGY AND LAITY OF THE DIOCESE OF ALABAMA:

The present is the first Council that I have had to attend since my connection with the Diocese. It is with much regret that I cannot meet you at this time, but I am unable to undergo the wear and tear, which my attendance would necessarily involve, and I send the following account of my official labors since we last met.

93. May 11th. Met the Council at St. John's Church, Montgomery. After Morning Prayer and a sermon by the Rev. Philip A. Fitts, D. D., I celebrated the Holy Communion.

Continued in daily attendance upon the Sessions of the Council to its close.

May 21st. (Whitsunday.) Preached at St. James', Eufaula, and confirmed 6 persons, and celebrated the Holy Communion.

May 22d. Baptized an infant at St. John's, Montgomery.

May 25th. Solemnized a marriage at St. Paul's, Spring Hill.

May 28th. (Trinity Sunday.) Preached at St. John's, Montgomery, and confirmed 8 persons.

June 2nd. Received Testimonials from Standing Committee, recommending Richard Cullen Jeter as a candidate for Holy Orders.

June 4th. (1st Sunday after Trinity.) Preached and celebrated the Holy Communion at St. Paul's, Spring Hill.

June 11th. (2nd Sunday after Trinity.) Preached at St. Paul's, Spring Hill.

June 18th. (3rd Sunday after Trinity.) Preached at St. Paul's, Spring Hill.

June 25th. (4th Sunday after Trinity.) Preached at St. Paul's, Spring Hill.

July 2nd. (5th Sunday after Trinity.) Preached at the Church of the Holy Innocents, Auburn, and celebrated the Holy Communion.

July 11th. I do not think it needful to copy from my journal an account of the various services rendered during my absence from home. Suffice it to say that I preached as health permitted and opportunity offered.

Any one familiar with the duties devolving upon a Bishop will not suppose that his days of vacation are days of idleness. His large and ever increasing correspondence, calls for an amount of daily labor, which can only be appreciated by one occupying a like position. Of Bishops it may truly be said—*“Locum, non laborem, mutant, qui trans Mare, aut Terram currunt.”*

October 6th. Resumed work in the Diocese.

October 15th. (20th Sunday after Trinity.) Preached at St Paul's, Spring Hill.

October 22nd. (21st Sunday after Trinity.) Preached at St Paul's, Spring Hill.

At this time I was called to Montgomery by the serious, and as it proved, fatal illness of the Venerable Dr. Stringfellow, so long the Rector of St. John's. The letter summoning me was I suppose, the last letter he ever dictated. His mind, at that time unclouded by disease, dwelt chiefly and characteristically upon the interests of his Parish. I told him that I was there and would remain there, to take his place, so far as it could be taken by another. I celebrated with him and his family the Holy Supper. It was a scene long to be remembered. Never were children more devoted to a father; never was father more devoted to his children. But these are scenes too sacred to be unveiled. His love for the Church and for the flock committed to his charge loomed up to the closing hour. Even in those moments, when shadows obscured the coming brightness of the dawn, he was ever in the Sanctuary, planning for its increasing beauty, and summoning his flock to prayer and the Holy Feast. I felt it a privilege to be there and to join with his family in their constant devotions. It was beautiful to see the interest of his people, ever increasing from the beginning of his sickness and culminating to its close. And when the end came, an

the Bishop and other Clergy and the vast congregation gathered around the resting place, there was the manifestation of a great love for the departed Pastor, hushed into solemn awe by a sense of loss, which all felt to be irreparable.

To those who witnessed the intense and unresting energy of the man, it would seem that the life of our brother had been strangely shortened; that the tale seemed to have been cut short before it was all told. He had not reached the allotted age of three-score and ten. But we must measure life, not by its extent, but by its intent. The life machinery is capable of only so much of work. Where, as in the case before us, the powers are kept in ceaseless motion, they come to an end by pure exhaustion. Thus measured, the life of our brother was a very long life, and his works will follow him.

Whilst sojourning in Montgomery, I visited the sick, buried the dead, baptized an adult, confirmed one person, and celebrated the Holy Communion.

After my return, I officiated as usual at the Chapel of St. Paul's, Spring Hill, up to Christmas Day, when I preached and celebrated the Holy Communion.

December 9th. Signed a deed for the sale of the "old St. Mary's" property, Birmingham, as per resolution of the Council.

December 11th. Officiated at the burial of a resident of Spring Hill.

December 15th. Signed a deed for the sale of a lot in Citronelle, as per resolution of the Council.

December 31st. (Sunday after Christmas.) Failed to fulfill an appointment to hold Confirmation at St. John's, Mobile, on account of sickness.

1894. January 7th. (1st Sunday after Epiphany.) Preached at St. John's, Mobile, and confirmed 5 persons.

January 14th. (2nd Sunday after Epiphany.) Preached at St. John's, Mobile, and confirmed 2 persons.

At this time I was kept by sickness from the performance of any active Episcopal duty for some six weeks.

March 18th. (Sunday before Easter.) Preached at St. Paul's Church, Spring Hill.

March 25th. (Easter Sunday.) Officiated at the same Church, and celebrated the Holy Communion.

March 28th. Participated in the funeral services of a member of Christ Church, Mobile.

March 29th. Signed a Mortgage on the Rectory of Trinity Parish, Florence, as authorized by the Council.

April 1st. (1st Sunday after Easter.) Visited Trinity Church, Mobile, baptized the infant daughter of the Rector, and confirmed 15 persons.

April 4th. In consequence of a meeting of the State Convention, appointed for May 24th—a meeting at which many of our Laity would be present—I issued notice that the meeting of our Annual Council would be postponed from the 23rd to the 30th of May.

April 5th. Officiated at the burial of a resident of Spring Hill.

April 8th. (2nd Sunday after Easter.) Preached at Christ Church, Mobile, and confirmed 16 persons.

April 15th. (3rd Sunday after Easter.) Made visitation at St. Paul's Church, Selma; at the request of Rector, baptized an infant, preached and confirmed 19 persons.

April 16th. Held an Ordination at St. Paul's Church, Selma, and admitted to Priest's Orders Rev. John Gardner Murray, (Deacon); Candidate presented by Rev. R. W. Barnwell, sermon by Rev. Dr. Powers, who, with Rev. Messrs. R. W. Barnwell and J. F. Smith, joined in the imposition of hands; Holy Communion celebrated by myself.

April 22nd. (4th Sunday after Easter.) Preached at St. John's Church, Mobile, and confirmed 23 persons. Number confirmed in this Parish since last Council 38.

April 29th. (5th Sunday after Easter.) Failed, through sickness, to fulfill an appointment at the Church of the Good Shepherd.

May 6th. (Sunday after Ascension Day.) Preached at St. Paul's, Whistler, confirmed 4 persons and celebrated the Holy Communion.

May 13th. (Whitsunday.) Preached at the Church of the Good Shepherd, confirmed 1 person and celebrated the Holy Communion.

May 20th. (Trinity Sunday.) Preached at St. Paul's, Spring Hill, and confirmed 7 persons.

May 25th. Officiated at the burial of an infant at Mobile.

May 27th. (1st Sunday after Trinity.) Preached at Christ Church, Mobile, and confirmed 9 persons. Number of confirmed in this Parish since last Council 25.

On the afternoon of same day baptized an adult at St. Paul's, Spring Hill.

The following is a summary of my Official Acts since last Council, viz:

Baptisms, Adults 2; infants 4; Total.....	6
Marriages,	1
Funerals,	5
Number of persons confirmed,.....	116
Priests Ordered,.....	1
Lay Readers Licensed,.....	39

General Summary of Bishop's and Bishop Coadjutor's Acts.

Baptisms, Adults 3; Infants 11; Total.....	14
Marriages,	6
Funerals,	5
Confirmed,.....	456
Priests Ordered,.....	1
Deacons Made,.....	1
Churches Consecrated,.....	3
Cornerstone Laid,.....	1
Lay Readers Licensed,.....	39

CONSENTS GIVEN.

I have given my canonical consent to the Consecration of Rev. Dr. Lawrence to the Episcopate of the Diocese of Massachusetts. Rev. Dr. Gailor, as Bishop Coadjutor of the Diocese of Tennessee. Rev. Dr. Capers, as Bishop Coadjutor of the Diocese of South Carolina. Rev. Dr. Jos. B. Cheshire, as Bishop Coadjutor of the Diocese of North Carolina. Rev. John B. Newton, as Bishop Coadjutor of the Diocese of Virginia.

LETTERS DIMISSORY ISSUED.

- Rev. W. F. Bellinger, Deacon, to Diocese of South Carolina.
 " Jas. L. Lancaster, to Diocese of New Jersey.
 " Wm. E. Evans, D. D., to Diocese of South Carolina.
 " A. W. Pierce, to Diocese of Arkansas.
 " Philip A. Fitts, D. D., to Diocese of Kentucky.
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LETTERS DIMISSORY RECEIVED.

- Of Rev. M. Thruston Turner, from Diocese of North Carolina.
 " " C. H. B. Turner, " " " Texas.
 " " Peter Wager, " " " West Virginia.
 " " W. D. Powers, D. D., " " " Kentucky.
 " " Richard P. Williams, " " " Virginia.
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CLERICAL CHANGES WITHIN THE DIOCESE.

Rev. Dan'l. F. Hoke, Deacon, assigned to duty at Auburn and Opelika.

Rev. W. D. Powers, D. D., is Rector of St. John's, Montgomery.

Rev. M. Thurston Turner, is in charge of Churches at Eutaw, Boligee, Gainesville, Livingston.

Rev. C. H. B. Turner, is in charge of St. Michael and All Angels, Anniston.

Rev. N. D. Van Syckel, is in charge of Trinity Church, Florence.

Rev. Peter Wager, is in charge of Churches at Sheffield, Tusculumbia and Mission at Leighton.

Rev. Richard P. Williams, is in charge of the Church of the Holy Comforter, Montgomery.

OFFICIAL NOTIFICATIONS RECEIVED.

Viz: Of Deposition of W. R. Woodbridge, by the Bishop of Albany.

Of Deposition of William Howland, by the Bishop of Newark.

" " " Wm. H. Coston, (Deacon,) by the Bishop of Ohio.

Of Deposition of Geo. H. Yarnall, by the Bishop of Newark.

“ “ “ W. B. Walker, “ “ “ “ Quincey.

“ “ “ F. J. Vincent, “ “ “ “ “

“ “ “ Anson T. Colt, “ “ “ “ Long Island.

Of Deposition of J. A. Bevington, by the Bishop of Massachusetts.

Of Deposition of Axel Takareis Fryxell, by the Bishop of Massachusetts.

Of Deposition of A. W. F. Manifold, by the Bishop of Pennsylvania.

Of Deposition of Emile Lund, by the Bishop of N. Michigan.

OTHER NOTIFICATIONS.

That the following named persons have ceased to be Candidates for Orders.

Henry Barton, from the Bishop of Montana.

Norton F. Brand, from the Bishop of Montana.

Chas. T. Sanderson, from the Bishop of Fond du Lac.

D. S. Benedict, “ “ “ “ “

Walden Meyer, “ “ “ “ New York.

Clifford S. Griswold, “ “ “ “ Massachusetts.

John Archer Silver, “ “ “ “ “

Geo. M. Marshall, “ “ Assistant of Minnesota.

Lawrence C. Miller, “ “ “ “ “

CHURCH PROPERTY.

Some time last Summer I received intelligence that the Church building at Autaugaville, was in a ruinous condition. Before I could make any satisfactory arrangements for its disposition, I received further intelligence that the building had been blown down in a storm. Inasmuch as there were no members of the Church remaining, and no present prospect of resuscitating the Parish, I gave the Rev. John G. Murray authority to take possession of the property, to utilize what could be removed in building up his Mission Churches, and to sell the remainder. All of which Mr. Murray, with his characteristic promptness and energy, successfully accomplished.

CHURCH HOME ASSETS.

The status of this Fund, January 1st, 1894, is as follows, viz :— in hand.

33 \$1,000 Registered Ala. Bonds, (cost).....	\$30,660.70
A Promissory Note— 6 per cent.,.....	1,000.00
11-3 per cent. Tennessee Bonds, (\$100 each,) cost....	825.00
Total,	\$32,485.70
Present Market value,	\$34,825.00
Face value,	\$35,100.00

The advantage of this investment in Registered Bonds is two-fold. They will in a short time yield 5 per cent. If lost, stolen or destroyed, they can be duplicated at the State Treasury.

I put on record the following copy of a certificate from the Treasurer of the State.

Treasury Department of Alabama,

Montgomery, October 30th, 1893.

“I, J. Craig Smith, Treasurer of the State of Alabama, (and
 “as such I am the custodian of the Record of the Bonds com-
 “prised in the bonded indebtedness of said State,) hereby certify
 “that, among said Bonds issued and now outstanding and held
 “against the State, said Record shows that there are 33 (thirty-
 “three) *Alabama Class A. Registered Bonds issued to, and in the*
 “*name of the Protestant Episcopal Church in the Diocese of Ala-*
 “*bama, for the benefit of Church Orphans' Homes, Mobile, Rt. Rev.*
 “*R. H. Wilmer, Bishop.* Said Bonds bear date July 1st, 1879,
 “and were issued under the provisions of an Act approved Feb-
 “ruary 13th, 1879, and are for the sum of One Thousand Dollars
 “each; payable July 1st, 1906. These Bonds held by the Prot-
 “estant Episcopal Church are numbered respectively, as fol-
 “lows:— from 425 to 433 inclusive; from 499 to 507 inclusive;
 “837; from 1484 to 1488 inclusive; 1590; 1611; 1892; 1947; 1948;
 “1962; 2119; 2126 and 2148—making total number (33) thirty-
 “three.”

(Signed)

“J. Craig Smith,
 State Treasurer.”

The Church Homes were started in Tuscaloosa in 1863, during stress of war. A small building was purchased, and three godly women, of whom one only survives— were put in charge of a small household of orphans.

After cessation of hostilities, the house in Tuscaloosa was sold, and the Orphanage was removed to Mobile. The site upon which the present Home for Orphan Girls stands, adjoins the property of St. John's Church, and was donated by the Vestry of that Church. Work for the orphans was begun in a small tenement of two rooms. Through the liberality of friends, at home and abroad, the present commodious buildings were erected, and additional property bought, so as to ensure a degree of seclusion for the inmates of the Home.

It was soon found necessary to secure a Home for Orphan boys, and a valuable property was purchased for that purpose. Up to the present time some two hundred orphans have been cared for. This work and labor of love has been accomplished with the aid, to some extent, of friends abroad and in various parts of the Diocese— and we tender to them all our hearty thanks—but the main part has been wrought out by the generous and unwearying liberality of the people of Mobile. That city, although not so prosperous as some others, is conspicuous for its large and continuous generosity. In addition to a commodious Hospital and two homes for widows, there are five orphanages which derive their chief support from the benefactions of its citizens. The country around sends in its full proportion of orphans to be fed, clothed and educated, but none think to send the wherewithal to adequately supply their needs.

One fact in illustration of the exceptional generosity of the citizens of Mobile must not be omitted in this connection. It is too noteworthy and exemplary to be unnoticed. During all these years, I have never found a Butcher or Market man, who would take pay for his produce—; and the direction is never to ask, but always to offer payment. I have reason to believe that the same continuous and bountiful supply is extended to the other Orphanages of the city. So far as my knowledge extends, this example of liberality is without precedent or counterpart.

May the Good God pour forth His benefits upon them.

I would state, in conclusion, that this whole work of which I have been speaking, has been accomplished by slow processes, and under a rule which I have never departed from— “never to incur indebtedness.”

And I must ask your kindly indulgence to this personal allusion; for my motive in so writing is not to “adorn a tale,” but to “point a Moral.” As I often write to my brethren, who tell me of their financial embarrassments, “There is only one human grief for which we find no consolation in the Holy Word—the condition of indebtedness.” On the contrary, the admonition rings out— “Owe no man anything, but to love one another,” and that debt of love we, in some sort, always discharge. A Church in debt always gives me pain, for the Church should set the world an example of obedience to the Divine precepts. It is not binding upon us to build fine Churches unless we have the ability to pay for them. It is not binding upon us to build Churches at all, unless we are able to pay for them. For my part, I had rather worship in a tent, if paid for, than in a Cathedral shingled with mortgages. It is not altogether God’s House if some man has a lien upon it.

It is the opinion of some that a debt upon a Church is to be desired, because it has a stimulating effect upon the congregation. This may possibly be the case in some particular instances, but it is often a stimulus to questionable and belittling schemes for extinguishing the debt. My experience is that, as a rule, debt has a depressing influence alike upon corporations and individuals. It is comparatively easy to raise money for new enterprises; it is most difficult to secure means of payments of a past indebtedness.

We should learn something of the Divine mind toward His Sanctuary, from the history of the Temple of Solomon. For a long time the House of God tabernacled in the wilderness; the time had not come for the building of the Temple. Yet the Divine presence was vouchsafed to His people. And when in the fulness of time the building was commenced, there were Royal gifts at hand commensurate with the mighty work.

The truth is, my brethren, that we do not realize the Reverence due to the Sanctuary. It may be all well to resort to modern methods in raising means for promoting our ordinary char-

ities to our fellows, but a reverential and self sacrificing spirit should permeate and sanctify all our workings for the Great God and His Sanctuary—from the foundation to the turret.

Should one of us, desiring to build a dwelling place for an earthly father, resort to picnics, feasts, excursions and the like to supply the treasury, would he not be thought to derogate somewhat from the respect due to that father? Do we properly deal with the Sanctuary—Our Father's House, where we connect therewith that which would touch the dignity of the earthly father?

The Divine Being dwelleth not in temples built with hands, but condescends to meet His children in their earthly sanctuaries, and deals most royally with us, His creatures. When shall we learn to greet His unbounded love and munificence with a kindred response; rejoice over the privilege of doing honor to our Father; respect Him as we respect our earthly fathers, and delight in laying our tributes at His sacred feet; "If I be a Father, where is Mine honor?"—a question that should quicken us all into newness of life.

"Hard times" are pleaded for neglect of sacred obligations. "Was there ever such a scarcity of means as during the past year?" This is the cry all over the land. Yet was there ever a year in our history marked by such extravagance in matters of amusements? Count up the millions spent in the great fairs; the thousands in the games of the day and in the brutal encounters of the arena.

No, let us confess the truth, that "the children of this world" are not only "wiser," but more liberal, "than the children of Light"—that we love pleasure more than we love God, and that we are unworthy to be called His sons and daughters.

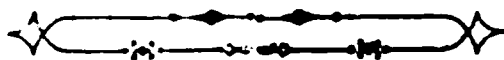
I could say much upon this theme—am reluctant to say more, and cannot excuse myself for saying less.

"Whoso is wise will ponder these things and he shall understand the loving kindness of the Lord."

Faithfully and affectionately yours,

RICHARD H. WILMER,

Bishop of Alabama.



APPENDIX B.

REPORT OF THE OFFICIAL ACTS

—OF THE—

BISHOP COADJUTOR OF THE DIOCESE OF ALABAMA.

MY DEAR BRETHREN OF THE CLERGY AND LAITY OF THE DIOCESE OF ALABAMA:

I have the pleasure of submitting to you this report of my work for the past conciliar year.

1893. May 21. (Whitsunday.) Preached in St. John's Montgomery, and celebrated the Holy Communion.

May 26. Attended a meeting of the Board of Trustees of the Noble Institute in Birmingham.

May 28. (Trinity Sunday.) I officiated, preached, and celebrated the Holy Communion in St. John's, Montgomery. At night I preached and officiated in the Church of the Holy Comforter.

June 11. Preached the Commencement sermon at the Alabama Agricultural and Mechanical College, Auburn. At night I preached before the Y. M. C. A., of that College.

June 12. Conferred with the Vestry of the Church of the Holy Comforter, Montgomery.

June 16. Attended a meeting of the Board of Trustees of the Noble Institute in Anniston. In the afternoon in Grace Church, Anniston, I confirmed one.

June 18. Preached in the Church of the Holy Comforter, Montgomery.

June 20. In Trinity Church, Columbia, S. C., I participated in and preached the sermon on the occasion of the Consecration of the Rev. Ellison Capers, D. D., as Assistant Bishop of South Carolina.

July 21. Conferred with the Vestry of the Church of the Holy Comforter, Montgomery.

July 22. Attended a meeting of the Board of Trustees of the Noble Institute in Anniston.

July 23. Preached morning and night in Grace Church, Anniston.

July 25. Participated in the Consecration of the Rev. Thomas F. Gailor, D. D., as Assistant Bishop of Tennessee.

July 26-31. In attendance upon the annual meeting of the Board of Trustees of the University of the South, Sewanee.

August 1. Preached morning and night at Bridgeport. Celebrated the Holy Communion and confirmed two.

August 6. (Feast of the Transfiguration.) Preached in the morning in St. John's, Montgomery, and celebrated the Holy Communion. At night I preached in the Church of the Holy Comforter.

August 8. Preached in the Methodist Church at Mt. Pleasant, baptised two infants, and gave an Instruction upon Infant Baptism.

August 9. Preached at Cedar Hill Mission, Mt. Pleasant, Celebrated the Holy Communion, and confirmed three.

August 10. Preached in the morning at Perdue Hill, Celebrated the Holy Communion, and confirmed three. In the afternoon baptized and confirmed one in private; also baptized one infant. At night I preached in the same place and confirmed six.

August 11. Preached in the Presbyterian Church at Bell's Landing.

August 13. (Eleventh Sunday after Trinity.) In the morning preached in St. Mary's, Camden; celebrated the Holy Communion and confirmed three. At night I preached in the same Church and confirmed four.

August 14. Preached in the Presbyterian Church at Sunnysouth and confirmed two.

August 15. Preached again at same place; celebrated the Holy Communion and confirmed one.

August 16. Preached in St. Luke's Church, Martin's Station; celebrated the Holy Communion and confirmed one.

August 17. Preached in the Methodist Church at Orr celebrated the Holy Communion, and confirmed four. On afternoon of the same day I celebrated the Holy Communion in private.

August 18. In the township schoolhouse near Tyler's Station I preached, celebrated the Holy Communion, and confirmed four. At a second service on the same day, the Rev. Mr. Murray officiated and the Rev. Mr. Barnwell preached.

August 20. After a sermon by the Rev. Robt. W. Barnwell consecrated St. John's Church, Stanton; celebrated the Communion, made an address, and confirmed four. The J. F. Smith and the Rev. John G. Murray also assisted in services on this interesting occasion. At night I preached and officiated at Brown's Station, and confirmed one.

August 22. Preached morning and night in St. John's, Maryland, and celebrated the Holy Communion.

August 24. Preached in St. Stephen's, Eutaw.

August 25. Preached in St. Alban's, Gainesville.

August 27. Preached morning and night in St. James', Kingston. At the morning service I celebrated the Holy Communion.

August 30. In the Church of the Holy Innocents, Auburn married Mr. George Petrie and Miss Mary B. Lane.

September 1 to October 15. On my vacation in Virginia preaching as occasion offered.

October 15. In the morning I preached in St. Michael and Angels, Anniston; celebrated the Holy Communion, and confirmed thirteen. At night I preached in Grace Church.

October 16. I went to Birmingham in connection with mission for Colored people, St. Mark's. Received telegram calling me immediately to Virginia, and returned thence.

November 8. I assisted in the funeral services of the late Horace Stringfellow, D. D., late Rector of St. John's Montgomery.

November 15. Officiated at a wedding in St. John's, Montgomery. Was recalled to Virginia where I remained until December first.

December 3. (First Sunday in Advent.) In Trinity Church, Demopolis, both morning and night. I preached at the morning service, administered the Holy Communion, and at night confirmed eleven.

December 4. Preached at night in St. John's, Forkland, and confirmed one.

December 5. Preached at night in same Church.

December 10. Preached and celebrated the Holy Communion in St. Mark's, Prattville.

December 11. Attended a meeting of the Vestry of St. John's, Montgomery.

December 12. At night I preached in the Chapel at Clanton, and confirmed two.

December 17. In the morning I preached in St. Peter's, Tyler's Station, Dallas Co.; consecrated the Church, celebrated the Holy Communion, and confirmed two. At night I preached in St. Paul's, Selma.

December 31. Preached and officiated in St. John's, Montgomery. At night I also preached and officiated in the Church of the Holy Comforter, Montgomery.

1894. January 1. Read Morning Prayer and made an address in St. John's, Montgomery.

January 4. At the residence of the parents of the bride, I married Mr. James S. Pinckard and Miss Nina Winter.

January 6. (Epiphany.) I baptized an infant in St. John's Church, Montgomery. Officiated in the same Church, preached, and celebrated the Holy Communion. Celebrated the Holy Communion in private, and in private confirmed one. In St. James', Eufaula, I preached and celebrated the Holy Communion. At night I preached and confirmed six.

January 8. Preached at night in Grace Church, Clayton, and confirmed four.

January 12. I went to Mobile to confer with the Bishop.

January 14. Preached and officiated at the morning service in St. John's, Montgomery. At night I officiated in the Church of the Holy Comforter, Montgomery. The Rev. R. P. Williams preaching the sermon.

January 16. Preached at night in St. Paul's, Columbia, and confirmed one.

January 19. Baptized two infants in St. John's, Montgomery.

January 21. In the morning I preached in St. Mary's, Evergreen, and celebrated the Holy Communion. At night preached in the same Church and confirmed five.

January 23. In St. John's, Montgomery, I married Hoxey C. Farley and Annie Laurie De Bardeleben.

January 24. In St. John's Church, Montgomery, I married Charles Thomas Holt and Gena Moore Jones.

January 28. Preached morning and night in St. Thomas', Greenville. At night I confirmed five.

January 31. In Grace Church, Anniston, I confirmed one. At night I was present at a meeting of the Board of Trustees of the Noble Institute.

February 1. I visited the Noble Institute, Anniston.

February 4. At night I preached in the Church of the Holy Comforter, Montgomery.

February 21. I attended a meeting of the Church Commission on Colored Work, Washington, D. C.

March 2. In the City Hall of Florence, under the auspices of the Brotherhood of St. Andrew, I preached a sermon to young men. After the service I had a pleasant conference with the local chapter.

March 3. I visited the Southern Female University at Bailey Springs; said Evening Prayer and made an address.

March 4. I preached, celebrated the Holy Communion, and confirmed nine in the City Hall of Florence, which is temporarily occupied by Trinity Church. At night I preached in Grace Church, Sheffield, and confirmed seven.

March 5. Conferred with the Vestry of Grace Church, Sheffield, and at night I preached in St. John's, Tuscumbia, and confirmed fourteen, one of whom was from Grace, Sheffield.

March 6. In the evening I preached in the hall of the Academy at Courtland.

March 7. Preached at night in the Presbyterian Church at Leighton.

March 8. I preached in Grace Church, Trinity Station.

March 9. Preached in St. John's, New Decatur, and confirmed thirteen. The care which this congregation is expending upon the Church building and grounds is highly commendable, and the growth of the Church is very encouraging.

March 15. At St. John's, Montgomery, I preached at the evening service and confirmed seventeen.

March 18. Preached in Christ Church, Tuskaloosa, and confirmed twenty-five. At night preached in the same Church.

March 19. Preached at night in Trinity Church, Bessemer, and confirmed two.

March 20. Celebrated the Holy Communion in the same Church, and at night preached in St. John's, Elyton, and confirmed one.

March 21. In Christ Church, Avondale, after a sermon by Rev. O. P. Fitzsimmons, I confirmed one and addressed the congregation.

March 25. (Easter Day.) Preached in the morning in St. Mary's, Birmingham; celebrated the Holy Communion, and confirmed fourteen. In the afternoon I attended the Easter celebration of the Sunday School of the same Church, and made an address. At night I preached in St. Mark's, Birmingham, and confirmed thirty-one. I was much gratified to see the progress which this flourishing mission is making, and was greatly pleased with the reverential and hearty service, and the excellent singing and responses on the part of the Choir and congregation.

April 1. (Sunday after Easter.) In the morning I preached in St. Paul's, Greensboro; there was no service at night on account of rain.

April 2. Preached at night in St. Paul's, Greensboro, and confirmed two.

April 8. Preached in the morning in Grace Church, Anniston, and confirmed six. At night I preached in St. Michael and All Angels, Anniston, and confirmed eleven.

April 9. Held a meeting of the Board of Trustees of the Noble Institute. Also conferred with the Vestry of Grace Church.

April 11. In company with the Visitors of the Noble Institute, appointed by the Council, I inspected the Diocesan School for Girls.

April 15. I participated in the service in St. Paul's, Selma, and at night preached in the same Church.

April 16. Participated in the services incident to the Ordination of the Rev. John G. Murray to the Priesthood; the Bishop of the Diocese ordaining.

April 29. Preached in the Church of the Holy Comforter, Montgomery, and confirmed twelve. At night preached in St. John's, Montgomery, and confirmed twenty-three.

May 3. (Ascension Day.) With appropriate ceremonies, I laid the cornerstone of Trinity Church, Florence.

May 5. Preached in the City Hall of Florence.

May 6. I preached in the Church of the Nativity, Huntsville, and celebrated the Holy Communion. In the afternoon I preached in the All Saints Mission, East Huntsville, and confirmed five. At night I preached again in the Church of the Nativity and confirmed twelve, of whom one belonged to the All Saints Mission.

May 7. Preached at night in the Methodist Church at Gurley, and confirmed three.

May 8. Celebrated the Holy Communion in the same place and made an address. At night preached in St. Luke's Scottsboro, and confirmed one.

May 9. In St. Luke's, Scottsboro, I celebrated the Holy Communion, Baptized an infant, and confirmed one. At night preached in the Academy at Madison Station.

May 10. Celebrated the Holy Communion at same place. At night I preached and officiated in St. Paul's, Decatur.

May 11. Celebrated the Holy Communion in St. Paul's Decatur.

May 11. At night I preached in St. Timothy's Church, Athens, and confirmed one. Also confirmed one in private.

May 13. Preached in the Church of the Advent, Birmingham, and confirmed twenty-one.

May 16. I assisted in the Consecration of the Rev. J. B. Newton M. D., as Assistant Bishop of Virginia, acting as one of the Presenters of the Bishop elect.

May 20. Preached in the morning in the Presbyterian Church in Talladega, and at night in St. Peter's Church, Talladega, and confirmed ten. Received telegram announcing the destruction by fire of the school building of the Noble Institute, Anniston.

May 21. I visited Anniston to ascertain the extent of our loss and to take initiatory steps for rebuilding.

May 22. Preached in the morning in St. Paul's, Lowndesboro; celebrated the Holy Communion, and confirmed two. At night preached in St. Andrew's, Hayneville, and confirmed two.

May 23. I consecrated St. Andrew's Church, Hayneville, preached, and celebrated the Holy Communion. I was assisted in these services by the Rector, the Rev. G. R. Upton, and also by the Rev. R. P. Williams of Montgomery.

May 25. Preached morning and night in St. Andrews, Gallion. At morning service I celebrated the Holy Communion, and at night confirmed one.

May 26. Preached in St. Michael's, Faunsdale and confirmed three.

May 27. Preached morning and afternoon in the Church of the Holy Cross, Uniontown.

May 29. At St. John's Church, Montgomery, in the morning I admitted to the Diaconate Mr. R. C. Jeter. In this service I was assisted by the Rev. Dr. Powers and the Rev. Mr. Barnwell. The sermon was preached by the Rev. Mr. Williams of Montgomery.

H. MELVILLE JACKSON,

Bishop Coadjutor of Alabama.



APPENDIX C.

REPORT OF THE TRUSTEES OF THE BISHOP'S FUND, DIOCESE OF ALABAMA.

The Trustees of the Bishop's Fund submit the following report for the year ending with the meeting of this Council.

The Treasurer's account accompanying this report shows the amount and character of the receipts and disbursements, with a list of the securities belonging to the Fund.

\$1,200.00 have been collected, on their notes, from several of the purchasers of the Hamner Hall property.

Under the direction of the Council, of 1893, the Selma Bonds, and two of the Hamner Hall lots, have been sold, and \$5,000.00 of the proceeds loaned to the Trustees of the Noble Institute, of Anniston. This loan is evidenced by a promissory note of the Trustees, bearing date, June 16th, 1893, payable five years after date, with interest thereon, at the rate of 8 %, payable annually.

The note is secured by a mortgage on the real estate of the Institute, in the city of Anniston, containing all of the stipulations, set forth in the proceedings of the Council, Journal of 1893 ; pages 26 and 27.

The buildings were insured by the Trustees of the Institute for a much larger amount than the loan, and the policies were assigned to the Trustees of the Bishop's Fund.

We regret to report that one of the buildings, known as the Noble Institute, was destroyed by fire, on the 20th inst. We hold two policies of insurance, on this building, aggregating five thousand dollars, which will be paid, as soon as the loss is adjusted. We desire to have the instructions of the Council as to the disposition of money to be collected on this loss ; whether it shall be applied to the debt, or turned over to the Trustees of the Noble Institute, to be used in reconstructing the burned building.

The Hamner Hall property is still leased to Mr. J. W. Starke, and is fully insured.

The amounts received during the year on the notes given by the the purchasers of the Hamner Hall lots, and the balance in the hands of the Treasurer at his last report with the proceeds arising from the sale of the City of Selma Bonds and the two Hamner Hall lots, have been invested in Alabama Class " A " Bonds, and in the loan to the Noble Institute, as already stated. It also appears from the report of the Treasurer that \$1,300.00 of the receipts have been paid to the Treasurer of the Diocese. The two Alabama State Coupon Bonds, each for \$1,000.00 and one for \$500.00 held by the Treasurer at the date of last report, and the two Alabama State Coupon Bonds, one for \$500.00 and one for \$1,000.00 purchased by him during the current year, have been registered. All of the Alabama Bonds, except the four small bonds, for \$100.00 each, purchased by the Treasurer during the current year, have been exchanged for Registered Bonds, which are registered in the name of the Trustees on the record in the office of the Treasurer of the State, at Montgomery.

Recognizing the fact that some evidence should be given of the good faith of the custodian of these valuable securities and of their safe keeping, the Treasurer has generally, filed with his report, a statement from the proper officers of the Commercial Bank of Selma, Alabama, showing that they were on deposit in that bank as a special deposit for safe keeping.

N. H. R. DAWSON, } Trustees of the
J. H. FITTS, } Bishop's Fund.

Birmingham, Ala., May 30th, 1894.

N. H. R. DAWSON, *Treasurer,*

In Account with THE TRUSTEES OF THE BISHOP'S FUND, DIOCESE OF ALA.

RECEIPTS.

May 15, 1893.	Cash balance on hand at last report,.....	\$ 473 83
June 26, 1893.	Proceeds of \$4,000.00 City of Selma Bonds,.....	8,200 00
July 1, 1893.	Semi-annual interest on Alabama Bonds,.....	430 00
July 8, 1893.	Proceeds sale two Hamner Hall lots,.....	1,900 00
July 31, 1893.	Rent from Hamner Hall,.....	120 65
Nov. 20, 1893.	Cash from Jasper Dilliard,.....	500 00
Nov. 20, 1893.	Cash from W. R. Waller,.....	540 00
Jan. 2, 1894.	Semi-annual interest on Alabama Bonds,.....	460 00
Jan. 15, 1894.	Rent from Hamner Hall,.....	261 25
Feb. 7, 1894.	Cash from M. & W. R. Campbell,.....	221 32
Apr. 20, 1894.	Rent from Hamner Hall,.....	130 65
Total,.....		<u>\$8,237 70</u>

DISBURSEMENTS.

May 31, 1893.	Paid J. H. Fitts, Trustee, expenses to Montg'ry,..	\$ 11 25
May 31, 1893.	Paid N. H. R. Dawson, Trustee, ex. to Montg'ry..	8 25
June 3, 1893.	Telegram and fee to State Treasurer,.....	2 50
June 30, 1893.	Paid George A. Wilkins, Treasurer of Diocese,....	400 00
July 1, 1893.	Noble Institute, Bishop Jackson,.....	3,200 00
July 10, 1893.	Noble Institute, Bishop Jackson,.....	1,800 00
July 12, 1893.	Paid for one Alabama State Bond, \$500.00,.....	505 00
July 15, 1893.	Recording fee Mortgage Noble Institute,.....	2 75
July 31, 1893.	Paid George A. Wilkins, Treasurer of Diocese,...	150 00
Oct. 26, 1893.	Paid for one Alabama State Bond. \$1,000.00,....	975 00
Jan. 2, 1894.	Paid George A. Wilkins, Treasurer of Diocese,....	500 00
Jan. 15, 1894.	Paid George A. Wilkins, Treasurer of Diocese,...	250 00
Feb. 12, 1894.	Paid for two Alabama State Bonds, \$100.00 each,	204 00
May 22, 1894.	Paid for two Alabama State Bonds, \$100.00 each,	204 51
May 22, 1894.	Expenses purchase of Alabama Bonds,.....	1 50
		<u>\$8,214 76</u>
May 23, 1894.	Cash balance on hand,.....	22 94
Total,.....		<u>\$8,237 70</u>

Selma, Alabama, May 23rd, 1894.

During the past year \$4,000.00 of City of Selma Bonds were sold for ~~\$4,000.00~~ net, and two of the Hamner Hall lots, Nos. 9 and 10, for \$1,900.00 net. These sales were made under the order of the Council of 1893 for the purpose of making a loan to the Trustees of the Noble Institute.

The note of W. R. Waller, for \$500.00, due October 1st, 1893, and two notes of W. C. & Mrs. R. Campbell, amounting to \$200.00, have been collected, and \$300.00 have been paid by Jasper Dillaird, and applied to the payment of his two notes payable December 1893 and December 1903, and the balance, of \$68.00 on his note due December 1902.

\$1,878.58 of the fund arising from the sale of the City of Selma Bonds and Hamner Hall lots have been loaned to the Trustees of the Noble Institute, and \$1,878.58 of the funds collected have been invested in Alabama State Bonds. The securities of the Bishop's Fund now consist of the following bonds and notes:— Twenty-three (23) registered bonds of the State of Alabama \$1,000.00 each, numbered as follows:— 444, 445, 446, 447, 448, 449, 450, 451, 452, 453, 454, 455, 456, 457, 470, 471, 1589, 1688, 1801, 2106, 2107, 2108, 2109,.....\$23,000.00

Four (4) "A" Alabama Coupon Bonds, each \$100.00, numbered as follows: 8357, 8441, 8769, 8882,.....\$ 400 00
Note of the Noble Institute, dated June 16th, 1893,..... 5,000 00
Notes of T. M. Barnett, for Hamner Hall lots,..... 700 00
Notes of Church of the Holy Comforter, Hamner Hall lots,..... 1,496 00
W. C. & R. Campbell, Hamner Hall lots,..... 2,100 00
Jasper Dillaird,..... 1,732 00

HAMNER HALL PROPERTY UNSOLD.

Lots numbered 2, 4, 14, 15, 16, 17, 18, 19 and 20, making nine.

I herewith submit a certificate of Mr. A. E. Baker, the Cashier of the Commercial Bank of Selma, Alabama, showing that this bank has the above deposited Alabama Bonds and notes as a special deposit for safe keeping.

In conclusion, I beg to say that I will not longer serve as a member of the Board of Trustees of the Bishop's Fund. I am deeply grateful to the Council for their kindness and confidence so uniformly bestowed upon me during my long term of service as the Treasurer of this Fund. I have always taken great interest in its growth and conservation, and will continue to hope that the objects for which it was formed will eventually be attained and crowned with success.

N. H. R. DAWSON,

Treasurer of the Bishop's Fund.

OFFICE OF THE COMMERCIAL BANK OF SELMA, ALABAMA.

Selma, Ala., May 29th, 1894.

This is to certify that this bank holds as a special deposit for safe keeping in its vaults, the following bonds of the State of Alabama, and notes of other parties, for the account of Mr. N. H. R. Dawson, the Treasurer of the Bishop's Fund, Protestant Episcopal Church in the Diocese of Alabama, viz :—

Twenty-three (23) Registered Bonds of the State of Alabama, \$1,000.00 each, and numbered as follows :— 444, 445, 446, 447, 448, 449, 450, 451, 452, 453, 454, 455, 456, 457, 470, 471, 1589, 1688, 1801, 2106, 2107, 2150 and 2225,.....\$23,000 00

Four Class "A" Alabama Coupon Bonds, each for \$100.00, numbered as follows :— 8357, 8441, 8769, 8882,..... \$ 400 00
Note of the Noble Institute, dated June 16th, 1893,..... 5,000 00
Notes of T. M. Barnett, for Hamner Hall lots,..... 700 00
Notes of Church of the Holy Comforter, Hamner Hall lots,..... 1,496 00
Notes of W. C. & R. Campbell, Hamner Hall lots,..... 2,100 00
Notes of Jasper Dilliard, Hamner Hall lots,..... 1,732 00

THE COMMERCIAL BANK OF SELMA, ALABAMA,
By A. E. BAKER, Cashier.

APPENDIX D.

GEORGE A. WILKINS, *Treasurer,*
In Account with THE DIOCESE OF ALABAMA.

RECEIPTS.

May 16th, 1893. Cash balance on hand,.....\$ 128 24
Received from Parishes in arrears assessment 1892 and 1893,..... 459 10
Received from Parishes assessment of 1893 and 1894,..... 4,913 31
Received from N. H. R. Dawson, Treasurer Bishop's Fund,..... 1,300 00
Total receipts for 1893 and 1894,.....\$6,800 65

DISBURSEMENTS.

Bishop Wilmer, balance due on his salary for 1892 and 93,.....\$ 900 00
Bishop Wilmer, on account of his salary for 1893 and 94,..... 2,100 00
Bishop Jackson, his salary in full for 1893 and 94,..... 3,000 00
Rev. R. H. Cobbs, Secretary, salary for 1893 and 94,..... 150 00
George A. Wilkins, Treasurer, salary for 1893 and 94,..... 50 00
Bishop Wilmer, one-half of life insurance premium,..... 122 50
Expenses of the Council of 1892 and 93,..... 15 00
Printing the Journal of the Council of 1892 and 93,..... 244 15
Total disbursements for 1893 and 94,.....\$6,581 65
May 30th, 1894. Cash balance on hand,..... 219 00
Total,.....\$6,800 65

GEORGE A. WILKINS, *Treasurer.*

APPENDIX E.

CHARLES E. WALLER, *Treasurer*,*In Account with THE DIOCESAN MISSIONARY FUND*

DR.

May 17th, 1893. To Balance on hand, as per report to the Council, . \$1,363 1

May 30th, 1894. Received from Parishes and Missions Stations,
to date,

Anniston, Grace Church,.....	\$ 40 00
Anniston, St. Michael and All Angels,.....	25 15
Auburn, The Holy Innocents,.....	22 73
Avondale, Christ Church,.....	4 48
Birmingham, The Advent,.....	16 42
Bon Secour, St. Peter's,.....	12 50
Brierfield, Mission Station,.....	13 30
Camden, St. Mary's,.....	5 50
Carlowville, St. Paul's,.....	95 20
Cedar Hill, Mission Station,.....	5 25
Clanton, Mission Station,.....	1 00
Clanton, Mission Station,.....	2 00
Decatur, St. Paul's,.....	1 95
Demopolis, Trinity,.....	107 05
East Huntsville, All Saints,.....	5 00
Elyton, St. John's,.....	16 50
Eufala, St. James',.....	17 00
Eutaw, St. Stephen's,.....	11 35
Evergreen, St. Mary's,.....	7 00
Faunsdale, St. Michael's,.....	8 55
Florence, Trinity,.....	45 00
Forkland, St. John's,.....	4 50
Gadsden, The Holy Comforter,.....	5 80
Gallion, St. Andrew's,.....	25 60
Greensboro, St. Paul's,.....	249 53
Greenville, St. Thomas',.....	16 00
Hayneville, St. Andrew's,.....	5 00
Huntsville, The Nativity,.....	412 04
Jacksonville, St. Luke's,.....	15 95
Livingston, St. James',.....	4 00
Lowndesboro, St. Paul's,.....	13 75
Madison, Mission Station,.....	5 25
Marion, St. Wilfrid's,.....	10 88
Martin Station, St. Luke's,.....	2 50
Mobile, Trinity,.....	144 25—\$1,377 1

Amount Carried Forward,.....\$2,741 1

Amount Brought Forward,.....	\$2,741 14
Mobile, St. John's,.....	\$ 60 00
Mobile, St. John's Sunday School,.....	25 00
Mobile, Christ Church,.....	416 39
Montevallo, Mission Station,.....	21 75
Montgomery, St. John's,.....	540 55
Montgomery, The Holy Comforter,.....	111 01
Montgomery, Woman's Auxiliary,.....	62 68
Mt. Meigs, Grace Church,.....	20 00
New Decatur, St. John's,.....	10 53
Orrville, Mission Station,.....	5 00
Perdue Hill, Mission Station,.....	4 00
Piedmont, Christ Church,.....	4 40
Prattville, St. Mark's,.....	16 50
Scottsboro, St. Luke's,.....	4 05
Selma, St. Paul's,.....	296 50
Sheffield, Grace Church,.....	5 21
Stanton, Mission Station,.....	8 01
Sunny South, Mission Station,.....	2 30
Sylacauga, Mission Station,.....	21 00
Talladega, St. Peter's,.....	30 92
Trinity, Grace Church,.....	1 50
Troy, St. Mark's,.....	8 95
Tuskaloosa, Christ Church,.....	204 79
Tuscumbia, St. John's,.....	27 50
Union Springs, Trinity,.....	11 41
Uniontown, The Holy Cross,.....	4 00
Whistler, St. Paul's,.....	15 50—\$1,939 45
	<hr/>
	\$4,680 59
Interest on "Aldrich Bond",.....	90 00
	<hr/>
Total,.....	<u><u>\$4,770 59</u></u>

C'R.

By Missionaries, in full, to April 30th, 1894.

Rev. N. D. Van Syckel,.....	\$300 00
“ Peter Wager,.....	125 00
“ E. W. Spalding, D. D.,.....	300 00
“ W. H. Mitchell,.....	558 66
“ Benj. Dennis,.....	350 00
“ W. L. Mellichampe,.....	300 00
“ M. T. Turner,.....	225 00
“ F. B. Lee,.....	200 00
“ J. F. Smith,.....	700 00
“ R. C. Jeter,.....	75 00
“ G. R. Upton,.....	100 00
“ J. M. Benedict,.....	300 00
“ Innes O. Adams,.....	219 43—\$3,753 09
By Mr. M. B. Payne, (Balance due Rev. T. Alex. Payne, dec'd.,)..	78 00
“ Mr. B. E. Brown,.....	30 00
“ Rev. D. F. Hoke,.....	50 00

EXPENSE ACCOUNT.

D. W. Tayloe, (Ledger,).....	\$ 1 25
T. J. Eastburn, (Collection Books,).....	9 00
Benners & Jack, (Blank Reports,).....	3 00
J. W. Noble, (Expense to Selma,).....	5 25
Rev. T. J. Beard, (Expense to Selma,).....	3 00
Postage, Exchange, &c.,.....	12 40—\$ 36 90
May 30th, 1894. By amount on hand to balance,.....	822 60
Total,.....	<u>\$4,770 59</u>

NOTE.— Of the above balance, \$822.60, the interest on “Aldrich Bond,” to-wit, \$90.00 has been appropriated to Trinity Church, Florence, leaving the available amount on hand, as of this date, \$732.60.

CHARLES E. WALLER,
Treasurer.

Birmingham, Ala., May 30th, 1894.

APPENDIX F.

REPORT OF THE TRUSTEES OF THE UNIVERSITY OF THE SOUTH.

To the Council of the Diocese of Alabama:

The Lay Trustees of the Diocese having been prevented from attending the meeting of Board at Sewanee last August, the undersigned has been requested to make the Annual Report concerning the University.

I was in attendance on the meeting eleven days. The number of Trustees present from the other Dioceses was unusually large, and great interest was manifested. Including two visiting Bishops, fourteen were present.

The consecration of the Rev. Dr. T. F. Gailor as Assistant Bishop of the Diocese of Tennessee, and his resignation of the office of Vice-Chancellor necessitated an election to supply that position.

After careful deliberation the Board made, in my judgment, a most excellent selection in the person of Prof. B. L. Wiggins, M. A., an Alumnus of the University, and then, as now, Professor of Ancient Languages and Literature at the University.

Professor Wiggins is not only an enthusiastic teacher and scholar of marked and distinguished ability, but also possesses the rarer faculty of splendid executive ability and business experience. Sewanee will need more and more as development comes, such talents and ability, and has placed herself on record with Columbia College in seeking a man of executive ability and business judgment who can grasp all the many details of a large corporation.

Professor Wiggins writes me under a recent date that more new students are present than ever before, and that the total registrations are in excess of recent years. There are now present 215 students, as follows: Law 11; Medical 38; Theological 13; Academic 93; Grammar School 60.

Since the sudden and distressing death of the Rev. Telfair Hodgson, D. D., Dean of the Theological Department, last Fall, the Rev. Dr. DuBose has been acting Dean.

Despite the stringency of the times, the Vice-Chancellor seems much encouraged at the general outlook.

Special mention should be made of a radical and new departure in the Grammar School. The Hotel was fitted up during the vacation for their special use, and the school now occupies that building. The Master and Tutors also live in the same building and I am advised by the Vice-Chancellor that the results in the way of better order, and better work are very gratifying. The confusion arising from the proximity of the Grammar School has long been a standing source of trouble. It is therefore a matter of great satisfaction to feel that this is so largely removed and that the Master and Tutors now are in a position to impress their pupils with a sense of duty and order never realized before.

A University supply store has been established and promises to be a source of considerable revenue.

The Gymnasium baths presented by Doctor Caskie Harrison, supply a much needed want, and render the exercise in the gymnasium far more beneficial.

All University buildings are now supplied with water by a new steam pump, using the water of two of the largest deep flowing springs on the University Domain.

The community life as now arranged at Saint Luke's Hall for the Theological students seems not only very beneficial, but is much enjoyed by the students.

Taking all things into consideration it is the firm conviction of your Trustees that there is much to cheer us in the Church's great work at Sewanee.

Gradually but steadily it seems to be extending in breadth, depth and usefulness; and to-day, even without endowment, Sewanee stands in the very first rank of American educational institutions.

All of which is respectfully submitted,

J. A. VAN HOOSE,
Clerical Trustee

Birmingham, Ala., May 30th, 1894.

JOHN L. COBBS, *Treasurer for Alabama,*

In Account with THEOLOGICAL DEPARTMENT UNIVERSITY OF THE SOUTH

DR.

May 20, 1893.	To	Amt. received from	Rt. Rev. H. M. Jackson,	.....	\$ 25
" 30, "	"	"	"	"	2
Oct. 13, "	"	"	"	Mrs. M. O. Morgan,	20
Dec. 11, "	"	"	"	St. Paul's Ch. Greensboro,	7
" 11, "	"	"	"	St. Andrew's Ch. Gallion,	4
Feb. 15, 1894.	"	"	"	Christ Church, Mobile,	25
Apr. 17, "	"	"	"	Trinity Church, Demopolis,	10
" 18, "	"	"	"	Ch. of Holy Cross, Uniontown,	2
" 18, "	"	"	"	St. Michael's, Faunsdale,	3
" 24, "	"	"	"	Grace Church, Anniston,	10
Total,					\$108

CR.

May 27, 1893.	By	Amt. remitted	W. P. DuBose, Treasurer,	.....	\$ 25
" 31, "	"	"	"	"	2
Oct. 30, "	"	"	"	"	20
Dec. 12, "	"	"	W. T. Monning,	"	11
Feb. 16, 1894.	"	"	"	"	25
Apr. 17, "	"	"	"	"	10
" 18, "	"	"	"	"	5
" 24, "	"	"	"	"	10
Total,					\$108

JOHN L. COBBS,
Treasurer

Montgomery, Ala., May 28th, 1894.

APPENDIX G.

PROCEEDINGS OF THE SOCIETY FOR THE RELIEF OF DISABLED CLERGYMEN AND OF THE WIDOWS AND ORPHANS OF DECEASED CLERGYMEN.

BIRMINGHAM, ALA., MAY 31st, 1894.

The Society for the Relief of Disabled Clergymen and of the Widows and Orphans of Deceased Clergymen was called to order by the Rt. Rev. H. M. JACKSON, D. D., and, on motion, adjourned to meet on Friday, at 5 P. M.

BIRMINGHAM, ALA., June 1st, 1894, 5 P. M.

The Society met pursuant to adjournment. The Roll was called and the following members were found to be present. Rt. Rev. H. M. Jackson, D. D.; Rev. J. M. Banister, D. D.; Rev. T. J. Beard; Rev. R. H. Cobbs, D. D.; Rev. R. C. Jeter; Rev. Jno. A. Harrison, D. D.; Rev. C. C. Leman; Rev. W. L. Mellichampe; Rev. J. F. Smith; Rev. J. L. Tucker, D. D.; Rev. G. C. Tucker; Rev. J. A. Van Hoose; Rev. W. C. Whitaker; Rev. R. P. Williams; and Messrs. R. M. Nelson; J. H. Fitts; C. E. Waller and C. A. Smith.

The following was presented and read. The Executive Committee of the Society for the Relief of Disabled Clergymen and of the Widows and Orphans of Deceased Clergymen, beg leave to report, that since the last Council, they have instructed the Treasurer to pay the following sums:— Rev. F. B. Lee, \$100.00; Mrs. J. H. Stringfellow, \$100.00; Mrs. Robertson, \$50.00; Miss Robertson, \$50.00; Mrs. Dr. Hamilton, \$100.00; Mrs. Porter, \$50.00; Mrs. B. F. Mower, \$100.00; Miss Ticknor, \$50.00; Mrs. W. D. Martin, \$100.00; Miss Mary G. Martin, \$50.00; Children of Mrs. J. H. Stringfellow, \$100.00; Total \$850.00.

On motion, this Report was received and concurred in.

The Treasurer presented and read his Report which, on motion, was received and referred to a Committee consisting of Messrs. J. H. Fitts, J. F. Johnston and C. E. Waller. This Committee reported that they had examined and audited the Treasurer's account and found it correct in every particular, and this report, on motion, was accepted.

Rev. R. H. Cobbs, D. D., was nominated and elected Secretary; Mr. R. M. Nelson, was nominated and elected Treasurer; Rev. R. W. Barnwell and Mr. C. E. Waller, were nominated and elected members of the Executive Committee.

The Special Committee in regard to the claim of the Rev. Dr. Sansom, presented a report, which, on motion, was referred to the Executive Committee for consideration and action.

On motion, the Society adjourned.

R. H. COBBS,

Secretary.

H. M. JACKSON,

President.

May 31st, 1894.

R. M. NELSON, *Treasurer*,
In Account with THE SOCIETY FOR THE RELIEF OF DISABLED CLER
AND OF THE WIDOWS AND ORPHANS OF DECEASED CLERGYMEN.

RECEIPTS.

May 16th, 1893. Cash balance on hand (as per last report,).....\$

ANNUAL DUES FROM.

Mrs. Susan T. McMillan,.....	\$ 5 00
Mr. Robert Middleton,.....	5 00
Mr. R. H. Stickney,.....	5 00
Mr. Charles E. Waller,.....	5 00
Mr. Alonzo Hill,.....	5 00
Mr. E. S. Armistead,.....	5 00
Mr. J. D. Alison, Jr.,.....	5 00
Collection at 62nd Annual Council, May 16th, 1893,....	26 00—\$

COLLECTED FROM PARISHES AND MISSIONS.

Greensboro—St. Paul's Parish,.....	\$ 7 50
Gallion—St. Andrew's Parish,.....	4 00
Mobile—St. John's Parish,.....	10 50
Huntsville—Parish of the Nativity,.....	20 00
Selma—St. Paul's Parish,.....	29 00
Uniontown—Parish of the Holy Cross,.....	5 40
Faunsdale—St. Michael's Parish,.....	10 20
Demopolis—Trinity Parish,.....	14 85
Decatur—St. John's Parish,.....	5 93
Montgomery—St. John's Parish,.....	25 00
Tuskaloosa—Christ Church Parish,.....	17 40
Tuscumbia—St. John's Parish,.....	2 00
Brierfield—The Brierfield Mission,.....	6 10
Anniston—St. Michael and All Angels Parish,...	4 84
Carlowville—St. Paul's Parish,.....	6 00
Anniston—Grace Church Parish,.....	10 00
Mobile—Christ Church Parish,.....	39 90—\$

Interest on \$19,000.00 Alabama State Bonds,.....

Total Receipts,.....\$1.

DISBURSEMENTS.

The Rev. F. B. Lee,.....	\$
Mrs. Jas. H. Stringfellow,.....	
Mrs. J. M. Robertson,.....	
Miss Mary Robertson,.....	
Mrs. D. S. Hamilton,.....	

Amount Carried Forward,.....\$

Amount Brought Forward,.....	\$ 400 00
Mrs. Porter,.....	50 00
Mrs. B. F. Mower,.....	100 00
Miss Ticknor,.....	50 00
Mrs. W. D. Martin,.....	100 00
Miss Mary G. Martin,.....	50 00
Mrs. J. H. Stringfellow, for her children,.....	100 00
Total Disbursements,.....	\$ 850 00
May 30th, 1894. Cash balance on hand,.....	893 89
Total,.....	\$1,743 89

R. M. NELSON,

Treasurer.

Selma, Alabama, May 30th, 1894.

APPENDIX H.

REPORT OF COMMITTEE ON FUND FOR EVANGELIST.

The Committee appointed to carry out the plan for raising funds for the support of an Evangelist, adopted at the last Council, ask leave to present the following report.

Received from J. H. Fitts, Trustee, the amount re-subscribed by the contributors to the old plan,.....	\$192 69
Received from F. S. Parker, Treasurer, Christ Church, Mobile,.....	6 00
“ “ Mr. John H. Cobbs,.....	5 00
“ “ Daughters of the King, St. Paul's, Carlowville,.....	5 00
Amount on hand to the credit of this fund,.....	\$208 69

Respectfully submitted,

J. H. FITTS,

Chairman.

Tuskaloosa, Ala., May 1st, 1894.

REPORT OF J. H. FITTS, TRUSTEE OF FUND FOR EVANGELIST.

At the last Council, a new plan was adopted for raising a fund for the support of an Evangelist, which in substance, was a recommendation “that each Parish shall pledge itself to provide a sum equal to fifty cents for each communicant to be appropriated and used exclusively for this purpose.”

The Trustee was recommended to inform those who had contributed under the old plan, that “we have undertaken to carry out this work on a different plan, but if they so request their contribution will be returned to them.”

Acting in compliance with this recommendation, the Trustee gave the information, and nearly all of the subscribers requested a return of their contributions.

The following statement and account will show the amount of this fund subscribed under the old plan, the expenses incurred, what disposition has been made of the contributions and the present condition of the fund.

RECEIPTS.

May 16, 1893. To amount of fund, as per report rendered this day, ..	\$1,694 27
To Collection of note of Hon. Jas. T. Green,	10 00
To collections to cover expenses incurred,	29 75
Total cash paid into this fund,	<u>\$1,734 02</u>

DISBURSEMENTS.

1893.

By amount returned to the subscribers, Vouchers Nos. 1 to 24,	\$1,479 08
“ deductions from 10 subscribers, to pay expenses,	29 75
“ amounts re-subscribed to new plan,	192 69
“ amounts neither re-subscribed nor returned,	32 50
Total,	<u>\$1,734 02</u>

Those who have neither re-subscribed nor ordered their contributions to be returned, are, W. H. Timsby, \$2.50; C. W. Howell, \$3.00; C. D. Hunter, \$10.00; Miss Althea D. Glover, \$2.00; E. S. Armistead, \$10.00; and R. L. Hodby, \$5.00.

All the notes belonging to this fund, have been returned, except twelve which amount in the aggregate to,	\$80 50
The cash balance to the credit of this fund as stated above,	<u>32 50</u>

The following tabulated statement will give in detail the collection and disposition of this Fund, up to date.

Subscribers.	Amt. Paid.	Amt. Deducted.	Amt. Returned.	Amt. Re- subscribed.
Josiah Morris & Co.	\$ 600 00	\$15 00	\$ 585 00	\$.....
J. H. Fitts,	200 00	67	199 33	.....
Joel White,	50 00	1 25	48 75	.....
R. H. Pearson,	200 00	5 00	195 00	.....
N. H. R. Dawson,	33 33	1 33	32 00	.....
R. H. Stickney,	75 00	2 00	73 00	.....
Rev. J. A. Van Hoose,	50 00	1 25	48 75	.....
O. F. Cawthon,	50 00	1 25	48 75	.....
R. M. Nelson,	25 00	1 00	24 00	.....
Daniel Patridge, Jr.,	30 00	1 00	28 50	50
Robt. P. Lockhart,	11 00	.....	10 00	1 00
F. D. Tinsley,	10 00	.....	.....	10 00
Amount Carried Forward,	<u>\$1,334 33</u>	<u>\$29 75</u>	<u>\$1,303 08</u>	<u>\$11 50</u>

Amount Brought Forward,...	\$1,334 33	\$29 75	\$1,303 08	\$11 50
H. C. Tompkins,.....	10 00	.....	.....	10 00
James Pickens,.....	10 00	.....	.....	10 00
George W. Taylor,.....	2 50	.....	.....	2 50
H. D. Clayton,.....	5 00	.....	4 50	50
Daniel Partridge,.....	25 00	.....	23 00	2 00
J. R. Robertson,.....	10 00	.....	10 00	.....
D. G. Dunklin,.....	20 00	.....	20 00	.....
T. S. Fry,.....	15 00	.....	15 00	.....
Geo. A. Wilkins,.....	20 00	.....	.....	20 00
Wm. H. Ross,.....	5 00	.....	.....	5 00
Hon. Thos. Cobbs,.....	5 00	.....	.....	5 00
L. C. Elbash,.....	2 50	.....	.....	2 50
J. B. Christian,.....	5 00	.....	.....	5 00
Mrs. Laura Aldrich,.....	25 00	.....	.....	25 00
R. H. Mabry,.....	5 00	.....	.....	5 00
Rt. Rev. H. M. Jackson,.....	10 00	.....	.....	10 00
Mrs. H. M. Jackson,.....	10 00	.....	.....	10 00
Mrs. W. B. Hall,.....	25 00	.....	25 00	.....
W. A. Bibb,.....	15 00	.....	15 00	.....
S. A. Reynolds,.....	5 00	.....	5 00	.....
C. W. Hooper, admr. D. Stephenson,	25 00	.....	25 00	.....
Mrs. L. L. Clark, widow of G. B.,	10 00	.....	10 00	.....
Rev. T. W. Allen,.....	10 00	.....	9 50	50
J. D. Alison, Jr., ..	10 00	.....	.....	10 00
J. D. Alison,.....	15 75	.....	.....	15 75
Isaac Youngblood,.....	4 00	.....	4 00	.....
Hon. Jas. T. Greene,.....	20 00	.....	20 00	.....
F. S. Parker,.....	10 00	.....	.....	10 00
H. L. Underwood,.....	5 00	.....	.....	5 00
J. B. Jones,.....	20 00	.....	.....	20 00
St. Michael & All An. Ch. Anniston,	7 44	.....	.....	7 44
W. H. Timsby,.....	2 50	.....	.....	.....
C. W. Howell,.....	3 00	.....	.....	.....
C. D. Hunter,.....	10 00	.....	.....	.....
Miss Althea D. Glover,.....	2 00	.....	.....	.....
R. L. Hodby,.....	5 00	.....	.....	.....
E. S. Armistead,	10 00	.....	.....	.....
Total,.....	<u>\$1,734 02</u>	<u>\$29 75</u>	<u>\$1,479 08</u>	<u>\$192 69</u>

All of which is respectfully submitted,

J. H. FITTS,

Trustee.

Tuskaloosa, Ala., May 1st, 1894.

APPENDIX I.

REPORT OF THE REGISTRAR OF THE DIOCESE OF ALABAMA.

To the Council of the Diocese of Alabama :

Since my last report I have received Articles of Association accompanied in some cases by duly recorded deeds from the following Parishes, viz :— Trinity Church, Bessemer ; Holy Innocents, Auburn ; Stanton Church, Chilton County ; Orrville Mission ; Perdue Hill Mission ; Grace Mission, Mt. Meigs ; St. Luke's, Fort Payne.

Respectfully,

B. J. BALDWIN,
Registrar.

May 30th, 1894.

APPENDIX J.

FIFTH ANNUAL REPORT OF THE WOMAN'S AUXILIARY TO THE BOARD OF MISSIONS, May 1893, to May 1894.

By reason of the stringency of the times, it was feared that the Auxiliary would share in the common depression, and that the report now submitted would show a corresponding decrease in interest and gifts; but as the reports were sent in from parish branches it was found that whereas no one person or mission had received so large a gift as usual, the work was more diversified, and the aggregate increased beyond that of last year. Results such as these demonstrate the wisdom and foresight of our beloved Bishop in establishing this Society in our Diocese.

Within the past few months our working capacity has been increased by the appointment of three new diocesan officers, viz : a Vice-President who is to share with the President the general diocesan work ; a Secretary of the Altar Chapter ; a Secretary of The Prayer Book Chapter. And since the feeling is so strong that the Auxiliary does too little for our Diocese, perhaps it is as well to state here that for the present the work of these two Chapters will be confined to the Diocese.

Against thirteen (13) branches reporting last year there are now seventeen (17)— perhaps not an organized society in each of the four gained, yet something done in each by way of a box sent— or something paid into the treasury, as dues, or as installment toward the next United Offering.

To offset the falling off in dues apparent, are the sums of \$64.40 realized by the honorary Secretary, Mrs. Twing, on her recent visit to Mobile and Montgomery, \$36.29 in bank towards the United Offering of 1895, and \$25.00—the gift of one generous hearted woman. Against boxes to the value of \$503.55 in 92 and 93, those included in this report are valued at \$594.27.

It may be well to call attention to the plan adopted by some parish branches of using money collected as monthly dues in the preparation of boxes.

This plan is not to be commended, for the reason that the power for aiding diocesan interests is greatly lessened by the withholding of these dues.

Respectfully submitted,

MRS. F. H. WARREN,

President.

FIFTH ANNUAL REPORT OF MRS. F. H. WARREN, PRESIDENT OF THE
WOMAN'S AUXILIARY, TO THE BOARD OF MISSIONS IN THE DIOCESE OF ALA.

DUES.

Birmingham—Church of the Advent,.....	\$16 00	
Clayton—Grace Church,.....	1 00	
Enfala—St. James' Church,.....	1 00	
Greensboro—St. Paul's Church,.....	28 00	
Montgomery—St. John's Church,.....	\$26 60	
“ Church of the Holy Comforter,.....	16 00—	42 60
Mt. Meigs—Grace Church,.....	1 00	
New Decatur—St. John's,.....	4 25—	<u>\$93 85</u>

DISBURSEMENTS.

Expenses,.....	\$18 50	
Amount remitted to C. E. Waller, Treas. Diocesan Missions,.	37 68	
Amount remitted Miss Emery, Gen. Secretary of Woman's Auxiliary,.....	37 67—	<u>\$93 85</u>

COLLECTIONS BY

MRS. TWING, HONORARY SECRETARY OF WOMAN'S AUXILIARY.

Mobile—Christ Church,.....	\$39 50	
“ St. John's Church,.....	4 75	
“ Trinity Church,.....	2 90—	\$47 15
Montgomery—St. John's Church,.....	17 25—	<u>\$64 40</u>

UNITED OFFERINGS.

Anniston—Grace Church,.....	\$2 25	
“ St. Michael and All Angels,.....	7 29—	\$ 9 54
Avondale—Christ Church,.....	1 45	
Hayneville—St. Andrew's,.....	15 28	
Lowndesboro—St. Paul's,.....	8 57	
Montgomery—St. John's,.....	\$1 25	
“ Holy Comforter,.....	20—	<u>1 45— \$36 29</u>

GIRLS MISSIONARY GUILD

IN MONTGOMERY, IN THE HANDS OF MRS. S. D. SEELYE.

Balance as per last report,.....	\$312 60	
Collected since last report,.....	22 32—	<u>\$334 92</u>

SPECIAL GIFTS.

Gift of Mrs. R. H. Stickney, of Greensboro,.....	\$25 00	
Gift from a member of Christ Church, Mobile, for Com- munion service for Mission,.....	10 00—	<u>\$35 00</u>

DISBURSEMENTS.

Amount remitted C. E. Waller, Treas. of Diocesan Missions, ..	\$25 00	
Invested in Communion service for Bishop Johnston of Western Texas,.....	10 00—	<u>\$35 00</u>

MISSIONARY BOXES.

Anniston—Church of St. Michael and All Angels, 1 set of Altar linen,.....	\$ 12 56	
Birmingham—Church of Advent, 1 Box valued, ..	\$105 00	
“ St. Mary’s, 1 Box valued,	10 00—	115 00
Greensboro—St. Paul’s, 1 Box,.....	44 00	
Hayneville—St. Andrew’s, 1 Box,.....	18 00	
Lowndesboro—St. Paul’s, 1 Box,.....	31 27	
Mobile—Christ Church, 3 Boxes,.....	\$103 75	
“ St. John’s, 5 “	83 25—	187 00
Montgomery—St. John’s, 2 Boxes,	155 50	
New Decatur—St. John’s, 1 Box,.....	36 00—	<u>\$594 27</u>

PRAYER BOOK CHAPTER.

Miss Alice Hereford of Montgomery, Secretary, 75 Prayer Books 75 Hymnals,.....	\$30 50	
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RECAPITULATION.

Dues,.....	\$ 93 85	
Collections by Mrs. Twing,.....	64 40	
United Offerings,.....	36 29	
Money in Bank for Chapel,.....	334 92	
Specials Gifts,.....	35 00	
Boxes,	594 27	
Prayer Book Chapter,.....	30 50—	<u>\$1,189 23</u>

Letters written,.....	442
Letters received,.....	276
Members reported,.....	247

MRS. F. H. WARREN,
President.

APPENDIX K.

REPORT OF THE COMMISSIONERS OF THE AMERICAN CHURCH BUILDING FUND FOR THE DIOCESE OF ALABAMA.

Report the following offerings made to that fund since the last Council.

Birmingham, St. Mark's Mission,...	\$ 1 50
Clarksville, St. Paul's,.....	5 00
Faunsdale, St. Michael's,.....	2 45
Forkland, St. John's,.....	1 20
Greensboro, St. Paul's,.....	5 00
Mobile, St. John's,.....	6 25
Tilden, Grace,.....	2 26
Tuscumbia, St. John's,.....	2 00
Uniontown, Holy Cross,.....	1 15
Total,.....	<u>\$26 81</u>

J. L. TUCKER,
JOHN W. NOBLE,
Commissioners.

May 29th, 1894.

APPENDIX L.

PLACES WHERE THE COUNCIL MAY BE EXPECTED TO MEET.

1895,	Tuskaloosa.
1896,	Selma.
1897,	Greensboro.
1898,	Huntsville.
1899,	Anniston.
1900,	Mobile.
1901,	Montgomery.
1902,	Birmingham.
1903,	Demopolis.
1904,	Eufaula.

APPENDIX M.

RULES OF ORDER.

After the introductory services, which shall be conducted under the direction of the Bishop, or, in his absence, of the Rector of the Parish in which the Council is held, or of the presiding officer of the Council, the order of proceedings shall be as follows :

1. If the Bishop and Bishop Coadjutor be absent, or if there be no Bishop, the President of the Standing Committee shall call the Council to order. If he also be absent, the Clerical members present at the appointed time for the opening of the Council shall elect one of their number as Chairman pro-tem.

2. The Chairman shall then appoint a Committee on Credentials which shall consist of three Clergymen.

3. The Secretary of the last previous Council, or, in his absence, a temporary Secretary appointed by the Chair, shall then call in alphabetical order the names of the Clergy entitled to seats, from the list of their names which shall be furnished him by the Bishop or by the Ecclesiastical Authority of the Diocese.

He shall next call in the same order, the roll of Parishes and Missions entitled to representation, from a list of the same which shall be given him by the Treasurer. As the names are called, their delegates shall lay their certificates of election upon the Secretary's table. These shall be immediately referred to the Committee on Credentials, who shall at once proceed to examine them and report to the Council. A constitutional quorum having been found to be present, the Chair shall declare the Council duly organized or ready for organization.

ORDER OF BUSINESS.

1. The election of a Chairman from the Clerical members present, if there be no Bishop or Bishop Coadjutor, or if they be absent.

2. The election of a Secretary, who may appoint an assistant.

3. The Secretary shall call the roll of the Clergy immediately after the organization of the Council, and each Clergyman, as his name is called, shall lay his report upon the Secretary's table.

4. The consideration of the applications of Parishes or Missions for admission into union with the Council.

5. The appointment by the President or the Chair, of the following standing committees :

The Committee on the State of the Church.

“ “ “ Finance.

“ “ “ Canons.

“ “ “ Parochial Reports.

“ “ “ Unfinished Business.

“ “ “ Public Services.

6. The annual report of the Standing Committee of the Diocese.
7. The annual address of the Bishop.
8. The reports of committees appointed at the last session of the Council with instructions to report to this Council.
9. The election, by ballot, of the Standing Committee of the Diocese.
10. The election, by ballot, of Deputies to the General Convention.
11. The election, by ballot, of the following officers :
 - The Treasurer of the Diocese.
 - The Chancellor " " "
 - The Registrar " " "
 - The Trustees and Treasurer of the Bishop's Fund.
 - The Board of Visitors to the Noble Institute.
 - The Treasurer of the University of the South for the Diocese of Alabama.
12. Reports of Officers and Committees.
13. Miscellaneous Business.

I. After the President takes the chair, no member shall continue standing, or shall stand up, unless to address the President.

II. When a member is about to speak in debate, or present any subject to the Council, he shall with due respect address himself to the Chair, and shall confine his remarks strictly to the subject under consideration.

III. No member shall address the Council until he shall have been recognized by the Chair as entitled to the floor.

IV. No member shall speak more than twice upon the subject in debate, nor longer than ten minutes each time, unless by consent of the Council.

V. A question once determined shall stand as the decision of the Council, and shall not be again discussed, unless with the consent of two-thirds of the Council. But any member of the Council voting on the prevailing side may, on the same day on which the vote is taken, move for a reconsideration of the said vote. He may also do it on the next succeeding day, provided that on the day the vote was taken, notice was given that a motion to reconsider would be made on the following day. But no motion to reconsider shall be entertained after the third day of the Council, and no motion shall be reconsidered twice.

VI. No motion or other proposition shall be considered by the Council unless it is seconded. The Chair shall have the privilege of seconding any proposition.

VII. All motions and resolutions shall be put in writing by the mover, if so desired by any member, and read by the Secretary, except motions to adjourn ; to lay on the table ; to postpone ; to commit ; or for the previous question.

VIII. When any proposition is under consideration, no other proposition shall be entertained (unless by general consent) except a call for the Order of the Day ; a motion to fix the time to which the Council shall adjourn ; to ad-

journal; to lay on the table; to postpone indefinitely; for the previous question; to divide; to commit; to postpone to a time specified; or to amend; which motions shall take precedence in the order here mentioned.

IX. Motions to adjourn, to lay on the table, to postpone indefinitely, and for the previous question, shall be decided without debate.

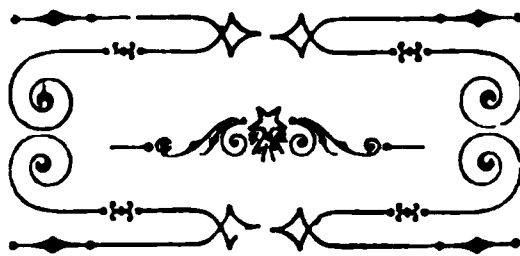
X. Every member who shall be present when the question is put, shall vote, unless he be personally interested, or be excused by a vote of the Council.

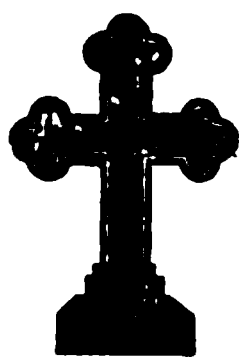
XI. These Rules of Order may at any time be suspended by a vote of two-thirds of the Council present, if such number be a quorum of the whole Council.

XII. These Rules shall stand and be in force from Council to Council, until amended or suspended.

XIII. All questions of order not herein provided for shall be determined by the usually recognized rules of parliamentary procedure—especially as laid down in Cushing's Manual.

In case a quorum is not present, the Council may adjourn from time to time until the members are satisfied that it will be impossible to secure a quorum, but no other business shall be transacted. Devotional and Missionary meetings may be held, however, as the Bishop or Presiding Officer may direct.





In Memory of
Rev. Horace Stringfellow, D. D.

Born at Madison Court House, Va., August 6th, 1827.

Confirmed by Rt. Rev. W. R. Wittingham, D. D.,

in Trinity Church, Washington City.

Ordered Deacon by the Rt. Rev. Wm. Mede, D. D.,

in Christ Church, Alexandria, July 1850.

Ordained Priest by the Rt. Rev. John Johns, D. D.,

in Charlestown, Va., August 6th, 1851.

Died in Montgomery, Ala., November 6th, 1893.

"Be thou faithful unto Death and I will give thee a crown
of Life."

APPENDIX N.

REPORT OF THE COMMITTEE ON PAROCHIAL REPORTS.

We had occasion last year to congratulate the Council on the improvement in the Parochial Reports, but the improvement this year over any previous year is most marked and noticeable. Your committee are at a loss to account for it and are almost afraid to say too much about it, lest the wheel of fortune should turn and there be a great falling off next year. Certain it is that we have had less "editing" to do than ever before, less than half that of last year; while last year was the best we had then ever known. If the reports in the years to come should be as well made as those of this year, the need for expert labor on the part of the committee will be reduced to a minimum, and will find its chief field in attaining rapidity of tabulation, rather than as heretofore, finding out what to tabulate. We may now fearlessly assert that Alabama has by far the best system of statistics in the American Church, and that all the Dioceses may come to us to learn how to systematize and operate this important part of Church organization and Church government. In every army daily reports are laid before the commanding general, covering all the necessary details of men and material. Companies report to their regimental Adjutant, regiments to the brigade, brigades to the division, divisions to the corps; and the commander can trace the fluctuations caused by health or disease, marches and battles, and all the varying circumstances in which his army may be placed in peace or war, down to the minutest details of clothing and accoutrements; and he can trace at once where a deficiency exists in men or material or care, together with its probable cause, and where his own presence or attention may be needed. Similarly, every railroad requires reports at stated periods concerning every particular of material and administration, even to the cotton waste used on an engine and the amount of oil burned in the lamps. Even a nation requires a census. There is no exception to this rule of closely specialized detailed reports in every great human organization which earns money or spends it, or accomplishes work. It is the outgrowth of experience, for it is not possible to govern such organizations or direct them or keep them up in efficiency, without the knowledge which can only be gained through reports. For some reason the Church has always been careless in this matter. The children of this world are wiser in their generation. While our own Diocese has at last attained a good standard, and its parochial reports are models of what such reports ought to be, yet the General Convention exhibits Diocesan reports which are very far from models, being insufficient, uncertain, and unreliable. Improvement must begin somewhere, and we are glad it begins with the first Diocese on the list, Alabama.

We have 72 parishes and missions on our list, the same number as last year; but 8 additional missions have sent in reports, which, as the missions were new and small, we have condensed upon one line in the tables under the head of "Scattering," as space in the tables is becoming valuable. Counting these in we have 80 parishes and missions. From them we have 73 reports against 60 last year, a gain of 13; and the 60 of last year was then the largest number ever received. Seven places do not report this year; these are Auburn, Marion, Opelika, Oxford, Tilden, Troy and Union Springs. Of these, 3 did not report last year also, Marion, Opelika and Oxford; but these 3 reported year before last, and we therefore bring their statistical figures forward. Of course we do not bring forward any figures from last year's financial columns of income or expenditure, as these are only good for the year for which they are given. These omissions leave 7 vacancies in finances, while one additional place, Eutaw, omits any report of its finances this year; and two places, Forkland and Mt. Meigs, send in their finances but not their statistics; in these cases we bring forward last year's statistics. We should perhaps explain that the Parochial Reports for this year and hereafter, are divided into two sheets, one embracing the statistics of numbers of families, communicants, etc., the other the finances; so that it is possible to send in one sheet, and not the other. This last is a minor disadvantage compared with the great gain in convenience in having the report separated into two parts.

The 8 new mission stations which send in their first reports this year, and are grouped together in the tables under the heading of "Scattering," are Ashville, Attalla, Clanton, Courtland, East Lake, East Huntsville, Gurley and Jasper. We give their names, as it will be interesting to watch their progress from year to year if they continue to report.

It would be a good plan for the Missionaries who visit these and similar small missions which have no Registers, to begin the system of Card Registration. The figures sent in will then be exact, and no longer "estimated," which means "guessed at." The cards can be put in a box and left at the missions in charge of interested laymen, and the missionary can make corrections and additions from time to time, during his visits. The cards can be had for \$1.50 per 100, of the "Church Publishing Co. Lt'd., 124 Bible House, New York." A good proportion is 90 Family and 10 Individual cards. We urge again the value and importance of this card registration, especially where it is inconvenient to procure a good Register. The cards are of value in any parish, even the largest, for collecting data in preparation for entry in a Register, and are so used in several parishes in the Diocese; while for small mission stations they may very well take the place of a Register. The *Record* of Official Acts of the Rector or Missionary, such as Baptisms, Marriages, Burials, etc., should be kept in a book, although the card system can be made to cover these also if desired.

FAMILIES— The number reported last year was 2605, (an error in footing in the tables last year made the number 2600; an error caused by reports coming in after adjournment of the Council.) The number of families reported

this year is 2559, a loss of 46 families; but as there were added 53 families from places which did not report any families last year, the loss from last year's families is 99. Analyzing the reports we find net losses of families as follows: Grace Church, Anniston 18, Avondale 2, Advent, Birmingham 20, St. Mary's, Birmingham 1, Evergreen 1, Faunsdale 1, Fort Payne 9, Gadsden 2, Livingston 3, Madison 2, Good Shepherd, Mobile 40, St. John's, Mobile 10, St. John's, Montgomery 25, Holy Comforter, Montgomery 6, Sheffield 3, Spring Hill 3, Uniontown 4, Whistler 2, Woodlawn 4; a total of 156 families lost. The net gains are St. Mark's, Birmingham 1, Brierfield 1, Bon Secour 1, Camden 1, Carlowville 1, Eufaula 1, Florence 15, Greensboro 1, Huntsville 3, Christ Church, Mobile 1, Trinity, Mobile 7, Mt. Pleasant 2, New Decatur 2, Perdue Hill 5, Stanton 1, Selma 1, Sylacauga 1, Trinity Station 1, Tuscumbia 1, Tuskaloosa 9, Tyler's 1; places reporting this year, omitted last year, Bridgeport 20, Columbia 2, Martin's Station 4; and the 8 new missions listed as "Scattering," give us of families never on our lists before, 27; a total of 110 families gained. So, as we lost 156 and gained 110, our net loss is 46. We believe this loss to be more apparent than real, since the noticeable changes of figures from those of last year among the losses, occur in parishes where we should look for diminution because of revision of lists by new Rectors. The two exceptions to this observation are the Advent, Birmingham, and St. John's, Mobile; but these two parishes are unlike any others, being naturally in a state of flux and change difficult to follow. Figures from these two parishes are like instantaneous photographs of moving objects, rarely what you expect. Our figures given above are of net losses after deducting gains, and net gains after deducting losses. The total loss of families, as shown by the footing of the column of loss, is 259; but as about 120 of these may fairly be attributed to revision of lists and the dropping of families not rightfully carried in parish Registers, we may assume the true loss be 139. The actual gain appears to be in the footing of the column in the table 160, which number omits those families which ought to have been reported last year and were not. To this we add the 27 new families reported by the 8 "Scattering" missions, and we have a probable addition of 187 families. This equation would give us a probable net increase of 48 families. We may at least hope that this is true.

PARISHIONERS—The number reported this year is 10,870, against 11,247 last year; a loss of 377. The analysis made above with regard to families would apply here also. We hope the reports have now at last reached such accuracy that the figures represent facts and not conjectures; if this be true we shall have no such heavy losses to report in future years, and may then be able to reason out data of value. The ratio between families and individuals is 4.247, or more nearly a normal ratio than heretore, being about $4\frac{1}{4}$ persons to a family, or 17 persons to every 4 families. As, however, there must be a considerable number of individuals, at least some hundreds, who are not members of families, we probably have an average of 4 members in each family. No. 15 on the list in the tabular statement shows a gain of 1

family, but no gain in number of parishioners. It was objected to this report that the statement could not be true, as it was impossible to gain a family and not gain at least two parishioners. The total number of parishioners might indeed remain the same, as two members of families might die or move away, which loss would be balanced by the two moving in ; but in such case the report should show two lost and two gained, whereas it reported no loss and no gain. The only possible solution which suggested itself to the committee was that two young persons, already members of families, married and formed a new family ; in which case there would be a new family added, and yet neither gain nor loss of parishioners. This case will show the close scrutiny to which every report is subjected. We may hope that this solution was the true one.

COMMUNICANTS—The number reported is 6353, against 6277 (corrected) last year ; a gain of 76. This gain would be inexplicable if our loss of families and parishioners were really as great as the reports indicated. Lists of communicants have always been kept more carefully than lists of families and individuals, so we presume our figures here are approximately correct. It is probable that in our whole Diocese, with some eighty parishes and missions, there are not more than ten or twelve actual, written lists of families ; while every one has probably its written list of communicants, kept with more or less approach to accuracy. It is for this reason that we urge the card system of family registration, so that this list also may be reliable.

LOSSES OF COMMUNICANTS—by Death. Under this heading our loss of this year is 94, against 85 last year, and numbers running back of 76, 84, 73, 61, 72. The loss this year is thus a little in excess of the average, which is 77.85.

Removal. 382 communicants removed from their parishes this year, against 400 last year. The numbers beginning with this year and running back to 1887 are 382, 400, 621, 279, 264, 202, 243, 134. Thus the average for the last three years is 467, while for the five years preceeding it was 225. The cause of the excess of removals during the last three years is at first sight obscure ; but scanning the column we find 70 removals from Grace Church Anniston, and 15 from St. Michael's ; 85 from one city. We also find 76 from the Advent, Birmingham and 28 from Woodlawn. These were the "congested" districts, and perhaps the excess of removals from them comes from natural causes.

Dropped. Names are dropped from the list of communicants for two reasons, non-existence and excommunication. It will often happen that one or more persons cannot be found by the Rector ; their names are on the list but he can get no information concerning them ; they may have removed from the parish but he does not know, he is only certain that he cannot find them nor hear of them. Under such circumstances their names should be dropped because, so far as this parish is concerned, they are non-existent. Persons who are still residents in the parish, whose names were presumably properly entered in the first place, should not be dropped even though they never commune. If they are still legally entitled to commune at their own

option, they are communicants. A parish has no right to impose private terms of communion, such as the payment of certain dues, or a certain arbitrary frequency of communion. Notorious evil living, or moral wrong doing, or malice and hatred, are the only legal causes for suspension from communion; and to make a suspension effective the parish priest must at once notify the person concerned, and must notify the Bishop within fourteen days. But even when a person is suspended from communion he is still a communicant, though a communicant under discipline, and he must be reported as a communicant. A further procedure is necessary to accomplish an excommunication, as set forth in Title 2, Canon 12, Sec. 2, Par. 3, of the General Canons; and the cause set forth is "Great heinousness of offence." Nothing less than an excommunication justifies the dropping the name of a person, known to be a resident of a parish, from its list of communicants. We have this year 263 names dropped, the largest number in our history. The numbers for previous years are, running backward, 211, 180, 41, 72, 6, 86, 9. This, then, is the third year of excessive loss from this source as it is for loss by removals. Where lists are well kept and revised every year, the number dropped should be less than one per cent. Our number for the Diocese should be about 50 to 60. On scanning the column, however, we find the cause for the large figures of this year in the necessary revision of lists made by new incumbents, who seem to have found a considerable number of names of non-existent persons. Three years of pruning should have lopped off all excrescencies, and we may hope that our tree will hereafter show a healthy growth.

The *Total Loss* this year is 755, against 731 last year, and 906 the year before, our three years of liquidation. The losses in previous years, running backward, are 426, 460, 331, 468, 235. An average of 797 during the three years, and of 383 previously.

GAINS OF COMMUNICANTS—*By Confirmation.* There were 458 persons confirmed during the twelve months ending May 1st, of whom 443 were enrolled as communicants, and 15 were not. The numbers for last year were 440 confirmed and 404 enrolled. In 1892 there were 375 confirmed and 365 enrolled. In 1891 there were 536 confirmed and 470 enrolled, a large and inexplicable number of confirmees were withheld from communion in this last year. In 1890 the numbers were 210 and 181.

By Admission. There were 108 persons admitted to communion this year, against 155 last year, 55 the year before, 117 in 1891, and 21 in 1890.

By Removal. The parishes and missions gained in number of communicants by removals this year 227, last year 214, and the year before 364. The average gain for 8 years from this source is 263.88.

Total Gain. Gains from the above sources this year amount to a total of 778, against 828 last year, 822 the year before, and 957 in 1891.

Present Number of Communicants. Comparative table.

1887,.....	4652.	1891,.....	6295.
1888,.....	4885.	1892,.....	6106.
1889,.....	5409.	1893,.....	6277.
1890,.....	5777.	1894,.....	6353.

ANALYSIS OF COMMUNICANTS—Sex. The number reported on this year is 5279. The Clergy know the sex of about a thousand more persons than they knew last year, but about 40 less than they knew the year before. Of the numbers given this year 64.7 per cent. are female and 35.3 are male. Last year the percentage were 68.4 and 31.5; in 1892 they were 68.1 and 31.9. It can hardly be possible that we have increased our number of men as compared with women 4 per cent. in one year, for this would require 240 males to be added in excess of females added, or a similar loss of females above the loss of males. The confirmations of this year show the usual proportions between the sexes, 185 males to 252 females, so we are thrown back upon conjecture for a cause for the difference. The answer must be “carelessness” on the part of “makers of reports.” In former years, before experience had taught us wisdom, we would have written “Carelessness on the part of the Clergy;” and we confess there would have been a certain snap and vigor in the way the pen would have written those words, indicative of strained relations somewhere. We have found, however, that it is not wise to be too outspoken even when telling the truth; and years of practice in anidmadversion upon the ways of the Clergy with regard to parochial reports, have made us far more skillful than we used to be in the art of relieving the tension of our feelings, without giving anybody a chance to answer back. We have re-read what we have just written, and desire to call attention to the fact that we have not charged the Clergy with actual carelessness, but have only stated what we would probably have said years ago, before we had acquired wisdom in this particular. Of course no one cares what we would have said years ago, so that we do not say it now. We hasten on lest we become entangled. The reports have shown in past years that we have a larger proportion of men in our Church than almost any other body of Christians. Three female members to one male is not unusual in other Christian bodies, and that means that 25 in every hundred persons are men. Nine to one is not unknown which would be ten men in every one hundred persons. If we have 68 per cent. female we certainly have few equals and no superiors in this respect, but to jump in one year from 68 to 64 per cent—which means—to jump from 32 men in every hundred persons to 36, is too large a jump in one year, even for Alabama. If the “Makers of reports” will only stop estimating and count the names with regard to sex, we shall have facts instead of guesses, and our inferences will be of some value. Nine places make no report on this item, and for several of those who apparently do report, we copied the figures from the Journal of last year.

Age. 53 places report and 20 do not with regard to age, and the figures of this year give us 79.7 per cent. adults and 20.2 per cent. minors. Last year the proportions were 84.1 and 15.9; and year before last 82.6 and 17.4. The

dividing line is 15 years of age. This age is not selected by this committee, but is that established by the United States government in its gathering of data for the Census reports. This Diocese was required to state, some years ago, how many communicants it had 15 years of age and over, and we gave answer upon the basis of 83 per cent. This appears to be the most difficult of all our questions for the Clergy to answer. The two best Registers in the market (until the Alabama Register is published) are Hayes' and Paret's; these give a narrow column after the names of confirmees and communicants, which is headed "Age." In this column the Rector is supposed to write the age of each person whose name is enrolled. Of what use such a column would be after a few years had passed, when the Rector would not be able to remember in what year he entered a person as, say, 14 years old, does not appear. The only way to be able to trace ages is to record the date of birth, and this is provided for in the Alabama Register. We do not expect very close figures or very general reports under this head until our own Register shall be published and shall come into general use in the Diocese.

Race. We have 121 colored communicants this year against 69 last year, 83 in 1892, and 76 in 1891. The increase lies in the two centers of work, Birmingham and Mobile; the former reporting 33 this year against 7 last year, and the latter 73 this year against 57 last year.

Frequency of Communing. Reports are made covering 3748 communicants, against 5032 last year, a large falling off in the number classified. This year's reports cover only a little more than half our whole number of communicants. Out of 3748 communicants we have 413 who seldom commune, 238 who never commune, 380 doubtful, and 2717 regular communicants. The per centages are, regular communicants 72.04, and of those who never commune 6.3. This last percentage last year was 6.1. We do not regard these figures as yet accurate enough to call for comment.

PARISH INSTITUTIONS.

SUNDAY SCHOOLS—There are reported this year 51 parochial or home Sunday Schools against 49 last year, 49 the year before, 43 in 1891 and 47 in 1890. It would appear that there 29 missions which have no Sunday Schools. We would again call attention to the fact that all Missionary experience demonstrates that Sunday Schools are the chief factor in Missionary success. We spoke of this at such length last year that we forbear remark this year. Any one who has ever watched the methods and causes of Church growth in an ordinary mission field, like our own, may freely predict that the majority of the 29 missions mentioned above, will grow but slowly if they grow at all until they begin Sunday Schools; and will never become permanent centers of Church work and influence until the Lord's double command to St. Peter is taken up, "Feed My Lambs." The number of pupils this year is 3031 with 471 officers, against 2965 and 482 last year, and 2832 and 449 the year before.

MISSION SUNDAY SCHOOLS— There are only 5 parochial Mission Sunday Schools in the diocese. St. Peter's Church, Talladega has two, Christ Church, Mobile has two, and the Church of the Nativity, Huntsville, has one. This is a branch of parochial activity that should be extended ; it is good work for the Brotherhood of St. Andrew and the Daughters of the King. The 5 schools have 150 pupils and 28 officers.

PAROCHIAL MISSIONS— Of these there are a larger number, 14 in all ; with 62 families, 217 individuals and 89 communicants.

PARISH DAY SCHOOLS— Of these there are only two, one in the mission of the Good Shepherd, Mobile, with one teacher and 22 pupils ; and one in St. Peter's Church, Talladega, with one teacher and 18 pupils.

GUILDS, CHAPTERS AND PARISH SOCIETIES— We have this year 99 such societies, last year 105 ; but the 99 should be 100, for New Decatur again reports money received from a society but reports no society. The genial but evasive Rector of this parish undoubtedly has some explanation of this curious phenomenon, repeated two years in succession ; but the committee are at a loss to understand how it can be, unless it lie in a comparative value between women and dollars. We do not believe there has really been a loss of 5 societies during the year, for the tendency in a healthy diocese should be rather towards increase than diminution ; besides which general consideration, the President of the Woman's Auxiliary reports 4 additional parish branches of that society established this year. If there are really 5 less societies, then, as four have certainly been added, 9 of the older ones have ceased to exist. The probability is that we must again speak in a parliamentary manner of the "Makers of reports"— at which point we suspend remarks, lest we should be compelled later to hunt for a soft answer to turn away wrath. Of the 100 societies 4 (including New Decatur) do not report their number of members, but the remaining 96 have 403 male and 1832 female members, a total of 2235. Last year the members numbered 2138; in 1892, 1935; in 1891, 1853. There is therefore a growth in membership, if a loss otherwise. Of the 100 societies, 6 do not report any financial items. Undoubtedly every one of these 6 handled money, but perhaps the "Makers of reports" did not ask the question of them, having a reverse idea of the comparative value of women and dollars from that conjectured above. We suggested last year that the Brotherhood of St. Andrew would do well to make a detailed report in narrative form, condensed from parish chapters by a Diocesan Secretary, for publication in the Journal. We repeat that suggestion and point to the report of the Woman's Auxiliary, on page 64, as an illustration of its value.

MINISTERIAL OFFICES.

BAPTISMS— Forty-seven places report Baptisms, one more than last year, and 23 do not ; last year there were no Baptisms in 26 places. There were 100 adults Baptized and 460 infants; last year 68 adults and 359 infants. The

total of this year is 560, against 425 last year, 400 in 1892, and 434 in 1891, a large increase over previous years.

HOLY COMMUNION— Fifty-nine places report this year against 51 last year, and 13 places make no mention of a Communion against 21 last year. There were in the 59 places 1242 public and 103 private celebrations. There appear to be 11 places where there is a celebration every Sunday and Holy day against 9 last year. We may hope to see this practice increase, for the early Communion, in the stillness and quiet of the morning, is a beautiful and most comforting service, and there must be some in every parish whose spiritual maturity, or whose sense of sin and desire for forgiveness, or whose heavy troubles needing the help of God, call for the weekly Communion.

PUBLIC SPEAKING— There were 2599 *Sermons* preached in the Diocese this year, with the probable omission of some by the Bishops. There were 542 *Lectures*, 526 *Brief Addresses*, and 241 *Instructions to Classes*. The proportion between Lectures and Brief Addresses is nothing like what it should be. Some of the Clergy report a number of Lectures beyond the power of mortal man to deliver without softening of the brain or mental paralysis, unless they have a hand-organ power of delivery of words. A Lecture, properly speaking, is from an hour to an hour and a half long, on some one subject, without text, is not subordinate to a religious service nor part of one, though it may open and close with a brief prayer if a Clergyman be lecturer. While the Brief Address is distinctly religious, is part of a religious service, is usually delivered in a surplice as the lecture should not; and may be anywhere less than a half hour long. Sermons without text or without manuscript are often carelessly called lectures, but we may just as well be more exact in our use of language. Last year we entered into this subject at length, and would ask those who are in doubt how to answer the questions in the parochial report, to read again the definitions there given. A man may preach 100 sermons in a year and give 500 brief addresses, but 100 lectures would consign him to a early grave, unless they were repetitions of one or two lectures to different audiences; if to the same audience we do not think the audience would survive to tell the tale. But our Clergy are busy. The figures tell of hard work all over the Diocese, although there are 14 places which make no report under this head. The Diocese ought to grow, for the fields are cultivated.

Among the parochial missions, too, we find 68 sermons delivered and 170 addresses, not included in the foregoing figures. One parish reports 150 such addresses, but we should explain that they were the work of some 15 or 20 Brotherhood men, who did Sunday work in the neighborhood of their parish. As a grand total there have been 4146 different audiences addressed in sermons, lectures, addresses or instructions, in this diocese during the past year, with 14 places not reporting; against 2970 last year with 17 places not reporting. Our Bishops certainly command an active army.

MARRIAGES, BURIALS, ETC.— There were 119 *Marriages* this year against 107 last year, 127 in 1892, 143 in 1891 and 140 in 1890. The *Burials* numbered 222, and for preceeding years to 1890, 213, 233, 228 and 209. With a stationary population the number of burials should be a little more than double the number of marriages, because at every marriage there are two persons who both must die, while many infants and unmarried persons also die. Our burials are less than double. The yearly average for 5 years is 84 less than double, while a stationary population should have at least that number more than double. This item therefore indicates a growing population not only in the state but in the Church. St. John's, Mobile and the Church of the Advent, Birmingham, lead the diocese with 32 and 14 marriages respectively, more than one-third; and with 48 and 21 burials, nearly one-third of the number for the whole diocese. Forty-five places report no marriages, and 31 no burials during the year.

CONFIRMATIONS— There were 458 persons confirmed from May 1, 1893, to April 30, 1894; a number which differs from that given by the Bishops, whose report covers the time from Council to Council, nearly two weeks more than a year. Figures covering a variable year, sometimes 11 months and sometimes 18, are useless for purposes of comparison. The number confirmed each 12 months, beginning with 1894 and running back to 1890, are 458, 440, 375, 536 and 210. The average number for the five years is 404. Omitting 1890, when the number was abnormally low, and 1891 when it was abnormally high, the average number is 424. The number this year, therefore, is in excess of the average. Of the 458 confirmed 15 were not added to the list of Communicants, and the 443 added made up our losses and gave us 76 more names than we had last year. Columbia and Martin's Station, however, did not report last year, and this year they give us 16 communicants, while the scattering missions give us 45 communicants never reported before, of whom only 3 were added by confirmation this year. Working out this equation we have really an increase of only 18 communicants which were added by confirmation during the last 12 months.

Of the 469 confirmed this year, (including 11 confirmed in Missions) 185 were males and 252 were females; leaving 32 persons of indeterminate sex. Nature forbids us to class them as neuter, courtesy forbids us to say that the Rectors who presented them were unable to determine as to their sex, and we therefore present the facts to the Council, as the reports give them, and leave the matter there. In age, 220 were adults and 213 were minors, a total of 443; leaving 26 unfortunate young persons hovering over the line of 15 years, uncertain on which side to alight. There were 32 negroes confirmed of whom 31 were in Birmingham. From other religious bodies 141 were received, and 64 were heads of families.

PUBLIC SERVICES.

Sixty-one places report under this head and 12 do not. In the 61 places there were 2959 public services on Sundays, and 2433 services on week days ; two missions had services on week days and none on Sundays. In the parochial missions (not diocesan, but missions instituted and reported by parishes) there were 258 Sunday services and 35 on week days. The relative number seems to indicate this work as done largely by the laity.

The 41 *Parochial Sunday Schools* held 1889 sessions, an average of 37 sessions per year for each school. But 11 parishes do not report the number of sessions, which would raise the average of 40 Sunday Schools to 46 sessions per year each. Taking into consideration rainy Sundays and vacations this is a high average. Twelve parishes report 52 sessions each. This is possibly true, but more likely the result of the machinations of one of the enemies of this committee, a giant against whom we have fought a persistent battle for eight or ten years, named "Estimated." We hope to exterminate him some time or other, but he lingers long. The *Parochial Mission Sunday Schools*, of which there are only 5, held 157 sessions, an average of 31 sessions each ; a low average. One parish, however, having 2 of these Mission Sunday Schools, reports only 8 sessions, which would indicate that these 2 schools were only started a month before the report was made. Taking them out we have an average of 49 sessions for the others.

Classes. Only 14 places report the number of classes held by the Rector or assistants, outside of the Sunday School, although it is probable that many more than 14 of the Clergy had confirmation classes or Bible classes some day during the week, or on some hour of Sunday not taken up by the Sunday School. Those who do report show a very commendable activity in the use of this means for the instruction of their people. Two of them report 66 such classes each, another reports 30, and still another 31.

The total of all meetings of people and children for instruction and worship, is 8042, with 11 places not reporting ; against a total last year of 6262, with 15 not reporting ; and year before last of 5577, with 20 not reporting.

FINANCIAL SUMMARY.

SOURCES OF INCOME— Amounts brought forward from last year is the first item under this head ; and since they are the same amounts which were sent over from last year, and were sent and received with only one day's apparent interval, from April 30, to May 1, and really with only the interval of a few red lines on a book between them, it seems to us that they ought to be the same. We feel that this point needs argument, since several treasurers of parishes appear not to agree with us. We can, ourselves, see no flaw in the statement ; but we have quite frequently noticed in past life, that propositions which seemed clear to us were not equally clear to our brethren. We would respectfully ask the treasurers of parishes, why and for what reason balances should alter in value in passing from above a red line to below it?

Is it because they change sides or are sometimes written in red ink? Is it not a singular thing, speaking moderately and in a parliamentary manner, that May 1st should receive less money than April 30th gave it? Now here is a singular fact, at least it seems singular to us, that on the 30th day of April, 1893, there was in the hands of parish treasurers money belonging to their parishes amounting to \$13,214.10. It is an exact and specific amount, and we have the reports of the treasurers, in what we presume is their own handwriting, giving every item out of which that total is made. But on the next day the same treasurers receive from themselves the singularly diminished amount of \$5,837.78; for which, again, we have all the items in diversified handwritings. A portion of this loss is regained under other heads, of which we will speak presently; but when all corrections are made and all wandering amounts traced up, we still have a loss of \$5,838.59, for which no knowledge nor device nor wisdom enables us to account. The committee's last man, after a twenty-four hours' struggle with this column, has laid down his pen. If the publication of this Journal be delayed beyond the patience of some of those who are waiting for it, let them look at this \$5,837.78, and consider within themselves how much money it is, and if it were not worth while to send one man after it to see if, haply, he might find it and bring it back to us. How much good might have been done with it, had it not been lost! Every treasurer in the diocese would like to have a hand in the spending it—to say nothing of the Rectors. It would almost pay the salaries of the Bishops, and would print the Journals for a series of years. In fact, the amount of good that could be done with it, if we could find it, is simply incalculable. But it is lost. The committee's last man, who thought he could find it if anybody could, did not succeed in bringing back one dollar, nor could he find where it went to, although he did succeed in tracing portions of it short distances. Moreover he found that certain treasurers received on May 1st more money than they gave themselves the day before. How they succeeded in doing this is as great a mystery as the other. This money must have come from somewhere, even as the other went somewhere, but the question "whence?" is as unanswerable as the mournful plaint "where?"

The first item found was four cents, which Grace Church, Anniston, added to its last year's balance, when it began its accounts for this year. Likewise, St. John's Church, Mobile received from last year one cent more than last year gave it; while Selma added 20 cents in the process of carrying its balance across the page. These are not large amounts. They would not print the Journal nor pay anybody's salary; but they had power to do a great deal to the man who searched twenty-four hours for them and found them. Would that they also had a reflex action, and could impose twenty-four hours of labor upon the men who put them where they should not have been. As we have begun with the increased balances, we will finish them before we begin the losses. Evergreen had no money left over last year, but began this year with \$5.73, Huntsville, on April 30, had \$51.03, a very exact amount; but on the next day began a new year with \$199.22, also exact, but it was a clear gain of \$148.19. St John's, Montgomery had no balance last

year, but came forward with \$73.09 ; there must have been a nickel and four copper cents in that amount, for since it was not a balance it must have been found. The Church of the Holy Comforter of Montgomery, also found money. It had on hand, when last year closed, just 85 cents, enough to show that a balance had been made ; but the next day opened up with \$8.71 ; a gain smaller than St. John's but still a gain of \$7.86. And finally, Woodlawn added \$4.00, clear, without any cents, to the \$2.60 with which it closed last year. One amount adds to the gain only in appearance, for Florence made no report last year, and opens this year with a balance brought over of \$657.48.

And now we come to the losses, which are severe enough to call out our sympathy. We will not speak of them in such detail as we have used with regard to the gains, for losses are not like gains. You may smile with your friend if he adds even but one cent to his possessions, but when he loses he may be sensitive about it. We must state the facts, since that is our duty ; but we desire to discharge that duty with all the soft and deferential manner of an undertaker who has not yet made out his bill. Athens loses \$33.81 ; her treasurer saved a part of last year's balance, and her societies saved another part, but the above amount was lost. Demopolis loses \$5.57. We must say with regard to this place, that the Sunday School had \$5.79 when this year began, but we do not think the Sunday School took any part of the money lost because of the 23 cents difference, and also because the Guilds and Societies begin with such a balance that the parish treasurer seems to have had no dealings with any funds except his own. Greenville loses the whole amount of last year's balance \$62.88. Jacksonville, also, had \$4.92, but began this year with nothing. Piedmont closed last year with \$81.50, but began this year with only \$7.11, a loss of \$74.39. Talladega brought no balance forward and therefore lost \$100.20. Tuskaloosa had, when last year ended, \$118.27, and made an effort to save it all by giving the parish treasurer \$27.73, the Guilds and Societies \$14.87, the Sunday School \$32.56, as balances brought forward, but somehow could not save \$43.61. And lastly that noble but erratic parish, the Church of the Advent, Birmingham, whose figures no living man can comprehend for more than one year at a time, ended last year with a cash balance of \$5,465.87, and began this year with \$1.88. Alas, poor Yorick ! We have correct reports, so far as all outward appearances would indicate, also so far as these balances are concerned, from 14 places, which are by name, St. Michael's, Anniston, St. Mary's and St. Mark's, Birmingham, Bon Secour, Camden, Citronelle, Eufaula, Christ Church, the Good Shepherd and Trinity, Mobile, Mt. Meigs, New Decatur, Tusculumbia and Whistler. We speak with some reservation when we mention outward appearances, because of the deceitfulness of things in general as taught us by experience, and because of the fact that some of these places bring balances forward in Guilds and Sunday Schools, which are entirely independent of last year's figures. We say nothing of these, for the change in our form of report will enable us to trace them accurately another year. There are three other apparent losses in parishes which closed last year's accounts with cash

on hand, but which make no report this year. These are Auburn, Troy and Union Springs. We are at a loss in what aspect to regard those parishes who closed last year's accounts without any balance whatever. It is undoubtedly possible for a solvent parish to come out exactly even, but it is rare, so rare that some other explanation should be sought. Of course, if just money enough be borrowed to close the account, there would be no balance, but then the borrowed money should show as debt. We have 33 places who had no balances last year and began with none this year; of these 4 created a debt, and we therefore believe their story about themselves; but 29 of them did not borrow any money, nor close the year owing any. We do not say we disbelieve, with regard to these, but only "It is possible."

INCOME—The amount raised by *Pew Rents* this year in 5 parishes is \$12,587.60, over two thousand dollars less than last year, and about \$400 less than the year before. The *Envelope Pledge System* in 18 places yielded \$12,076.88. *Subscription lists* produced in 42 places \$13,457.75. The last two methods were combined in the reports heretofore and gave us last year \$23,909.47, while this year they amount to \$25,534.63, an increase of about \$1,600. Sixteen places report subscriptions for *Extra Objects*, outside of the regular support of the parishes, for building, repairs, improvements, purchases, etc., amounting to \$5,581.17. Six places report having received from *Sale or Exchange of Real Estate*, etc., \$2,965.90.

The *Communion Alms* of this year are \$2,320.28, against \$2,595.78 last year, \$1,915.81 year before last, \$2,507.69 in 1891, and \$2,843.89 in 1890; which last year was the high water mark for this diocese in this particular. The *Offerings Other than Communion Alms* are \$9,919.51, against \$11,233.16 last year, \$9,771.98 in 1892, \$7,094.57 in 1891, and \$6,235.49 in 1890; there was a decrease this year from the amount of last year, of \$1,813.67. *Gifts, Legacies*, etc., to 15 parishes amounted to \$5,887.32. Money was *Borrowed* by 17 parishes this year, by mortgage by 4 places to the amount of \$3,039.85, and as floating debt by 14 places to the amount of \$8,812.27.

GUILDS AND SOCIETIES brought forward as *Balances* to begin the year \$4,565.30. Their *Dues and Earnings* amounted to \$11,053.94, against \$15,063.24 last year, \$12,742.28 in 1892, \$10,323.69 in 1891, and \$12,144.64 in 1890. It is probable, however, that their balances brought forward were included in their earnings in the reports of previous years; if so there was increase this year of nearly \$600 over last year. Our blank form for parochial reports is greatly superior this year to any we have had before, and from this time on will enable us to follow the various branches of parochial work to much better advantage than heretofore. *Gifts in Money* to Guilds and Societies amounted to \$834.10. The *Valuation of Gifts in Kind*, is \$167.50.

SUNDAY SCHOOLS Brought Forward from last year in their treasuries \$460.00. Their *Offerings* amounted to \$3,250.56, against \$4,534.99 last year, \$3,231 in 1892, \$3,803 in 1891, and \$3,958 in 1890. There is then a decrease this year of \$1,285 from last year, an increase of \$50 over 1892, a decrease of

\$550 from 1891, and of \$700 from 1890. These figures come from 33 Sunday Schools, while 19 schools make no report of finances; of these 6 reported last year. We therefore have 13 Sunday Schools in which the children are not taught to give to the Lord, or which require no report from their treasurers. We have 3031 children in our 51 schools with 373 teachers. In the 19 schools which make no report of money there are 627 pupils and 91 teachers. The contributions of this year, therefore, come from 2404 pupils with 282 teachers. Excluding the latter we have an average of \$1.35 for each pupil. The largest offering this year is \$748.55 in Huntsville, which is the banner school of the diocese for two years in succession. The average amount given by each pupil in this school is \$5.81; last year it was \$8.92, for in that year the school raised \$1,186.82. Seven schools surpass it in numbers, but none come near it in amount of offerings. If this school keeps on in this way we shall all have to ask how it is done.

PAROCHIAL MISSIONS— These show but meagre amounts this year, for it is a new thing to ask how much these home missions contributed toward their own support, and probably few accounts have been kept.

INCOME FROM ALL OTHER SOURCES— This column is occasionally used by parish treasurers to set down items of income which will not fit under any other heading, but it is the Committee's special column for forcing balances. We have used it extensively in past years; less this year than ever before, but still enough to make every parish receive as much money as it spent. We feel justified in doing this, since it is bad morals to spend more money than one receives, even if one can find money lying about loose as some of our parishes seem to have done in the matter of their balances. Money always belongs to somebody; and if one spends more than he receives, and yet makes no debt, something is wrong somewhere. As we have very much more confidence in the morals of our "Makers of reports," (we had almost said Clergy) than in their figures, and as one or the other *must* be wrong when their accounts will not balance, we prefer to alter their figures rather than allow the other thing to look doubtful to a carping world. Hence we use this column and insert dollars or cents, according to the exigencies of each case. The footing of the column is \$3,751.84 and we are responsible for not more than one-tenth of it.

TOTAL INCOME— The whole income of all the parishes and missions, out of which they and all the activities of the diocese have been supported, is \$106,696.74, with 9 not reporting. This is the smallest sum since 1889. Last year the total income was \$126,628.87, with 18 not reporting. In 1892 it was \$125,383.85, with 17 not reporting. In 1891 it was \$111,080.23, with 14 not reporting. In 1890 it was \$125,178.86, with 8 not reporting. In 1889 it was \$81,890.67, with 9 not reporting; but in this last year some of the largest parishes were among those not reporting. Our figures are of value from 1890 on, and it appears that the income of this present year is the smallest since we have had reliable reports.

EXPENDITURES.

GENERAL OBJECTS—Alabama gave to *Foreign and Domestic Missions* this year \$928.18, against \$595.93 last year, and \$598.40 the year before. In 1891 we gave \$664.09 which then was the largest amount ever given; this year, therefore, breaks the record. Only 23 places contributed to the general missionary treasury this year. St. John's, Montgomery, leading with \$329.10. St. John's, Mobile, following with \$100.75; last year the latter parish led the list with \$124.40. Indian Missions received from Lowndesboro the only contribution made in the diocese to that object, amounting to \$31.27. The *Mission to the Colored People* received only \$2, and that was given by St. Mark's Mission, Birmingham. Other parishes have given to this object in parochial missions, though not to the general treasury. The Church *Mission to the Jews* received \$66.60, presumably from the Good Friday Offerings; fourteen parishes joined in this amount though over one-third of it came from one parish. Last year we gave \$122.18, and in 1892, \$120.16; this year we drop to but a little more than half our contributions in former years. The *Bible and Prayer Book Society* received only \$4, and that from one parish, New Decatur. To *Other General Objects*, not specified, \$302.64 was given, to which should be added the amounts given by the Woman's Auxiliary, the figures for which are not in our possession. The total amount given by this diocese for General Church purposes is \$1,334.69, against \$874 in 1893, \$1,040.78 in 1892, \$922.11 in 1891, \$803.10 in 1890, and \$1,110.50 in 1889. This year, therefore records our largest giving for objects outside of the diocese; it is about 21 cents for each communicant.

DIOCESAN OBJECTS—Between May 1, 1893, and April 30, 1894, *Diocesan Assessments* were paid to the amount of \$5,837.46. These figures will not tally with those of the Diocesan Treasurer, as his report covers a different and variable year. *Diocesan Missions* received during the same 12 months \$3,665.86 against \$4,007.75 last year. St. Paul's Church, Selma, leads the list this year with \$876.30, the largest amount ever given in this diocese, so far as the records show; it is 26 per cent. of the whole amount. St. John's Church, Montgomery, follows with \$565.55; Huntsville is third with 412.04; Christ Church, Mobile, is fourth with \$388.48; Greensboro fifth with \$249.53, and Tuscaloosa sixth with \$204.64. This is an entire change in order of precedence from last year's figures.

The *Church Home* received this year \$1,056.07 in money, and gifts in kind amounting \$164.75; a total of \$1,220.82, against \$1,713.08 last year, and \$1,559.00 the year before. The Mobile parishes contributed \$922.05 of this year's amount, against \$1,263 last year. There was given to the University of the South \$90.05 from 9 places only, against \$268.50 last year, \$112 in 1892, \$105 in 1891, and from \$140 to \$160 from 1888 to 1890. The amount seems to be steadily on the decrease, for the larger giving of last year was in response to a special appeal. The fund for *Disabled Clergy, etc.*, received \$207.57, against \$352.14 last year, \$201.14 in 1892, \$239.64 in 1891, and \$223.64 in 1890; only 16 places contributed this year. The excess of about

\$150 last year was in response to a special appeal of the treasurer ; this year we drop back to the average or a little below.

The total amount given for Diocesan objects is \$10,698.41 with 13 places not giving anything ; of the 13 seven make no report, and may perhaps have contributed something. We append a table covering seven years.

1894,.....	\$10,698.41	1891,.....	\$9,669.28
1893,.....	10,743.99	1890,.....	9,285.71
1892,.....	10,416.07	1889,.....	9,404.27
	1888,.....		\$8,809.28

PAROCHIAL OBJECTS— The diocese gave for the *Support of the Clergy* this year \$29,833.89, and including the Bishops \$35,833.89, with 17 places not reporting. Last year the amount was \$34,944.01, with 22 places not reporting. In 1892 and 1891 the amounts were \$36,716.64 and \$34,620.81. This is an average of a little over \$1,000 each. *Current Expenses* in 40 places were \$11,517.84, with 26 places which seem able to provide heat, light, cleaning, attendance, music, etc., without cost, and 7 places which do not report this year about anything. *Repairs and Improvements* cost \$6,077.08 against \$7,979.03 last year, and \$6,281.28 the year before. St. Mark's Mission, Birmingham, leads the list with \$2,223.18. *New Buildings, Lands, etc.*, cost \$12,267.40, with Trinity Church, Mobile, leading with \$3,066.42 for its new Rectory, and St. Mark's, Birmingham, next with \$2,000.50. Florence spends \$1,622.43, St. John's, Mobile, \$1,431.60, Gadsden \$1,275, and Stanton spends \$1,000. Last year the amount expended for this object was \$26,170.45, in 1892 it was \$34,123.44, and in 1891 \$6,800. There was given *To the Poor* \$2,636.76 an even \$1,000 less than last year, whose giving was \$3,696.00. In 1892 the amount was \$2,769.51. Christ Church, Mobile, gives almost 42 per cent. of this amount this year, last year 48 per cent., in 1892 45 per cent., in 1891 35 per cent., and in 1890 28 per cent. In eleven years this parish has given \$14,000 to the poor and over \$9,000 to the orphans ; these are the only objects in which it cares to lead the Diocese, though it does not like its present place as fourth in the giving to Diocesan Missions. The *Communion Alms* were \$2,320.28. There were expended on the *Sunday Schools* this year \$1,532.22, while the schools themselves raised \$3,250.56, which would indicate that they gave in various ways \$1,718.34. Evidently the Sunday Schools are doing well for the Church. The *Valuations of Gifts* made to the parishes is \$3,670.86 against \$1,326.94 last year, which was the smallest valuation in years. *Purchases* were made to the amount of \$1,864.35, against \$6,301.88 last year, and \$4,710.52 in 1892. The hard times seem to be cutting down this item severely. *Parochial Missions* cost \$178.03, and this entirely in one parish. Other parishes must have expended money in this way, but seem to have kept no record of it ; perhaps the Brotherhood of St. Andrew and the Daughters of the King do not report their finances to the Rector in several parishes. *Trust Funds* were accumulated to the amount of \$2,511.53 in six places during the year, against \$2,697.11 last year. *Debts were Paid* to the amount of \$11,205.30 during the year, while \$11,851.12 was

borrowed. Thus some parishes are paying off debts and others creating new ones. The cash system is theoretically perfect, but practically impossible in business of any magnitude. Trust funds borrow from the past, debts borrow from the future ; if wisely done and carefully managed, the one is not greatly different from the other. It is sometimes wiser to pay interest than to wait, especially if your roof is leaking or your people losing heart because they have no Church to meet and worship in. *Arrearages to the Clergy* were paid to the amount of \$467.91, while only one item appears to have been paid to *Arrearages to the Diocese*, and that was only \$7.10. We know that this is not true, because \$901.78 were paid to the Diocesan Treasurer after the first day of May, 1893, and before the meeting of the Council, all of which ought to appear in this year's reports. One parish has kept a correct account, and although it was only \$7.10 it is worth a thousand incorrect ones. We call attention to the fact that the Diocesan Council meets next year on the 15th day of May, and that the Parochial Reports close on the first day of May, 1895. Payments made after the 1st should not appear in the reports but should be carried forward to another year. It is better to pay up before that day rather than to—pretend it was done. *Guilds and Societies* expended \$1,952.80, and for *All other* purposes the parishes spent \$1,267.21.

CASH ON HAND—The items under this head are those *Balances carried forward to next year*, which have regularly in the past given your committee so much trouble. What will happen to them between now and next year no mortal can tell. We know what they were on the 30th day of April, 1894, but what they became on the 1st day of May, 1894 we shall not know until this report comes to be written twelve months from now. We fervently hope they may be protected from all the vicissitudes to which balances have been subject in this region of figurative troubles ; and that as they are now, so may we find them again in due season.

Guilds and Societies carry forward \$2,518.12. *Sunday Schools* carry forward \$287.10. *Missions* carry forward \$1.50, which last is all in Florence. *Parish Treasurers* carry forward \$8,717.19. Sail on, little ships, and may you reach the other shore in health and safety ! The *Total Parochial Expenditures* of this year are \$94,663.64, against \$106,549.85 last year, \$111,733.66 in 1892, \$97,862.28 in 1891, and \$102,574.65 in 1890. This, therefore, is the smallest amount in five years, and is twelve thousand dollars less than last year's expenditures. Only 8 places do not report this year; 17 did not report last year, 18 did not report in 1892, 15 did not report in 1891, and 8 did not report in 1890. "Hard times" breathes all through the columns, and very many items have shrunk and withered before it. When we were children and asked for nickels, parental voices used to tell us the times were hard; during school days always and everywhere, times are hard; when we became Clergymen vestries told us that the times were hard. Will they ever become easy? That they are hard now is certain, but we live in hope. Bringing the totals together we have—General \$1,334.69, Diocesan \$10,698.41 and Parochial \$94,663.64, an *Aggregate* of \$106,696.74. For the third time in

the history of the world, in the domain of Parochial Reports, Expenditure balances Income. It took some editing to do this. There are a few "Makers of Reports" still left who can not understand the relation between debit and credit, income and expenditure, but the greater number do. Even those who have not yet grasped the reason of the matter, have ceased to contend against the proposition that there is a reason. In 1885 the movement looking towards better parochial reports began, but not until 1889 was there any certainty that it would become a success; since that year our figures have been growing more reliable and their value more apparent. We do not yet feel perfectly secure against iconoclasm, but, as with regard to hard times, we live in hope.

PRESENT CONDITION.

DEBT— Church property is *Mortgaged* to the amount of \$28,643.70, against \$24,100 last year. Seven parishes carry mortgages this year, against two last year. The greater part of this debt is carried by one parish, which long labored against many difficulties to build a church, and finally concluded that this way was the best way, perhaps the only way. The debt will be a long one and difficult to pay, but that it will be paid is about as certain as anything human can be. A noted financier, who controls the investments amounting to hundreds of millions of dollars of one of the greatest financial corporations in the world, said to a member of this committee, that Church debts were the safest in the world for capital which sought long time investments. His reason was that not only was there an ample property security, but a great additional security in the moral sense of a body of Christian people. Of course ordinary business sagacity must be used in placing such a debt, and such matters as insurance looked after; but, granting these, his experience was that a Church was much less likely to repudiate its debt or default in interest in any long series of years, than a state, a county, a city, a railroad, or a business corporation. *Floating Debts* amount this year to \$16,012.45, against \$10,839.35 last year, \$15,667.10 in 1892, and \$2,655.89 in 1891. This variety of debt is in its nature fluctuating. If a treasurer runs short of money, he borrows in order to pay salaries and current expenses, and perhaps repays again in a few days or weeks; \$8,812.27 of such debt was created during the year, and \$11,205.30 paid. On the 1st of May the outstanding floating debt amounted to \$16,012.45. Parishes and Missions carry *Home Debts*, mostly to their own Rectors, probably, of \$1,168.06, a much larger sum than last year. *Debts to the Diocese*, under the name of arrearages, amounted on the 1st of May, 1894, by the parochial reports, to \$598.25. The Treasurer of the diocese on the 1st of May, told a different story; between that time and the meeting of the Council, however, parish treasurers paid and he received money enough to bring the arrearages down to somewhere near the amount here given. If the treasurer of the diocese will furnish us a detailed list of arrearages as they stand on the next May day, we will check off and trace out the items, and do our best against this bad habit of taking credit for what was not done.

SPECIAL TRUST FUNDS—Of these there are held by *Parish Treasurers* \$22,153.56, of which \$16,000 belongs to Grace Church, Anniston. *Guilds and Societies* carry \$3,024.65, and *Sunday Schools* are saving \$127.72 for future use.

UNPAID ASSETS—Last year we called this an aggravating column, because it never got right figures in it. There is a very small improvement this year, but only small. Seven places reported last year, ten this year, seventy-two ought to report next year. Last year the amount was \$2,308.20, this year it is \$3,120.58, next year it ought to be, if the makers of reports would only tell the whole truth, somewhere about 20 to 30 thousand dollars; for if ten parishes have \$3,000 which they have not yet succeeded in collecting, how much should sixty-two parishes have? Is it possible for anybody to believe that there are sixty-two parishes and missions anywhere, which have no delinquent list? not a subscription unpaid? not a pew rent behind? not a promise unkept, not an obligation still due? It is sometimes said that Churches should not borrow money, but should rather reduce their expenses to their income; but what are they to do if the income is delayed? If it be a principle that a parish ought not to make a debt, neither should a Clergyman; and if the parish does not pay him on principle, because it will not borrow, and he will not run in debt also on principle, it will take only a few weeks of such principle to finish his earthly career, likewise his wife and children. These delinquent lists would then be of extreme value before grand juries to show who the guilty parties were that caused such a slaughter of the innocents. When a parish borrows money, or when it fails to pay its assessment, or when it falls low on the list in its giving to diocesan missions, etc., it is commonly because it cannot help itself. Why not, then, tell the story here, in this column of "*Assets due and Uncollected*," that we may all understand its case and give the ready meed of sympathy? We are not hard of heart, we have really all been there, although sixty-two of us pretend that we have not. We have all been there; indeed we are all there now, and can weep with those that weep. Would not such sympathy be sweet? This almost empty column should be the fullest of them all, without one vacant space or dotted line. For six years we have lamented over this unanswered question, and next year we mean to gather up the eloquence of all six years and pour it fourth in one great mass, in case our Makers of reports shall still pretend to have collected every dollar due.

INSURANCE—We have this year insurance on Church property to the amount of \$183,240, in 30 places; against \$175,555 last year in 23 places. It would appear that 36 of our church buildings are not insured. Seven places make no report at all this year, so we can only speak with any appearance of certainty with regard to 29 as uninsured. These are Athens, valued at \$4,300; The Advent, Birmingham, valued at \$52,000; Bridgeport, valued at \$1,500; Brierfield, valued at \$200; Boligee, valued at \$300; Bon Secour, valued at \$500; Camden, valued at \$1,800; Citronelle, valued at \$748; Clayton, valued at \$700; Columbia, valued at \$800; Eutaw, valued at \$3,000; Evergreen, valued at

\$1,175; Faunsdale, valued at \$1,700; Forkland, valued at \$500; Gallion, valued at \$3,000; Greensboro, valued at \$10,000; Greenville, valued at \$1,000; Haynesville, valued at \$2,000; Jacksonville, valued at \$2,500; Livingston, valued at \$1,000; Lowndesboro, valued at \$3,500; Martin's Station, valued at \$1,000; Montevallo, valued at \$600; Piedmont, valued at \$800; Prattville, valued at \$800; Stanton, valued at \$1,000; Scottsboro, valued at \$900; Trinity Station, valued at \$500; Tuscumbia, valued at \$2,500; Uniontown, valued at \$2,000; Whistler, valued at \$2,000. Every little while a church burns down, which church will be the next? We hope that some of the above do carry insurance, but if they do not report how are we to know? The above list is of parishes and missions who have sent in reports this year and have left this question blank. Among those insured Grace Church, Anniston, increases from 5 to \$10,000. Bessemer first appears with \$1,800; The Advent, Birmingham, which last year carried \$25,000 this year appears to have none; St. Mary's increases from \$10,000 to \$12,700; St. Mark's first appears, having now something to insure, with \$600; Carlowville first appears with \$1,000; Decatur drops from \$2,600 to \$2,100; Demopolis, too, drops from \$2,500 to \$2,000; Eufaula, also, diminishes her insurance from \$4,700 to \$3,700; Florence first appears with \$600; Gadsden is new to this list with \$1,500; Greensboro was insured last year for \$5,000, having dropped from \$8,000 of the year before, but disappears entirely this year; Greenville also drops the \$2,700 she carried last year; Huntsville increases her insurance from 5 to \$10,000; St. John's, Mobile, increases from \$6,750 to \$7,750, having acquired additional property to insure; Trinity, Mobile, first appears with \$12,000, having omitted this item heretofore; St. John's, Montgomery, drops the \$1,000 she added last year, and has now \$18,500 insurance; The Holy Comforter increases a little and has now \$5,375; New Decatur leaps from \$200 to \$2,000, having built a Church, this parish next will perhaps build a Rectory for the Rector and his wife, and will of course insure it; Sheffield first appears with \$1,000; but since this year began the Church has been burned down, and the insurance just pays the debt incurred in building it, but for this the parish would have had a debt to pay before beginning again. Sheffield deserves our sympathy and help; Spring Hill first appears on our list with \$1,500 insurance; Talladega reappears with \$1,800; Tuscumbia was insured last year for \$1,000, but seems to have dropped it; Tuskaloosa reappears, having vanished last year, with \$6,250. Tyler's appears for the first time with \$600.

CAPITAL INVESTED.

CHURCHES— There appear to be 64 Church buildings in the diocese, against 58 last year and 53 the year before. Some of these are new, and some now first reported. The valuation is \$478,884.93 against \$467,200 last year, and \$472,320 in 1892; a gain of \$11,684 over last year, and \$6,566 over the year before. The changes from last year's valuations are so many, and in some cases so eccentric, that we give a list of them. It should be remembered, in

reading this list, that the amount given in each case is the estimated value of one building. Here and there an addition has been built or an improvement of considerable magnitude made ; but in the majority of cases the Church building stands precisely as it was last year, and is only looked at differently. The changes are as follows :— Athens increases her valuation from \$4,000 to \$4,800; last year she rose from \$3,500 to \$4,000. Last year she expended for repairs and improvements \$85.76, and this year \$307.36 and nothing for new buildings. Bessemer increases from \$1,800 to \$2,500 but reports no expenditure for new buildings, and only \$88 for repairs. The Church of the Advent, Birmingham, has been very patient with this committee and we would let that parish alone if we could, but it is impossible not to speak of her figures, they are so very erratic. In 1892 she valued her Church building at \$80,000; in 1893 she struck off at one fell blow \$10,000, and called her Church worth \$50,000 ; this year she adds the very odd amount of \$2,529.46. This looks as if it were the footing of a number of bills ; but when we turn back to her report of amounts expended, we find only \$17.95 for "repairs and improvements," and nothing for "new buildings." Therefore, as she did not spend that money on the Church during the year, it must represent the way she looks at it. St. Mark's, Birmingham, reports no property at all ; no Church, Rectory, land, furniture nor anything. Yet this mission spent during the year \$2,223.18 in repairs and improvements, and \$2,000.50 in new buildings or in purchase of land ; so large expenditures ought surely to have produced something, which we shall hope to see next year. Bridgeport drops from \$2,500 to \$1,500, a loss of an even thousand dollars. Brierfield appears for the first time in the Journal as owning a Church, and values it at \$200. Boligee prunes its estimate quite severely and changes from \$1,000 to \$800. Camden first appears with a Church valued at \$1,800. Carlowville increases her figures from \$1,000 to \$1,500 but has spent nothing during the year on her Church, not even for repairs. Citronelle decreases her valuation from \$1,500 to the singularly exact number \$748.60, which indicates an equally exact loss of \$751.60. How a diminution of value can be fixed with such accuracy is beyond the comprehension of this Committee. The mystery is further deepened by the fact that Citronelle expended during the year on "new buildings, etc.," the exact sum of \$748.60. If this, then, be a new Church, what has become of last year's \$1,500 Church ? Columbia drops her valuation from \$1,600 last year to \$800 this year ; this must be simply a different way of looking at it. Decatur omitted to value her Church this year, but we copy last year's figures for her. Eufaula drops from \$2,600 to \$2,000. Evergreen last year changed her valuation from \$1,500 to \$1,000 ; this year she steps back a little way and gives us a valuation of \$1,175 ; this parish spent \$182.15 in repairs and improvements. Faunsdale increases from \$1,500 to \$1,700, having spent \$195.92 in repairs and improvements. Forkland drops her figures from \$3,000 to \$500, an incomprehensible loss of value. Gadsden appears for the first time with a Church valued at \$3,000. Greensboro drops from \$12,000 to \$10,000, having dropped last year from \$15,000 to \$12,000. Greenville, also, comes down by degrees, last year from \$2,000

to \$1,500, this year from \$1,500 to \$1,000. Huntsville increases her valuation from \$33,000 to \$35,000, and appears to have spent during the year for repairs and improvements only \$671.40; but her present valuation is a fair one. Livingston drops from \$1,500 to \$1,000. Lowndesboro increases from \$2,500 to \$3,500, a large amount for one jump, since she spent on her Church only \$343.04 during the year. Martin's Station drops from \$1,200 to \$1,000. Trinity Church, Mobile, from \$20,000 to \$15,000. St. John's, Montgomery, increases from \$40,000 to \$50,000, which is evidently purely an estimate, as she expended no commensurate sum. The Holy Comforter increases her valuation from \$2,500 to \$4,000 which again must be an estimated increase as her expenditures on her buildings were small in comparison. Can it be possible that Montgomery is marking up values? if so, we may have hope for Hamner Hall, and we note that the percentage is large. New Decatur increases from \$3,100 to the very odd amount of \$6,381.87. This looks as if extensive improvements had been made, and as if the building committee had saved the bills and had given us the exact cost down to eighty-seven cents; but on turning back to the expenditures of the parish for repairs, improvements, new buildings, etc., we find only \$336.36 expended in any way upon the Church. The increase of value is exactly \$3,281.87, so it is not a case of the accidental moving of a decimal point. It must therefore be New Decatur's new way of looking at herself, and it would seem to indicate an eye or an eyeglass laid off in facets. Piedmont drops from \$1,200 to \$800. Stanton has now a Church and so increases our figures by its value \$1,000. Scottsboro also first appears with a \$900 Church. Sheffield decreased her valuation from \$3,600 to \$2,000, but has, while these sheets are going through the press, lost her Church by fire. Spring Hill decreases her valuation from \$3,000 to \$1,500 which is probably much nearer its true value. Talladega last year astonished us by dropping her value from \$3,000 to \$700, and this year adds \$100 making her valuation \$800. She, however, expended in repairs and new buildings \$589.50. Trinity Station drops from \$600 to \$500. Tyler's first appears with a Church valued at \$550, and Clanton, among the "Scattering" Missions in our tables, has a Church valued at \$1,200. If Clanton will continue to report she must have a place in the tables between Citronelle and Clayton.

The Committee respectfully but earnestly request the Clergy not to make so many annoying small changes in valuation, or not to permit the Makers of reports to make them. There are many changes of one or two hundred dollars up or down, most of which must be without reason, and which entail great and useless labor upon the Committee. One whole day has been spent on this column of valuation of Church buildings alone. Valuations are increased or diminished evidently by the purest guess work, when not one dollar has been spent, nor a window broken, nor a shingle blown away. With regard to the odd amounts we would suggest that the question asked is not "What did your Church cost you exactly?" but "What is the present valuation of your Church building?" and we do not believe that a board of competent appraisers anywhere would, in answer to such a question, give an

estimate containing odd dollars and cents. We must omit the cents, as our table of valuations has no room for them and they do not look well in such a place, and we must hereafter "edit" these figures for two columns in the dollars; we publish them this year as they are, but ask the Clergy next year to save us the trouble of altering their figures to the nearest even amounts.

New Church buildings or Churches not reported heretofore, are added to our list to the value of \$8,650. The valuation of 12 Churches is increased over the figures of last year, by \$22,786.33; while diminished valuations are made in 16 places to the amount of \$18,951.40. We believe that these changes are all too great. One decrease of \$5,000, we think should not have been made, and we are doubtful of the correctness of from 10 to \$15,000 among the increased valuations. We again ask the Clergy to bring their great abilities to bear upon these valuations, and settle upon amounts that are so fair and just that they will not need alteration for a long time to come. We also suggest that small repairs to the amount of two or three dollars and some odd cents, or even two or three hundred, do not increase the valuation of real estate; and finally we make a very pointed request that the Makers of reports will look at the figures last sent in before venturing new estimates.

CHAPELS— Four Chapels are reported this year against five last year. The lost one is that strange floating structure of which we spoke last year, whose remarkable fluctuations in value, from \$1,500 to \$4,500 caused much conjecture and wonderment in this Committee during several years. It has gone down beneath the waves. We miss it, and are glad. The four Chapels are owned by St. Michael's, Anniston, St. Paul's, Decatur, the Nativity, Huntsville, and St. John's, Montgomery. Their value is \$28,200.

RECTORIES— We have 22 Rectories this year against 21 last year and 18 the year before, a gain of one; but as Forkland, which had a \$3,000 Rectory last year, has lost it in the interim and has none this year, we have gained two Rectories. These are in Trinity parish Mobile, and St. Peter's Talladega; the first valued at \$5,000 and the last at \$800. The valuation this year is \$78,500, against \$77,350 last year and \$71,275 the year before. There are several changes in value. Eufaula's Rectory was valued last year at \$3,550, this year at \$2,000, a deterioration in the house or in somebody's judgment of it, of \$1,550. We would not mind this so much were it not for that extra \$50, which had a look of exactness that was very misleading. Florence had a Rectory last year which was valued at \$3,000, but this year it is worth only \$1,500. The Rectory at Greenville was valued last year at \$2,500; this year it appears to be worth \$2,300. Lowndesboro last year sent in a valuation of \$500, but this year raises it to \$600. We suggest to these last two places that they keep to these figures until something happens to really change the value of these houses, unless, indeed, by one more change they can reach figures so satisfactory to themselves that they will be able to repeat them for a series of years. The Church of the Holy Comforter, Montgomery, increases the value of its Rectory from \$3,000 to \$4,500. Thus we diminish our valuations of last year by \$6,250, and increase them by \$7,400.

SCHOOLS AND PARISH HOUSES— There are four of these, the same number as last year, and held at the same valuation \$30,850.

OTHER REAL PROPERTY— Twenty-two parishes hold real estate valued at \$30,855, against thirteen places last year at a valuation of \$53,215. Grace Church, Anniston, has had transactions in real estate, reporting \$3,000 worth, against none last year, and having received from "sale, exchange or rentals" \$945.95. St. Michael's has property of this kind worth \$755.89, against \$415, last year. In our tables we must drop this 89 cents. The Advent, Birmingham, changes the valuation of her real estate not covered by Church, Chapel Rectory or Parish-House from \$20,350 to \$10,000. She has lost \$10,350 here and gained only \$2,529.46 in the valuation of her Church building, and lost her Chapel altogether. The year seems not to have been a profitable year to her. Boligee has acquired real estate to the value of \$100, and Clayton and Columbia to the value of \$800 each, and Eufaula to the amount of \$800. Florence changes a part of her last year's real estate from this column to another, having built thereon; and reports this year \$200, against \$2,300. Livingston has \$200, St. John's, Mobile, \$1,450, and Trinity, Mobile, \$500 in real estate which were not possessed last year. The Comforter, Montgomery drops \$1,200, and New Decatur \$3,000 that were held last year, having built thereupon. Mt. Meigs holds \$50 not owned last year, and Perdue Hill \$150. Piedmont changes her valuation of "other real property" from \$2,500 to \$500 but does not appear to have built anything, or sold any land since she reports no income from that source; her church building has diminished in value, as we noted above, from \$1,200 to \$800, she has lost \$2,000 in real estate, so this has been a disastrous year to her in figures if not in fact. She has gained furniture, having \$200 worth against \$80 worth last year, but her loss on total valuation reaches the serious figures of \$2,280. Selma, also, loses sharply in real property; her valuation last year was \$5,250, this year it is only \$300. She has not sold land for she had no income from that source she has not built, for she reports no new buildings; there has been no transfer of value to another column, and we must conjecture that the bottom has dropped out of something and lost the contents. All her other valuations Church, Rectory and Furniture remain the same, but this loss brings down her total valuation from \$50,750 last year to \$45,800 this year. Years of disaster must come sometimes, as all experience teaches, and we extend our sincere sympathy to those parishes which mark 1894 with a black stone. Talladega drops \$500 from her valuation of real estate this year, but she adds a Rectory for which we congratulate her. We hope the reports have at last reached rock bottom figures under this head, and if not, that all Makers of reports will next year endeavor to get to the last ditch of estimated values beyond which they will not retreat.

FURNITURE— The total of this column is \$85,951.60 against \$73,869 last year, a gain of \$12,082.67. The figures are intended to give a fair valuation of organs, furnaces, Altars, lecterns, brass or silver furniture for the Church, carpets, linen; etc.; all moveable furniture not permanently attached

to nor a part of any building, but such as might be sold or replaced. This column is from its nature subject to fluctuations which ordinarily should not call for comment, but this year certain large changes have occurred, too large to pass over without a word. Grace Church, Anniston, has had since 1890 no furniture of the above description at all, that is, her report left a blank in this column. This year she gives a valuation of \$5,000. The Advent, Birmingham, diminishes her valuation from \$5,500 to \$1,140, a loss of \$4,360. Mafaula drops from \$1,310 to \$700. Evergreen loses all of hers, valued last year at \$500. Huntsville had \$1,700 worth of furniture last year, but this year reports none. Livingston also has lost all hers. Trinity, Mobile, reported none last year, but this year has \$3,000 worth. St. John's, Montgomery, diminishes her valuation by \$1,000, while the Comforter almost makes up this loss in our tables by an increase of \$800. New Decatur also increases from \$899 to \$1,251.60. Other changes are many but natural or reasonable, and we pass them over. We wish the odd amounts could be dropped, they mean nothing, under such a head, and make us great labor in footing columns; we shall soon be obliged to "edit" them into reasonable figures.

TOTAL VALUATION—The amount of invested capital, at a present valuation, is \$782,742.42, a curious and almost musical repetition of numbers. Last year the total valuation was \$731,684; in 1892 it was \$729,476; in 1891 it was \$690,220; in 1890 it was \$671,422; beyond which time it is not worth while to go back. This year shows a gain of \$1,058.42 over last year, a very small amount. If St. John's, Montgomery, has not raised her valuation that \$10,000, we must have shown a considerable loss, which would have made us all feel sad. The changes in this column from last year's valuations, are the concentrated variations of the six preceeding columns, upon which we have been commenting for several days—that is, the Committee's last man has been about four days at work on these six columns, trying to find out the reasons for things or to establish the fact that there were no reasons. This last column is the most tempting of all, for the causes of its variations from last year's valuations have been probed, and as there would be no necessity for work fancy might have full play. A Diocesan Journal is indeed a sober, impressive and serious pamphlet, and perhaps we ought to read it with sombre faces and grave intentness, especially this part of it; therefore we pass by this column, and will say nothing of its items however they may tempt us to lighten our labor with a little gentle humor. Whoever deals much with figures grows finally fond of truth, so, finally, we confess that we are afraid of certain of our brethren who have no sense of humor, and who read our lightest fancies as they read their own sermons, and then take off their spectacles to wonder what we mean, and how it can be possible that conscience does not smite us for irreverence. We therefore pass on to the next subject.

DATE OF ORGANIZATION— Only two parishes were organized before 1830; these were Christ Church, Mobile, in 1825, and Christ Church, Tuscaloosa, in 1828. Three were organized between 1830 and 1840; these were St. John's, Montgomery, in 1835, and St. Paul's, Selma, in 1838. Six were organized in the decade from 1840 to 1850; these were St. Paul's, Greensboro and Trinity Church, Florence, in 1840; the Church of the Nativity, Huntsville, in 1842; The Church of the Holy Cross, Uniontown, in 1844; St. Paul's, Lowndesboro, in 1845; and St. Luke's, Jacksonville, in 1847. Six were organized between 1850 and 1860; these were St. James', Eufaula, in 1851; St. John's, Mobile, St. Mark's, Boligee, and St. Michael's, Faunsdale, in 1853; St. Paul's, Spring Hill, in 1858; and St. Mark's, Prattville, in 1859. Three were organized between 1860 and 1870; these were St. Thomas', Greenville, in 1860; St. Paul's, Decatur, in 1868, and St. Mary's, Evergreen, in 1869. Four were organized between 1870 and 1880; these were St. Peter's, Talladega, in 1870; the Advent, Birmingham, in 1872; St. Mark's, Troy, in 1873; and St. John's, Forkland, in 1879. Eleven were organized between 1880 and 1890; these were Grace Church, Anniston, St. Luke's, Scottsboro, and St. Mark's, Troy, in 1881; the Good Shepherd, Mobile, in 1883; then none until 1887 in which year four were organized, viz: St. Michael's, Anniston; the Holy Innocents, Auburn; St. Mary's, Birmingham; and Grace Church, Sheffield. In 1888 three were organized, viz: Trinity Church, Bessemer; the Holy Comforter, Gadsden; and the Holy Comforter, Montgomery. Since 1890 ten have been organized; these are Christ Church, Avondale, and St. John's, New Decatur, in 1890; the mission at Sylacauga in 1892; while six were organized in 1893, viz: Christ Church, Bridgeport, Grace Church, Mt. Meigs, the missions at Mt. Pleasant, Orrville, Perdue Hill, Stanton, and Tyler's. This is not a complete list, but it is the best that the reports for a number of years allow us to make. Thirty-five places make no answer to this question. Only thirteen places give an answer to the question about incorporation, so we will not list them this year.

TITLE TO PROPERTY— Sixteen places hold deeds to their property in the name of the Vestry, the Wardens and Vestry, or the Rector, Wardens and Vestry. Six hold deeds in the names of Trustees. Ten have their titles held by "the Bishop." Twenty-two report their property as held by "The Diocese." Two by the "Protestant Episcopal Church in the Diocese of Ala.;" while fifteen places make no answer.

HOW SUPPORTED— Three parishes report themselves supported by pew rents, but we know that there are five. Thirty-two are supported by Subscriptions, seven by Subscriptions and the Missionary Society, three by the Missionary Society, or Diocesan Missions, two by the Offertory and Subscriptions, one by the "Bond System," two by "Pledges," four by the Offertory or Offerings, three by the Envelope Pledge system, and fifteen do not answer the question.

With regard to the number of sittings and number of absolutely free sittings we will not report this year. Seventeen places leave these figures blank, so many that the footing would not do the diocese justice. Two places make the aggravating answer that "all" their sittings are free, but do not say how many there are.

With this we close our report for 1894, hoping that our figures will be as interesting to those who read them as to us who made them.

J. L. TUCKER,
J. F. JOHN,
J. G. MURRAY,
R. P. WILLIAMS,
J. B. JONES,
J. G. CONVERSE,
J. D. ALISON, JR.,
F. S. PARKER,
COMMITTEE.



STATISTICAL SUMMARY.—Continued.

LOCATION AND PARISHES	PARISH INSTITUTIONS						MINISTERIAL OFFICES										EPISCOPAL ACTS.						
	No of Schools.	Teachers	Pupils	No of Societies	Members Male	Members Female	No. of Lay Readers in Parish and Missions	BAPTISM.		Holy Communion.		PUBLIC SPEAKING					No. of Marriages.	Business Meetings, etc. Attended Officially	Number	No. Confirmed Parish.	No. Confirmed Missions.	Male.	Female.
								Adults	Infants.	Total.	Public.	Private.	Total.	Bernonga.	Lectures.	Brief Addresses								Instructions to Churches.	Sermons, &c., by Rector	Sermons &c., by Lay Readers.
Parish Day School.	Guides, Chapters and Parish Societies.																						
1 Anniston, Grace..		1	1			30		1	20	20	40	50	10	9	8	4	2	1	1	1	1	8	8
2 Anniston, St. Michael's				3		12		3	42	42	84	109	74								24	10	
3 Athens, St. Timothy				1				1	10	10	20	16	16								3	3	
*4 Auburn, Holy Innocents.									2												4	4	
5 Avondale, Christ Church.				1		12		1	9	9	18	53		7							3	3	
6 Bessemer, Trinity.				1		10		3	2	2	4	30									3	3	
7 Birmingham, Advent				2		78		3	80	11	91										21	10	
8 Birmingham, St. Mary's				1		85		1	14	15	29	81	40	3							14	6	
9 Birmingham, St. Mark's				1		15		3	32	85	3	102	40								14	14	
10 Bridgeport, Christ Church	1	2	43	2	2	2		2	7	7	14	22	8	15							9	17	
11 Briarfield, Mission.						9		3	3	3	9	7									11	4	
12 Boligee, St. Mark's.						22		3	10	10	20	19									12	12	
13 Bon Secour, St. Peter's				1				3	3	3	6	1	25								13	13	
14 Camden, St. Mary's				4				1	9	9	18	45									14	7	
15 Carlowville, St. Paul's									1	1	2	18		6	4						16	16	
16 Chronella, Mission.				2	5	8		2	3	3	6	21									17	17	
17 Clayton, Grace								2	3	3	6	6									18	18	
18 Columbia, St. Paul's.				2				3	3	3	6										17	17	
19 Decatur, St. Paul's.						40		3	32	32	64	74		1	20						19	19	
20 Demopolis, Trinity				2	16	37	1	1	70	6	76	84	48	28	89						3	3	
21 Enfield, St. James..				4	7	46		1	1	1	3	31	10								11	11	
22 Estlin, St. Stephen's				2				1	1	1	2	8									12	12	
23 Evergreen, St. Mary's.				1		13		1	18	1	19	26									13	13	
24 Fausdale, St. Michael's				1		20		1	18	1	19	61									1	1	
25 Florence, Trinity.				3	7	38		4	38	8	39	62	19	22	20						23	23	
26 Fortland, St. John's.																					9	9	
27 Fort Payne, St. Luke's																					33	33	

30	Waynesville, St. Andrew's.	4	10	90	3	1	3	15	51	6	30	34	24	6	1	7	1	6	33	11	9	2	1
31	Huntsville, Nativity.	2	10	90	3	1	3	5	19	3	54	103	5	10	1	7	1	10	34	11	9	2	1
32	Jacksonville, St. Luke's.	1	12	12	2	2	3	3	8	11	8	11	5	3	2	2	2	36	2	2	2	2	3
33	Livingston, St. James.	1	12	12	2	2	3	3	8	11	8	11	5	3	2	2	2	36	2	2	2	2	3
34	Lowndesboro, St. Paul's.	1	12	12	2	2	3	3	8	11	8	11	5	3	2	2	2	36	2	2	2	2	3
35	Madison, Mission.	1	12	12	2	2	3	3	8	11	8	11	5	3	2	2	2	36	2	2	2	2	3
36	Marion, St. Wilfrid's.	1	12	12	2	2	3	3	8	11	8	11	5	3	2	2	2	36	2	2	2	2	3
37	Martin's Station, St. Luke's.	1	12	12	2	2	3	3	8	11	8	11	5	3	2	2	2	36	2	2	2	2	3
38	Mobile, Christ Church.	1	12	12	2	2	3	3	8	11	8	11	5	3	2	2	2	36	2	2	2	2	3
39	Mobile, Good Shepherd.	1	12	12	2	2	3	3	8	11	8	11	5	3	2	2	2	36	2	2	2	2	3
40	Mobile, St. John's.	1	12	12	2	2	3	3	8	11	8	11	5	3	2	2	2	36	2	2	2	2	3
41	Mobile, Trinity.	1	12	12	2	2	3	3	8	11	8	11	5	3	2	2	2	36	2	2	2	2	3
42	Montevallo, Mission.	1	12	12	2	2	3	3	8	11	8	11	5	3	2	2	2	36	2	2	2	2	3
43	Montgomery, St. John's.	1	12	12	2	2	3	3	8	11	8	11	5	3	2	2	2	36	2	2	2	2	3
44	Montgomery, Holy Comforter.	1	12	12	2	2	3	3	8	11	8	11	5	3	2	2	2	36	2	2	2	2	3
45	Mt. Meigs, Grace.	1	12	12	2	2	3	3	8	11	8	11	5	3	2	2	2	36	2	2	2	2	3
46	Mt. Pleasant, Cedar Hill Mis'n.	1	12	12	2	2	3	3	8	11	8	11	5	3	2	2	2	36	2	2	2	2	3
47	New Decatur, St. John's.	1	12	12	2	2	3	3	8	11	8	11	5	3	2	2	2	36	2	2	2	2	3
48	Opelika, Emmanuel.	1	12	12	2	2	3	3	8	11	8	11	5	3	2	2	2	36	2	2	2	2	3
49	Orrville, Mission.	1	12	12	2	2	3	3	8	11	8	11	5	3	2	2	2	36	2	2	2	2	3
50	Oxford, Mission.	1	12	12	2	2	3	3	8	11	8	11	5	3	2	2	2	36	2	2	2	2	3
51	Piedmont, Christ Church.	1	12	12	2	2	3	3	8	11	8	11	5	3	2	2	2	36	2	2	2	2	3
52	Piedmont, St. Mark's.	1	12	12	2	2	3	3	8	11	8	11	5	3	2	2	2	36	2	2	2	2	3
53	Prattville, Mission.	1	12	12	2	2	3	3	8	11	8	11	5	3	2	2	2	36	2	2	2	2	3
54	Salma, St. Paul's.	1	12	12	2	2	3	3	8	11	8	11	5	3	2	2	2	36	2	2	2	2	3
55	Scottsboro, St. Luke's.	1	12	12	2	2	3	3	8	11	8	11	5	3	2	2	2	36	2	2	2	2	3
56	Sheffield, Grace.	1	12	12	2	2	3	3	8	11	8	11	5	3	2	2	2	36	2	2	2	2	3
57	Spring Hill, St. Paul's.	1	12	12	2	2	3	3	8	11	8	11	5	3	2	2	2	36	2	2	2	2	3
58	Sylacauga, Mission.	1	12	12	2	2	3	3	8	11	8	11	5	3	2	2	2	36	2	2	2	2	3
59	Talladega, St. Peter's.	1	12	12	2	2	3	3	8	11	8	11	5	3	2	2	2	36	2	2	2	2	3
60	Tilden, Grace.	1	12	12	2	2	3	3	8	11	8	11	5	3	2	2	2	36	2	2	2	2	3
61	Trinity Station, Grace.	1	12	12	2	2	3	3	8	11	8	11	5	3	2	2	2	36	2	2	2	2	3
62	Tusculum, St. John's.	1	12	12	2	2	3	3	8	11	8	11	5	3	2	2	2	36	2	2	2	2	3
63	Tusculum, Christ Church.	1	12	12	2	2	3	3	8	11	8	11	5	3	2	2	2	36	2	2	2	2	3
64	Troy, St. Mark's.	1	12	12	2	2	3	3	8	11	8	11	5	3	2	2	2	36	2	2	2	2	3
65	Tyler's Mission.	1	12	12	2	2	3	3	8	11	8	11	5	3	2	2	2	36	2	2	2	2	3
66	Union Springs, Trinity.	1	12	12	2	2	3	3	8	11	8	11	5	3	2	2	2	36	2	2	2	2	3
67	Uniontown, Holy Cross.	1	12	12	2	2	3	3	8	11	8	11	5	3	2	2	2	36	2	2	2	2	3
68	Whitler, St. Paul's.	1	12	12	2	2	3	3	8	11	8	11	5	3	2	2	2	36	2	2	2	2	3
69	Woodlawn, Grace.	1	12	12	2	2	3	3	8	11	8	11	5	3	2	2	2	36	2	2	2	2	3
70	Woodlawn, Mission.	1	12	12	2	2	3	3	8	11	8	11	5	3	2	2	2	36	2	2	2	2	3
71	Scattering, Mission.	1	12	12	2	2	3	3	8	11	8	11	5	3	2	2	2	36	2	2	2	2	3
72	From last year's report	4	5	83	90	408	1882	100	460	580	1243	108	1845	2599	542	536	241	69	170	119	222	485	459
73	No report for two years.	4	5	83	90	408	1882	100	460	580	1243	108	1845	2599	542	536	241	69	170	119	222	485	459
74		4	5	83	90	408	1882	100	460	580	1243	108	1845	2599	542	536	241	69	170	119	222	485	459
75		4	5	83	90	408	1882	100	460	580	1243	108	1845	2599	542	536	241	69	170	119	222	485	459
76		4	5	83	90	408	1882	100	460	580	1243	108	1845	2599	542	536	241	69	170	119	222	485	459
77		4	5	83	90	408	1882	100	460	580	1243	108	1845	2599	542	536	241	69	170	119	222	485	459
78		4	5	83	90	408	1882	100	460	580	1243	108	1845	2599	542	536	241	69	170	119	222	485	459
79		4	5	83	90	408	1882	100	460	580	1243	108	1845	2599	542	536	241	69	170	119	222	485	459
80		4	5	83	90	408	1882	100	460	580	1243	108	1845	2599	542	536	241	69	170	119	222	485	459
81		4	5	83	90	408	1882	100	460	580	1243	108	1845	2599	542	536	241	69	170	119	222	485	459
82		4	5	83	90	408	1882	100	460	580	1243	108	1845	2599	542	536	241	69	170	119	222	485	459
83		4	5	83	90	408	1882	100	460	580	1243	108	1845	2599	542	536	241	69	170	119	222	485	459
84		4	5	83	90	408	1882	100	460	580	1243	108	1845	2599	542	536	241	69	170	119	222	485	459
85		4	5	83	90	408	1882	100	460	580	1243	108	1845	2599	542	536	241	69	170	119	222	485	459
86		4	5	83	90	408	1882	100	460	580	1243	108	1845	2599	542	536	241	69	170	119	222	485	459
87		4	5	83	90	408	1882	100	460	580	1243	108	1845	2599	542	536	241	69	170	119	222	485	459
88		4	5	83	90	408	1882	100	460	580	1243	108	1845	2599	542	536	241	69	170	119	222	485	459
89		4	5	83	90	408	1882	100	460	580	1243	108	1845	2599	542	536	241	69	170	119	222	485	459
90		4	5	83	90	408	1882	100	460	580	1243	108	1845	2599	542	536	241	69	170	119	222	485	459
91		4	5	83	90	408	1882	100	460	580	1243	108	1845	2599	542	536	241	69	170	119	222	485	459
92		4	5	83	90	408	1882	100	460	580	1243	108	1845	2599	542	536	241	69	170	119	222	485	459
93		4	5	83	90	408	1882	100	460	580	1243	108	1845	2599	542	536	241	69	170	119	222	485	459
94		4	5	83	90	408	1882	100	460	580	1243	108	1845	2599	542	536	241	69	170	119	222	485	459
95		4	5	83	90	408	1882	100	460	580	1243	108	1845	2599	542	536	241	69	170	119	222	485	459
96		4	5	83	90	408	1882	100	460	580	1243	108	1845	2599	542	536	241	69	170	119	222	485	459
97		4	5	83	90	408	1882	100	460	580	1243	108	1845	2599	542	536	241	69	170	119	222	485	459
98		4	5	83	90	408	1882	100	460	580	1243	108	1845	2599	542	536	241	69	170	119	222	485	459
99		4	5	83	90	408	1882	100	460	580	1243	108	1845	2599	542	536	241	69	170	119	222	485	459
100		4	5	83	90	408	1882	100	460	580	1243	108	1845	2599	542	536	241	69	170	119	222	485	459

*From last year's report
†No report for two years.

32	33	34	35	36	37	38	39	40	41	42	43	44	45	46	47	48	49	50	51	52	53	54	55	56	57	58	59	60	61	62	63	64	65	66	67	68	69	70	71	72	73	74	75	76	77	78	79	80	81	82	83	84	85	86	87	88	89	90	91	92	93	94	95	96	97	98	99	100	101	102	103	104	105	106	107	108	109	110	111	112	113	114	115	116	117	118	119	120	121	122	123	124	125	126	127	128	129	130	131	132	133	134	135	136	137	138	139	140	141	142	143	144	145	146	147	148	149	150	151	152	153	154	155	156	157	158	159	160	161	162	163	164	165	166	167	168	169	170	171	172	173	174	175	176	177	178	179	180	181	182	183	184	185	186	187	188	189	190	191	192	193	194	195	196	197	198	199	200	201	202	203	204	205	206	207	208	209	210	211	212	213	214	215	216	217	218	219	220	221	222	223	224	225	226	227	228	229	230	231	232	233	234	235	236	237	238	239	240	241	242	243	244	245	246	247	248	249	250	251	252	253	254	255	256	257	258	259	260	261	262	263	264	265	266	267	268	269	270	271	272	273	274	275	276	277	278	279	280	281	282	283	284	285	286	287	288	289	290	291	292	293	294	295	296	297	298	299	300	301	302	303	304	305	306	307	308	309	310	311	312	313	314	315	316	317	318	319	320	321	322	323	324	325	326	327	328	329	330	331	332	333	334	335	336	337	338	339	340	341	342	343	344	345	346	347	348	349	350	351	352	353	354	355	356	357	358	359	360	361	362	363	364	365	366	367	368	369	370	371	372	373	374	375	376	377	378	379	380	381	382	383	384	385	386	387	388	389	390	391	392	393	394	395	396	397	398	399	400	401	402	403	404	405	406	407	408	409	410	411	412	413	414	415	416	417	418	419	420	421	422	423	424	425	426	427	428	429	430	431	432	433	434	435	436	437	438	439	440	441	442	443	444	445	446	447	448	449	450	451	452	453	454	455	456	457	458	459	460	461	462	463	464	465	466	467	468	469	470	471	472	473	474	475	476	477	478	479	480	481	482	483	484	485	486	487	488	489	490	491	492	493	494	495	496	497	498	499	500	501	502	503	504	505	506	507	508	509	510	511	512	513	514	515	516	517	518	519	520	521	522	523	524	525	526	527	528	529	530	531	532	533	534	535	536	537	538	539	540	541	542	543	544	545	546	547	548	549	550	551	552	553	554	555	556	557	558	559	560	561	562	563	564	565	566	567	568	569	570	571	572	573	574	575	576	577	578	579	580	581	582	583	584	585	586	587	588	589	590	591	592	593	594	595	596	597	598	599	600	601	602	603	604	605	606	607	608	609	610	611	612	613	614	615	616	617	618	619	620	621	622	623	624	625	626	627	628	629	630	631	632	633	634	635	636	637	638	639	640	641	642	643	644	645	646	647	648	649	650	651	652	653	654	655	656	657	658	659	660	661	662	663	664	665	666	667	668	669	670	671	672	673	674	675	676	677	678	679	680	681	682	683	684	685	686	687	688	689	690	691	692	693	694	695	696	697	698	699	700	701	702	703	704	705	706	707	708	709	710	711	712	713	714	715	716	717	718	719	720	721	722	723	724	725	726	727	728	729	730	731	732	733	734	735	736	737	738	739	740	741	742	743	744	745	746	747	748	749	750	751	752	753	754	755	756	757	758	759	760	761	762	763	764	765	766	767	768	769	770	771	772	773	774	775	776	777	778	779	780	781	782	783	784	785	786	787	788	789	790	791	792	793	794	795	796	797	798	799	800	801	802	803	804	805	806	807	808	809	810	811	812	813	814	815	816	817	818	819	820	821	822	823	824	825	826	827	828	829	830	831	832	833	834	835	836	837	838	839	840	841	842	843	844	845	846	847	848	849	850	851	852	853	854	855	856	857	858	859	860	861	862	863	864	865	866	867	868	869	870	871	872	873	874	875	876	877	878	879	880	881	882	883	884	885	886	887	888	889	890	891	892	893	894	895	896	897	898	899	900	901	902	903	904	905	906	907	908	909	910	911	912	913	914	915	916	917	918	919	920	921	922	923	924	925	926	927	928	929	930	931	932	933	934	935	936	937	938	939	940	941	942	943	944	945	946	947	948	949	950	951	952	953	954	955	956	957	958	959	960	961	962	963	964	965	966	967	968	969	970	971	972	973	974	975	976	977	978	979	980	981	982	983	984	985	986	987	988	989	990	991	992	993	994	995	996	997	998	999	1000	1001	1002	1003	1004	1005	1006	1007	1008	1009	1010	1011	1012	1013	1014	1015	1016	1017	1018	1019	1020	1021	1022	1023	1024	1025	1026	1027	1028	1029	1030	1031	1032	1033	1034	1035	1036	1037	1038	1039	1040	1041	1042	1043	1044	1045	1046	1047	1048	1049	1050	1051	1052	1053	1054	1055	1056	1057	1058	1059	1060	1061	1062	1063	1064	1065	1066	1067	1068	1069	1070	1071	1072	1073	1074	1075	1076	1077	1078	1079	1080	1081	1082	1083	1084	1085	1086	1087	1088	1089	1090	1091	1092	1093	1094	1095	1096	1097	1098	1099	1100	1101	1102	1103	1104	1105	1106	1107	1108	1109	1110	1111	1112	1113	1114	1115	1116	1117	1118	1119	1120	1121	1122	1123	1124	1125	1126	1127	1128	1129	1130	1131	1132	1133	1134	1135	1136	1137	1138	1139	1140	1141	1142	1143	1144	1145	1146	1147	1148	1149	1150	1151	1152	1153	1154	1155	1156	1157	1158	1159	1160	1161	1162	1163	1164	1165	1166	1167	1168	1169	1170	1171	1172	1173	1174	1175	1176	1177	1178	1179	1180	1181	1182	1183	1184	1185	1186	1187	1188	1189	1190	1191	1192	1193	1194	1195	1196	1197	1198	1199	1200	1201	1202	1203	1204	1205	1206	1207	1208	1209	1210	1211	1212	1213	1214	1215	1216	1217	1218	1219	1220	1221	1222	1223	1224	1225	1226	1227	1228	1229	1230	1231	1232	1233	1234	1235	1236	1237	1238	1239	1240	1241	1242	1243	1244	1245	1246	1247	1248	1249	1250	1251	1252	1253	1254	1255	1256	1257	1258	1259	1260	1261	1262	1263	1264	1265	1266	1267	1268	1269	1270	1271	1272	1273	1274	1275	1276	1277	1278	1279	1280	1281	1282	1283	1284	1285	1286	1287	1288	1289	1290	1291	1292	1293	1294	1295	1296	1297	1298	1299	1300	1301	1302	1303	1304	1305	1306	1307	1308	1309	1310	1311	1312	1313	1314	1315	1316	1317	1318	1319	1320	1321	1322	1323	1324	1325	1326	1327	1328	1329	1330	1331	1332	1333	1334	1335	1336	1337	1338	1339	1340	1341	1342	1343	1344	1345	1346	1347	1348	1349	1350	1351	1352	1353	1354	1355	1356	1357	1358	1359	1360	1361	1362	1363	1364	1365	1366	1367	1368	1369	1370	1371	1372	1373	1374	1375	1376	1377	1378	1379	1380	1381	1382	1383	1384	1385	1386	1387	1388	1389	1390	1391	1392	1393	1394	1395	1396	1397	1398	1399	1400	1401	1402	1403	1404	1405	1406	1407	1408	1409	1410	1411	1412	1413	1414	1415	1416	1417	1418	1419	1420	1421	1422	1423	1424	1425	1426	1427	1428	1429	1430	1431	1432	1433	1434	1435	1436	1437	1438	1439	1440	1441	1442	1443	1444	1445	1446	1447	1448	1449	1450	1451	1452	1453	1454	1455	1456	1457	1458	1459	1460	1461	1462	1463	1464	1465	1466	1467	1468	1469	1470	1471	1472	1473	1474	1475	1476	1477	1478	1479	1480	1481	1482	1483	1484	1485	1486	1487	1488	1489	1490	1491	1492	1493	1494	1495	1496	1497	1498	1499	1500	1501	1502	1503	1504	1505	1506	1507	1508	1509	1510	1511	1512	1513	1514	1515	1516	1517	1518	1519	1520	1521	1522
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***From last year's report**

†No report for two years.

FINANCIAL SUMMARY.—Continued.

STATISTICAL SUMMARY.—Continued

FINANCIAL SUMMARY. (4)

Number.	LOCATION AND PARISHES	PUBLIC SERVICES.										SOURCES OF INCOME					
		SUNDAYS.					WEEK DAYS.					PAROCHIAL					
		Parochial	Missions.	Parochial S. S.	Mission S. S.	No of Services Including Holy Days, etc.	Bimillar Services at Missions	Classes Parochial	Classes Missions.	Aggregate of all Services.	Number.	Amounts brought over from Last Year.	Pew Rents	Envelope Pledge System.	Subscriptions for Support of Parish.	Extra Subscriptions for Building, Repairs, Purchase, etc.	Date of Exchange of Real Estate, etc.
1	Anniston, Grace	81	10			70	1	8		170	1	\$ 68 79	\$		\$ 1421 88		\$ 945 25
2	Anniston, St. Michael's	66				163				239	2	156 48		313 40	1284 90		40 75
3	Athens, St. Timothy.	2				29				31	3	63 59			150 00	139 27	
4	Auburn, Holy Innocents										4						
5	Avondale, Christ Church	52		52		7				111	5			100 00	70 38		
6	Bessemer, Trinity.	54		45		8				107	6				11 68		
7	Birmingham, Advent										7	1 88			2520 18		
8	Birmingham, St. Mary's	118		50		43				311	8	259 51	2387 71			105 00	
9	Birmingham, St. Mark's.	1731		51		25		80		309	9	2983 87				875 00	
10	Bridgeport, Christ Church	60				12				73	10				40 99	367 80	
11	Brierfield, Mission	32		24		4				50	11						
12	Bolice, St. Mark's.	16								18	12				65 00	10 00	
13	Bon Secour, St. Peter's	19		25						44	13	62 65			75 00		
14	Camden, St. Mary's.	37		48						85	14	18 04			300 00		
15	Carlowville, St. Paul's.	40		45		3				127	15			254 00		12 50	
16	Citronelle, Mission	13								13	16	653 28					
17	Clayton, Grace.	22		52		11				85	17				65 00		
18	Columbia, St. Paul's					8				8	18		171 00				
19	Decatur, St. Paul's										19						
20	Denopolis, Trinity	66	7	51		67		20		211	20	5 30		1084 40		581 75	
21	Eutaw, St. James	117		53		107		66		343	21	3 63					
22	Eutaw, St. Stephen's.	32		51		83				115	22						
23	Evergreen, St. Mary's	25		52						77	23	5 78			200 00		
24	Faunedale, St. Michael's.	48		46		40		26		194	24				882 73		
25	Florence, Trinity	1		48		92				358	25	657 43			809 00		
26	Fortland, St. John's										26						
27	Fort Payne, St. Luke's										27						
28	Gadsden, Holy Comforter	50		60						100	28				29 30	955 00	330 00

28	Hayneville, St. Andrew's	186 00																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																						</
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FINANCIAL SUMMARY.—Continued.

EXPENDITURES FOR ALL PURPOSES.														
DIOCESAN.			PAROCHIAL.											
Location and Parishes	Other Diocesan Objects	Total Diocesan.	Rector's Salary	Current Expenses.	Repairs and Improvements.	New Buildings, Lands, &c.	Poor	Sunday School.	Valuation of "in Kind"	Purchases.	Missionary Work in the Parish.	Trust Fund	Debt.	Number.
1 Aniston, Grace	\$	\$ 341 05	\$1785 00	\$ 580 84	\$ 2 95	\$	\$ 65 99	\$ 23 94	\$ 13 50	\$	\$	\$	\$ 1153 50	1
2 Aniston, St Michael's		207 95	891 67	887 06	25 00		24 84	89 02		419 49		843 48		2
3 Athens, St Timothy		20 00	150 00	28 44	307 36			5 25		87 21				3
4 Auburn, Holy Innocents														4
5 Avondale, Christ Church		19 58	204 00	31 57	38 05			6 90						5
6 Bessemer, Trinity		35 00	21 20	21 20	38 05								27 51	6
7 Birmingham, Advent		430 00	1469 18	715 85	17 95		98 30		242 17				8417 92	7
8 Birmingham, St Mary's		80 25	1800 00	978 44	16 80		70 16	209 90		57 97			867 15	8
9 Birmingham, St Mark's			100 00	149 78	2233 18	3000 50	14 60	15 00						9
10 Bridgeport, Christ Church.			70 10	52 45	244 26				1504 00					10
11 Briarfield, Mission		19 40	100 00	5 45	125 00									11
12 Boligee, St. Mark's			77 14		10 00			1 94						12
13 Bon Secour, St Peter's			75 00	15 00										13
14 Camden, St. Mary's			200 50		50 50									14
15 Carlowville, St Paul's	85 20	149 86	279 00	44 55			6 00	8 19						15
16 Citronelle, Mission			5 00			748 60								16
17 Clayton, Grace		14 00	67 00	7 00	8 00			11 05						17
18 Columbia, St. Paul's.		15 60												18
19 Decatur, St Paul's.		30 00			17 80			30 35						19
20 Demopolis, Trinity		269 35	800 00		51 00		5 49	19 58						20
21 Eufula, St. James'		125 00	581 75	115 52	9 50		5 50	71 86		18 00		52 30		21
22 Eutaw, St Stephen's			200 00											22
23 Evergreen, St. Mary's		27 00			182 15									23
24 Faunsdale, St. Michael's		67 15	415 17	41 75	195 92									24
25 Florence, Trinity		93 75	800 00	82 66	57 00	1832 43	15 26	16 69						25
26 Forkland, St John'a		15 00												26
27 Fort Payne, St Luke's						1375 00								27
28 Gadsden, Holy Comforter.		29 20												28
29 Gallion, St. Andrew's		70 10	185 00	10 70	80 00									29
30 Greensboro, St. Paul's	32 95	537 43	993 88	60 70	33 98		1 00	9 10						30
31 Greenville, St. Thomas'		67 00	450 00	10 00	10 00		10 00	25 00						31

FINANCIAL SUMMARY.—Continued.

(8)

EXPENDITURES FOR ALL PURPOSES.											PRESENT CONDITION.				
PAROCHIAL.											Mortgage Debt.	Floating Debt.	Salaries and As-segments unpaid Parochial.	Salaries and As-segments unpaid Diocesan.	
CASH ON HAND.															
Number.	LOCATION AND PARISHES	Arrangements to Rector	Arrangements to Diocese	Guilds and Societies	Other	GUILD AND SOCIETY.				TOTAL Parochial.	GRAND TOTAL.	Number.			
						Guilds and Societies.	Sunday School.	Missions.	Parish Treasurer.						
1	Annisson, Grace . . .	\$. . .	\$. . .	\$ 8 00	\$. . .	\$. . .	\$. . .	\$. . .	\$ 30 25	\$ 3639 08	\$ 4056 45	1	\$ 40 00	\$. . .	\$. . .
2	Annisson, St. Michael's . . .			293 97					60 88	3507 39	3787 01	2	42 27	103 38	
3	Athens, St. Timothy . . .									578 26	598 26	3	63 75		
4	Auburn, Holy Innocents . . .											4	267 00		
5	Avondale, Christ Church . . .			177 89		3 50	1 52			417 48	437 06	5	300 00		
6	Bessemer, Trinity . . .			10 00		78 05				176 71	211 71	6	17 74		
7	Birmingham, Advent . . .									5960 87	6407 57	7	2300 00		
8	Birmingham, St. Mary's . . .			716 70	151 20	123 88	12 59		74 75	5078 49	5179 74	8	7850 00		395 00
9	Birmingham, St. Mark's . . .					43 83			30 94	4508 08	4507 85	9	559 41		
10	Bridgeport, Christ Church . . .									1945 08	1945 08	10			
11	Brierfield, Mission . . .						38 50		1 55	129 13	129 13	11			
12	Boligee, St. Mark's . . .								85 00	155 00	183 50	12			
13	Bon Secour, St. Peter's . . .									813 15	834 65	13			
14	Camden, St. Mary's . . .			62 65						403 78	590 19	14			
15	Carlottesville, St. Paul's . . .			5 00		60 99				1102 60	1107 80	15			
16	Claronelle, Mission . . .								287 00	115 55	129 55	16			
17	Clayton, Grace . . .				19 50						15 60	17			
18	Columbia, St. Paul's . . .									839 69	869 69	18			
19	Decatur, St. Paul's . . .			266 30			5 44			3016 08	3016 08	19			
20	Demopolis, Trinity . . .			43 00	95 66	1677 70	3 89			2696 31	3016 08	20	16 65		
21	Eufrasia, St. James' . . .	49 00		96 00	29 06	5 45	76 11		7 35	1117 30	1260 95	21	43 90	16 25	
22	Eutaw, St. Stephen's . . .											22			
23	Evergreen, St. Mary's . . .								45 45	427 63	454 63	23	26 37		
24	Faunsdale, St. Michael's . . .					18 98				671 63	783 27	24		84 83	60 15
25	Florence, Trinity . . .		7 10	4 00			1 25	1 50	1365 11	3408 00	3514 80	25	896 00	9 28	79 00
26	Fortland, St. John's . . .										16 00	26			
27	Fort Payne, St. Luke's . . .											27			
28	Gadsden, Holy Comforter . . .									1978 63	1904 90	28	607 70		70 00

34 Jacksonville, St. Luke's.																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																		
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FINANCIAL SUMMARY--Continued

(9)

LOCALITY AND PARISHES.		PRESENT CONDITION.					CAPITAL INVESTED (PRESENT VALUATION.)							Total.
		SPECIAL TRUST FUNDS				Insurance.	Church Buildings.	Chapels.	Rectories.	Schools and Parish Houses.	Other Real Property.	Church and Sunday School Furniture, &c.		
		Held by Parish Treasurer	Held by Guild and Societies	Held by Sunday School.	Held by Mission or for them.									
Number		\$	\$	Assets due to date and not collected.		Number	\$	\$	\$	\$	\$	\$	\$	
1	Anniston, Grace	\$1600 00		300 00	\$ 11000	1	35000 00	10000	10000	3000 00	5000 00	\$ 83000 00		
2	Anniston, St. Michael's	113 58		91 33	25000	2	75000 00	10000	15000	753 88	11023 00	131784 89		
3	Athens, St. Timothy	33 31				2	4900 00				100 00	4460 00		
4	Auburn, Holy Innocents				1100	4	1500 00			200 00	200 00	1900 00		
5	Avondale, Christ Church				500	3	1900 00	600				2900 00		
6	Bessemer, Trinity				1800	6	2500 00				300 00	2800 00		
7	Birmingham, Advent			475 00		7	52529 46	1500		10000 00	5500 00	69529 46		
8	Birmingham, St. Mary's				12700	8	25000 00				6000 00	30000 00		
9	Birmingham, St. Mark's				600	3								
10	Bridgeport, Christ Church					10	1500 00				150 00	1650 00		
11	Brierfield, Mission					11	200 00				75 00	275 00		
12	Boligee, St. Mark's					12	900 00			100 00	10 00	410 00		
13	Bon Secour, St. Peter's					13	500 00		350			850 00		
14	Camden, St. Mary's					14	1800 00				200 00	2000 00		
15	Carlownville, St. Paul's				1000	15	1500 00				250 00	1750 00		
16	Claronelle, Mission					16	748 60					748 60		
17	Clayton, Grace					17	700 00			800 00		1500 00		
18	Columbia, St. Paul's					18	800 00			800 00		1600 00		
19	Decatur, St. Paul's				2100	19	900 00	1300		5000 00		9200 00		
20	Demopolis, Trinity				2000	20	7500 00	3500			1000 00	12000 00		
21	Eufaula, St. James'	7 25	52 20	18 25	3700	21	2000 00	2000		300 00	700 00	5000 00		
22	Eufaula, St. Stephen's					22	3000 00			1000 00		4000 00		
23	Evergreen, St. Mary's				33	23	1175 00					1175 00		
24	Faunsdale, St. Michael's					24	1700 00				300 00	2000 00		
25	Florence, Trinity	158 45	868 00		600	25	3000 00	1500		200 00	150 00	4850 00		
26	Forkland, St. John's					26	500 00					500 00		
27	Port Payne, St. Luke's					27					75 00	75 00		
28	Gadsden, Holy Comforter			220 00		28	8000 00				286 00	8286 00		
29	Gallion, St. Andrew's				1500	29	2000 00				200 00	3200 00		
30	Greensboro, St. Paul's					30	10000 00				8000 00	18000 00		
31	Greenville, St. Thomas	3500 00				31	1000 00	3500			1000 00	4500 00		

33	Hayneville, St. Andrew's	1500 00					3000 00					1000 00	3000 00	
34	Huntsville, Nativity						35000 00						45000 00	
35	Jacksonville, St. Luke's					7 00	2500 00						2500 00	
36	Livingston, St. James'						1000 00					200 00	1200 00	
37	Lowndesboro, St. Paul's						3500 00					600 00	4700 00	
38	Madison, Mission													
39	Marion, St. Wilfrid's						8000 00					350 00	6350 00	
40	Martin's Station, St. Luke's						1000 00						1000 00	
41	Mobile, Christ Church	1829 85				1000 00	45000 00						82800 00	
42	Mobile, Good Shepherd						2500 00						10000 00	
43	Mobile, St. John's					7 50	5000 00						11950 00	
44	Mobile, Trinity	525 10					15000 00						28500 00	
45	Montevallo, Mission						600 00					50 00	650 00	
46	Montgomery, St. John's	498 60					50000 00					5000 00	70000 00	
47	Montgomery, Holy Comforter						4000 00					2000 00	10500 00	
48	Mt. Meigs, Grace						1750 00					200 00	1900 00	
49	Mt. Pleasant, Cedar Hill Mis.	234 00										35 00	35 00	
50	New Decatur, St. John's						6381 87					1251 60	7683 47	
51	Opelika, Emanuel						2250 00						8250 00	
52	Orrville, Mission													
53	Oxford, Mission													
54	Perdue Hill, Mission													
55	Piedmont, Christ Church					51 00	800 00					200 00	1500 00	
56	Prattville, St. Mark's						800 00					50 00	850 00	
57	Stanton, Mission						1000 00					400 00	1400 00	
58	Selma, St. Paul's						30000 00					10500 00	45800 00	
59	Scottsboro, St. Luke's						900 00					100 00	1000 00	
60	Sheffield, Grace						2000 00					250 00	2250 00	
61	Spring Hill, St. Paul's						1500 00					100 00	1600 00	
62	Sylacauga, Mission													
63	Talladega, St. Peter's						800 00					300 00	3900 00	
64	Tilden, Grace						800 00					200 00	1000 00	
65	Trinity Station, Grace						500 00					150 00	650 00	
66	Tuscumbia, St. John's				51 61		2500 00					175 00	2675 00	
67	Tukaloosa, Christ Church	38 26				208 00	7000 00					2000 00	13000 00	
68	Troy, St. Mark's						1500 00					80 00	1580 00	
69	Tyler's, Mission						550 00					150 00	700 00	
70	Union Springs, Trinity						1000 00						1000 00	
71	Uniontown, Holy Cross						2000 00					450 00	4450 00	
72	Whistler, St. Paul's						1500 00						1500 00	
73	Woodlawn, Grace						1000 00						1425 00	
74	gattering, Mission	70 00	250 00				1200 00					50 00	1300 00	
		\$22153 56	\$3024 65	\$127 72		\$3120 58	\$183240	\$478884 98	\$28200	\$78500	\$30350	\$30855 89	\$85951 60	\$732742 42

FINANCIAL SUMMARY.—Continued.

(10)

LOCATION AND PARISHES	Date of Organization.	Incorporation	In Whom does the Title to Property Vest?	QUESTIONS FOR GEN. CONVENTION.					Number.
				No. of Buildings used for Worship	How the Parish is Supported?	No. of Sittings in the Church.	Sittings in Chapel and Sunday School	No. of Free Sittings.	
1 Aniston, Grace.....	1881		Rector, Wardens and Vestry.	1	Subscriptions.	800	...	300	1
2 Aniston, St. Michael's.....	1887		Diocese.	2	Subscriptions.	900	400	200	2
3 Athens, St. Timothy.....	1887		Diocese.	1	Subscriptions.	200	...	200	3
4 Auburn, Holy Innocents.....	1887		Diocese.	1	...	...	...	...	4
5 Ayondale, Christ Church.....	1890		Diocese.	1	Subscriptions.	350	...	200	5
6 Bessemer, Trinity.....	1888		Diocese.	1	Subscriptions.	850	...	850	6
7 Birmingham, Advent.....	1872		Trustee.	1	Band System.	500	350	50	7
8 Birmingham, St. Mary's.....	1887		Diocese.	1	Subscriptions.	350	300	250	8
9 Birmingham, St. Mark's.....	1893		Diocese.	1	...	...	...	...	9
10 Bridgeport, Christ Church.....	1893		Diocese.	1	...	...	...	...	10
11 Brifield, Mission.....	1858		Bishop	1	Diocesan Missions.	75	...	75	11
12 Boligee, St. Mark's.....	1858		Diocese.	1	Mis. Society & Subscriptions	100	...	100	12
13 Bon Secour, St. Peter's.....	1830		Wardens and Vestry.	1	Pledges.	75	...	75	13
14 Camden, St. Mary's.....	1830		Diocese.	1	Offertory.	250	...	250	14
15 Carlisle, St. Paul's.....	1830		Diocese.	1	Subscriptions and Missions	200	...	200	15
16 Citronelle, Mission.....	1830		Diocese.	1	Offertory.	...	...	...	16
17 Clayton, Grace.....	1868		Diocese.	1	Offertory and Subscriptions.	200	...	200	17
18 Columbia, St. Paul's.....	1868		Diocese.	1	Offertory and Subscriptions.	200	...	200	18
19 Decatur, St. Paul's.....	1851		Diocese.	1	Envelope Pledge	200	...	200	19
20 Demopolis, Trinity.....	1851		Vestry.	1	Subscriptions.	800	...	100	20
21 Eufaula, St. James.....	1851		Diocese.	1	...	...	...	...	21
22 Eutaw, St. Stephen's.....	1859		Bishop.	1	Subscriptions.	250	...	250	22
23 Evergreen, St. Mary's.....	1858		Vestry.	1	Subscriptions.	150	...	65	23
24 Faunsdale, St. Michael's.....	1840		Diocese.	1	Subscriptions.	250	...	250	24
25 Florence, Trinity.....	1879		Bishop.	1	Subscriptions.	200	...	200	25
26 Forkland, St. John's.....	1888		Vestry as Trustees.	1	...	...	...	...	26
27 Fort Payne, St. Luke's.....	1888		...	1	...	...	...	...	27
28 Gadsden, Holy Comforter.....	1888		...	1	...	...	...	...	28

Year	Name	Vestry	All.
1845	Lowndesboro, St. Paul's		1
1846	Madison, Mission		1
1847	Marion, St. Wilfrid's		1
1848	Martin's Station, St. Luke's		1
1849	Mobile, Christ Church		1
1850	Mobile, Good Shepherd		1
1851	Mobile, St. John's		1
1852	Mobile, Trinity		1
1853	Montevallo, Mission		1
1854	Montgomery, St. John's		1
1855	Montgomery, Holy Comforter		1
1856	Mt. Meigs, Grace		1
1857	Mt. Pleasant, Cedar Hill Mission		1
1858	New Decatur, St. John's		1
1859	Opelika, Emanuel		1
1860	Orrville, Mission		1
1861	Oxford, Mission		1
1862	Pertuis Hill, Mission		1
1863	Piedmont, Christ Church		1
1864	Prattville, St. Mark's		1
1865	Stanton, Mission		1
1866	Selma, St. Paul's		1
1867	Scottsboro, St. Luke's		1
1868	Sheffield, Grace		1
1869	Spring Hill, St. Paul's		1
1870	Sylacauga, Mission		1
1871	Talladega, St. Peter's		1
1872	Tilden, Grace		1
1873	Trinity Station, Grace		1
1874	Tusculum, St. John's		1
1875	Tuskaloosa, Christ Church		1
1876	Troy, St. Mark's		1
1877	Tyler's, Mission		1
1878	Union Springs, Trinity		1
1879	Uniontown, Holy Cross		1
1880	Whisper, St. Paul's		1
1881	Woodlawn, Grace		1
1882	Woolfing, Mission		1
1883	Yazoo, Mission		1
1884	Zachary, Mission		1

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LOCATION AND PARISHES	Date of Organization.	Date of Incorporation.	In Whom does the Title to Property Vest?	QUESTIONS FOR GEN CONVENTION.					Number.
				No. of Buildings used for Worship.	How the Parish is Supported	No. of Sittings in the Church.	Sittings in Chapel and Sunday School.	No. of Free Sittings.	
1 Aniston, Grace.....	1881		Rector, Wardens and Vestry.	1	Subscriptions.....	800	...	800	1
2 Aniston, St. Michael's.....	1887		Diocese.....	2	Subscriptions.....	900	400	1300	2
3 Athens, St. Timothy.....	1887		Diocese.....	1	Subscriptions.....	200	...	200	3
4 Auburn, Holy Innocents.....	1887		Diocese.....	1	...	...	...	...	4
5 Avondale, Christ Church.....	1890		Diocese.....	1	...	...	...	...	5
6 Bessemer, Trinity.....	1888		Diocese.....	1	Subscriptions.....	350	...	350	6
7 Birmingham, Advent.....	1889		Diocese.....	1	Subscriptions.....	900	...	900	7
8 Birmingham, St. Mary's.....	1872		Trustee.....	1	Bond System.....	900	250	50	8
9 Birmingham, St. Mark's.....	1887		Diocese.....	1	Subscriptions.....	250	300	250	9
10 Bridgeport, Christ Church.....	1893		...	1	...	...	...	...	10
11 Brierfield, Mission.....	1868		...	1	Diocesan Missions.....	75	...	75	11
12 Boligee, St. Mark's.....	1868		Bishop.....	1	Miss Society & Subscriptions.....	100	...	100	12
13 Bon Secour, St. Peter's.....	1868		Diocese.....	1	Pledges.....	75	...	75	13
14 Camden, St. Mary's.....	1889		Wardens and Vestry.....	1	Offertory.....	250	...	250	14
15 Carlisle, St. Paul's.....	1889		Diocese.....	1	Subscriptions and Missions.....	300	...	300	15
16 Citronelle, Mission.....	1889		Diocese.....	1	Offertory.....	...	...	...	16
17 Clayton, Grace.....	1889		Diocese.....	1	Offertory and Subscriptions.....	300	...	300	17
18 Columbia, St. Paul's.....	1889		Diocese.....	1	Offertory and Subscriptions.....	300	...	300	18
19 Decatur, St. Paul's.....	1868		Diocese.....	1	Envelope Pledge.....	300	...	300	19
20 Demopolis, Trinity.....	1851		Vestry.....	1	Subscriptions.....	100	...	100	20
21 Eufrasia, St. James.....	1851		Diocese.....	1	...	...	...	...	21
22 Eulaw, St. Stephen's.....	1869		Bishop.....	1	Subscriptions.....	300	...	300	22
23 Evergreen, St. Mary's.....	1868		Vestry.....	1	Subscriptions.....	150	...	150	23
24 Faunadale, St. Michael's.....	1840		Diocese.....	1	Subscriptions.....	350	...	350	24
25 Florence, Trinity.....	1879		Bishop.....	1	...	...	...	...	25
26 Forkland, St. John's.....	1880		...	1	...	...	...	...	26
27 Fort Payne, St. Luke's.....	1880		...	1	...	...	...	...	27
28 Gardendale, Holy Comforter.....	1880		...	1	...	...	...	...	28

AT WINDO

36	Livingston, St. James'	1846	...	Vestry	1	Miss. Society & Subscriptions	200	250
37	Lowndesboro, St. Paul's	1846	...	Vestry	1	Subscriptions	200	All
38	Madison, Mission	1837	...	...	1	...	...	33
39	Marion, St. Wilfrid's	1837	...	...	1	...	...	33
40	Martin's Station, St. Luke's	1836	...	Rector, Wardens and Vestry	1	Subscriptions	150	150
41	Mobile, Christ Church	1836	...	Diocese	2	Pew Rents	1200	350
42	Mobile, Good Shepherd	1838	...	Diocese	2	Missionary Funds	800	500
43	Mobile, St. John's	1838	...	Vestry	1	Envelope System	200	800
44	Mobile, Trinity	1838	...	Bishop	1	Subscriptions	500	All
45	Montevallo, Mission	1838	...	Bishop	1	Subscriptions	500	500
46	Montgomery, St. John's	1835	...	Vestry	1	Missionary Society	200	200
47	Montgomery, Holy Comforter	1835	...	Trustees	2	Pew Rents and Offertory	700	300
48	Mt. Meigs, Grace	1838	...	Diocese	1	Weekly Envelopes	300	800
49	Mt. Pleasant, Cedar Hill Mission	1838	...	Diocese	1	Subscriptions	250	48
50	New Decatur, St. John's	1890	...	Diocese	1	Subscriptions	250	49
51	Opelika, Emmanuel	1893	...	Diocese	1	Subscriptions	51	53
52	Orrville, Mission	1893	...	...	1	Subscriptions	51	53
53	Oxford, Mission	1893	...	P. E. Church Diocese Ala	1	Subscriptions	100	100
54	Perdue Hill, Mission	1893	...	Rector, Wardens and Vestry	1	Contributions and Missions	200	260
55	Piedmont, Christ Church	1893	...	P. E. Church Diocese Ala	1	Subscriptions	200	200
56	Prattville, St. Mark's	1893	...	Wardens and Vestry	1	Subscriptions	600	600
57	Stanton, Mission	1893	...	Diocese	1	Subscriptions	200	200
58	Selma, St. Paul's	1881	...	Trustees	1	Subscriptions	150	150
59	Scotusboro, St. Luke's	1887	...	Trustees	1	Subscriptions	150	150
60	Shufield, Grace	1887	...	Trustees	1	Subscriptions	150	150
61	Spring Hill, St. Paul's	1888	...	Trustees	1	Subscriptions	150	150
62	Syncauga, Mission	1888	...	Trustees	1	Subscriptions	150	150
63	Talladega, St. Peter's	1892	...	Trustees	1	Subscriptions	150	150
64	Tilden, Grace	1870	...	Diocese	1	Subscriptions	150	150
65	Trinity Station, Grace	1893	...	Diocese	1	Subscriptions	150	150
66	Tusculum, St. John's	1893	...	Diocese	1	Subscriptions	150	150
67	Tuskaloosa, Christ Church	1893	...	Wardens and Vestry	1	Subscriptions	150	150
68	Troy, St. Mark's	1881	...	Bishop	1	Subscriptions	150	150
69	Tyler's, Mission	1893	...	Diocese	1	Subscriptions	150	150
70	Union Springs, Trinity	1873	...	Bishop	1	Subscriptions	150	150
71	Uniontown, Holy Cross	1844	...	Trustees	1	Subscriptions and Missions	250	180
72	Whistler, St. Paul's	1844	...	Bishop	1	Subscriptions and Missions	200	300
73	Woodlawn, Grace	1844	...	Diocese	1	Subscriptions	250	72
74	Woolf, Grace	1844	...	Diocese	1	Subscriptions	250	73
75	Woolf, Grace	1844	...	Diocese	1	Subscriptions	250	73

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— THEN —

SIXTY-FOURTH ANNUAL COUNCIL OF THE
PROTESTANT EPISCOPAL CHURCH IN THE
DIOCESE OF ALABAMA,

WILL BE HELD IN CHRIST CHURCH, TUSCALOOSA,

BEGINNING WEDNESDAY, MAY 19th,

— 1893 —

DIocese OF ALABAMA.

SIXTY-FOURTH ANNUAL COUNCIL.

MAY 15TH, 16TH 17TH AND 18TH,

1895.

JOURNAL

—OF THE—

SIXTY-FOURTH ANNUAL COUNCIL,

—OF THE—

PROTESTANT EPISCOPAL CHURCH,

—IN THE—

DIOCESE OF ALABAMA,

—HELD IN—

CHRIST ♦ CHURCH, ♦ TUSKALOOSA,

MAY 15TH, 16TH, 17TH AND 18TH,

A. D. 1895.

MOBILE, ALA.:

GEO. MATZINGER, PRINTER, 104 NORTH ROYAL STREET.

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Officers of the Council.

President:

RT. REV. RICHARD H. WILMER, D. D., LL. D.,
RT. REV. H. MELVILLE JACKSON, D. D.

Secretary:

REV. R. H. COBBS, D. D., Greensboro.

Treasurer of the Diocese:

MR. GEORGE A. WILKINS, Selma.

Treasurer of the Diocesan Missionary Fund:

MR. C. E. WALLER, Greensboro.

Registrar:

DR. B. J. BALDWIN, Montgomery.

Chancellor:

MR. F. B. CLARK, JR., Mobile.

Standing Committee of the Diocese:

| | |
|---------------------------|--------------------|
| REV. J. L. TUCKER, D. D., | MR. O. J. SEMMES, |
| " G. C. TUCKER, | " H. T. TOULMIN, |
| " R. W. BARNWELL, | " F. B. CLARK, JR. |

Trustees of the Bishop's Fund:

MR. J. H. FITTS, MR. H. C. TOMPKINS, MR. J. F. JOHNSTON.

Treasurer of the Bishop's Fund:

MR. J. H. FITTS, Tuscaloosa.

Trustees of the University of the South for Alabama:

REV. W. D. POWERS, D. D., MR. J. W. NOBLE, MR. J. B. JONES.

Treasurer of the University of the South for Alabama:

MR. JOHN L. COBBS, Montgomery.

Board of Visitors to the

Noble Institute, The Alabama Diocesan School for Girls:

| | |
|---------------------------|-----------------------------------|
| REV. W. D. POWERS, D. D., | REV. R. H. COBBS, D. D., |
| " R. W. BARNWELL, | MR. JOHN L. COBBS, |
| MR. R. H. PEARSON, | MR. MILTON HUMES, MR. CRAIG. |

LIST OF CLERGY BELONGING TO THE DIOCESE OF ALABAMA.

| Names. | Post Offices. |
|---|------------------------------|
| Rt. Rev. RICHARD H. WILMER, D. D., LL. D., Bishop,... | { Spring Hill,
Mobile Co. |
| Rt. Rev. H. MELVILLE JACKSON, D. D., Coadjutor,..... | Montgomery. |
| Rev. INNES O. ADAMS, St. James' Church..... | Eufaula. |
| " J. MONROE BANISTER, D. D., Church of the Nativity,... | Huntsville. |
| " ROBT. W. BARNWELL, St. Paul's Church,..... | Selma. |
| " THOS. J. BEARD, Church of the Advent,..... | Birmingham. |
| " J. M. BENEDICT,..... | _____ |
| " JOSEPH L. BERNE, Church of the Good Shepherd,..... | Mobile. |
| " BERTRAM E. BROWN, (Deacon,) St. Wilfrid's Church,... | Marion. |
| " RICHARD H. COBBS, D. D., St. Paul's Church,..... | Greensboro. |
| " THOS. A. COOK,..... | Alpine. |
| " BENJ. DENNIS, Churches at Woodlawn, Avondale, Elyton, Birmingham. | |
| " OWEN P. FITZSIMMONS, St. Mary's Church,..... | Birmingham. |
| " JOHN J. HARRIS, (Deacon,) Assistant at..... | Tuskaloosa. |
| " JOHN A. HARRISON, D. D., Trinity Church,..... | Demopolis. |
| " DAN'L. F. HOKE, (Deacon,)..... | _____ |
| " R. C. JETER, (Deacon,) Union Springs, Mt. Meigs, Troy, Opelika. | |
| " JOSEPH F. JOHN, Grace Church,..... | Anniston. |
| " F. B. LEE, St. Paul's Church,..... | Carlowville. |
| " W. LAWTON MELLICHAMPE, St. Peter's Church,..... | Talladega. |
| " WM. H. MITCHELL, (Deacon,) Missions about..... | Huntsville. |
| " JOHN G. MURRAY, Missions on Ala. River and about,.... | Selma. |
| " DOUGLASS C. PEABODY, Trinity Church,..... | Mobile. |
| " W. DUDLEY POWERS, D. D., St. John's Church,..... | Montgomery. |
| " ERASTUS W. SPALDING, D. D., St. John's Church, | New Decatur. |
| " JAMES F. SMITH, Missionary,..... | Talladega. |
| " WM. A. STICKNEY, St. Michael's Church,..... | Faunsdale. |
| " HENRY A. SKINNER,..... | _____ |
| " JOSEPH L. TUCKER, D. D., Christ Church,..... | Mobile. |
| " GARDINER C. TUCKER, St. John's Church,..... | Mobile. |
| " C. H. B. TURNER, St. Michael and All Angels,..... | Anniston. |
| " GEO. R. UPTON, St. Thomas' Church,..... | Greenville. |
| " JAMES A. VAN HOOSE, (Deacon,) Missions about..... | Birmingham. |
| " H. D. VAN SYCKEL, Trinity Church,..... | Florence. |
| " PETER WAGER, Churches at Tuscumbia and Sheffield,... | Sheffield. |
| " WALTER C. WHITAKER, Christ Church,..... | Tuskaloosa. |
| " RICHARD P. WILLIAMS, Church of the Holy Comforter,, | Montgomery. |

Deaconesses.

| | |
|----------------------|----------------------|
| Sister HARRIET,..... | Church Home, Mobile. |
| " ALMENDIA,..... | " " " |
| " REBECCA,..... | " " " |
| " ELIZABETH,..... | " " " |
| " BELLE,..... | " " " |
| " MARY,..... | " " " |
| " MARY,..... | " " " |

The above named constitute a community in charge of two Orphanages—one of their number having charge of the school attached to the Church of the " Good Shepherd. "

Probationer.

Miss MARY WOODCOCK.

Candidates for Priests' Orders.

| | |
|------------------------------|--------------------|
| REV. R. C. JETER, (Deacon,) | LOUIS TUCKER, |
| " BERTAM E. BROWN, (Deacon,) | J. COLEMAN HORTON, |
| J. J. D. HALL. | |

Candidate for Holy orders.

GARDINER L. TUCKER.

Postulants.

| | |
|-------------------|------------------------|
| RICHARD W. HOGUE, | WM. FLETCHER LOVELESS. |
|-------------------|------------------------|

Examiners.

| | |
|--------------------------|-----------------------|
| REV. R. H. COBBS, D. D., | REV. THOS. J. BEARD, |
| " R. W. BARNWELL, | " W. D. POWERS, D. D. |

Lay Readers.

| | |
|---------------------------------|---------------------------------|
| OTTO AGRICOLA, Gadsden, | T. S. FRY, Mobile, |
| G. W. WHITLOCK, Eufaula, | F. S. PARKER, Mobile, |
| JAS. H. FITTS, Tuskaloosa, | JNO. E. MITCHELL, Mobile, |
| W. C. POPE, Montgomery, | PRENTISS TUCKER, “ |
| CHAS. F. BRIDEWELL, Birmingham, | H. C. FARROW, “ |
| JOHN MURRAY, SR., Hayneville, | CLEM. GAZZAM, “ |
| ALFRED CORCORAN, Uniontown, | ROBT. MIDDLETON, “ |
| GEO. N. MESSITER, Bridgeport, | W. S. MCNEILL, “ |
| W. K. P. WILSON, Mobile, | LOUIS TUCKER, “ |
| RICHARD N. HARRIS, Laneville, | J. C. HORTON, “ |
| HARRY T. TOULMIN, Mobile, | HAMILTON R. JOHNSTONE, Mobile, |
| B. J. BALDWIN, Montgomery, | W. H. ARMBRECHT, “ |
| W. BOULT DARROW, Montgomery, | CHAS. E. WALLER, Greensboro, |
| W. J. RUMPH, Tilden, | EDWARD L. STICKNEY, Greensboro, |
| J. D. ALISON, JR., Carlowville, | A. MCCOLLISTER, Piedmont, |
| C. V. AUGUSTE, Birmingham, | EDWARD T. PETER, Brierfield, |
| JAS. T. MEADE, “ | JOHN H. FORNEY, Jacksonville, |
| G. L. TUCKER, Sewanee, | JACOB FORNEY, “ |
| O. J. SEMMES, Mobile, | GLADWYN NICHOLS, Talladega. |

Deans and Convocations.

Convocation of Mobile—REV. G. C. TUCKER, Dean. This Convocation embraces the counties of Mobile and Baldwin.

Convocation of Montgomery—REV. W. D. POWERS, D. D., Dean. This Convocation embraces the counties of Montgomery, Conecuh, Butler, Lowndes, Autauga, Lee, Russell, Pike, Bullock and Barbour.

Convocation of Selma—REV. R. H. COBBS, D. D., Dean. This Convocation embraces the counties of Dallas, Perry, Marengo, Hale, Choctaw and part of Greene.

Convocation of Birmingham—REV. T. J. BEARD, Dean. This Convocation embraces the counties of Jefferson, Tuskaloosa, Sumpter, part of Greene, St. Clair, Shelby, Bibb, Talladega and Calhoun.

Convocation of Huntsville—REV. J. M. BANISTER, D. D., Dean. This Convocation embraces the counties of Madison, Jackson, Limestone, Morgan, Lawrence, Franklin and Lauderdale.

Parishes and Mission Stations.

| | |
|---|----------------------------|
| Anniston —Grace Church,..... | Rev. J. F. John. |
| " —St. Michael and All Angels,..... | " C. H. B. Turner. |
| Athens —St. Timothy,..... | " E. W. Spalding, D.D. |
| Avondale —Mission Chapel,..... | " Benj. Dennis. |
| Auburn —Holy Innocents,..... | " R. C. Jeter. |
| Bessemer —Mission Chapel,..... | Rev. J. A. Van Hoose. |
| Bridgeport —..... | " W. H. Mitchell. |
| Bon Secour —St. Peter's,..... | Vacant. |
| Boligee —St. Mark's,..... | " |
| Birmingham —Church of the Advent,..... | Rev. T. J. Beard. |
| " —St. Mary's,..... | " O. P. Fitzsimmons. |
| Carlowville —St. Paul's,..... | " F. B. Lee. |
| Calera —Mission,..... | " J. F. Smith. |
| Camden —St. Mary's,..... | " J. G. Murray. |
| Clayton —Grace,..... | " Innes O. Adams. |
| Citronelle —Mission Chapel,..... | Lay Reading. |
| Coalburg —Mission Chapel,..... | Rev. T. J. Beard. |
| Columbia —Mission Chapel,..... | " Innes O. Adams. |
| Decatur, (Old) —St. Paul's,..... | Vacant. |
| " (New)—St. John's,..... | Rev. E. W. Spalding, D. D. |
| Demopolis —Trinity Church,..... | " J. A. Harrison, D. D. |
| Eufaula —St. James',..... | " Innes O. Adams. |
| Eutaw —St. Stephen's,..... | " W. C. Whitaker. |
| Evergreen —St. Mary's,..... | " G. R. Upton. |
| Elyton —St. John's,..... | " Benj. Dennis. |
| Ensley —Mission,..... | Occasional Service. |
| Faunsdale —St. Michael's,..... | Rev. Wm. A. Stickney. |
| Fort Payne —Mission,..... | Vacant. |
| Forkland —St. John's,..... | Vacant. |
| Fowl River —Mission,..... | Rev. G. C. Tucker. |
| Florence —Trinity Church,..... | " N. D. Van Syckel. |
| Gadsden —Holy Comforter,..... | " J. F. Smith. |
| Gallion —St. Andrew's,..... | " R. H. Cobbs, D. D. |
| Gainesville —St. Alban's,..... | Vacant. |
| Greensboro —St. Paul's,..... | Rev. R. H. Cobbs, D. D. |
| Greenville —St. Thomas',..... | " G. R. Upton. |
| Hayneville —St. Andrew's,..... | " G. R. Upton. |
| Huntsville —The Nativity,..... | " J. M. Banister, D. D. |
| Jacksonville —St. Luke's,..... | " W. L. Mellichampe. |
| Jasper —Mission,..... | " J. A. Van Hoose. |
| Laneville —Mission,..... | " R. H. Cobbs, D. D. |
| Leighton —Mission,..... | " Peter Wager. |
| Livingston —St. James',..... | Vacant. |

| | |
|------------------------------------|------------------------|
| Lowndesboro—St. Paul's,..... | Rev. G. R. Upton. |
| Letohatchie—St. Paul's,..... | " G. R. Upton. |
| Madison Station—Mission,..... | " W. H. Mitchell. |
| Marion—St. Wilfrid's,..... | " B. E. Brown. |
| Martin's Station—St. Luke's,..... | " J. G. Murray. |
| Montevallo—Mission,..... | " J. F. Smith. |
| Montgomery—St. John's,..... | " W. D. Powers, D. D. |
| " —Holy Comforter,..... | " Richard P. Williams. |
| Mobile—Christ Church,..... | " J. L. Tucker, D. D. |
| " —Trinity Church,..... | " Douglass C. Peabody. |
| " —St. John's,..... | " G. C. Tucker. |
| " —Good Shepherd,..... | " J. L. Berne. |
| Mobile County Asylum—Mission,..... | Lay Reading. |
| Mount Pleasant—Mission,..... | Rev. J. G. Murray. |
| Mount Meigs—Mission Chapel,..... | " R. C. Jeter. |
| Oxford—Mission,..... | Vacant. |
| Oak Grove—Mission,..... | Lay Reading. |
| Opelika—Emanuel,..... | Vacant. |
| Orrville—Mission,..... | Rev. J. G. Murray. |
| Perdue Hill—Mission,..... | " J. G. Murray. |
| Prattville—St. Mark's,..... | " J. F. Smith. |
| Piedmont—Christ Church,..... | " J. F. Smith. |
| Pushmataha—Calvary,..... | Vacant. |
| Selma—St. Paul's,..... | Rev. R. W. Barnwell. |
| Scottsboro—St. Luke's,..... | " W. H. Mitchell. |
| Spring Hill—St. Paul's,..... | The Bishop. |
| Sheffield—Grace,..... | Rev. Peter Wager. |
| Stanton—Mission Chapel,..... | " J. G. Murray. |
| Talladega—St. Peter's,..... | " W. L. Mellichampe. |
| Tilden—Grace,..... | " F. B. Lee. |
| Trinity—Grace,..... | |
| Tuskaloosa—Christ Church,..... | " W. C. Whitaker. |
| Troy—St. Mark's,..... | Vacant. |
| Tuscumbia—St. John's,..... | Rev. Peter Wager. |
| Tyler's—St. Peter's,..... | " J. G. Murray. |
| Uniontown—Holy Cross,..... | " B. E. Brown. |
| Union Springs—Mission Chapel,..... | " R. C. Jeter. |
| Whistler—St. Paul's,..... | Lay Reading. |
| Woodlawn—Mission Chapel,..... | Rev. Benj. Dennis. |



JOURNAL OF PROCEEDINGS.

FIRST DAY.

The Sixty-Fourth Annual Council of the Protestant Episcopal Church in the Diocese of Alabama, assembled in Christ Church, Tuscaloosa, May 15th, 1895. Morning Prayer was said at 11 o'clock, and the sermon was preached by the REV. J. F. JOHN, from the second Epistle to the Thessalonians, chapter 2, verse 13.

"God hath from the beginning chosen you to salvation through sanctification of the spirit and belief of the truth."

The Holy Communion was celebrated by the RT. REV. R. H. WILMER, D. D., the Bishop of the Diocese, assisted by the REV. W. C. WHITAKER, the Rector of the Parish.

The Council was called to order at 3:30 P. M., by the Rt. Rev. the Bishop of the Diocese, who presented the following

List of Clergy Entitled to Seats in the Council of the Diocese of Alabama, May 15th, 1895.

RT. REV. R. H. WILMER, D. D., LL. D.,

RT. REV. H. M. JACKSON, D. D.,

Rev. Innes O. Adams,

" R. W. Barnwell,

" J. L. Berne,

" R. H. Cobbs, D. D.,

" Benj. Dennis,

" J. J. Harris,

" R. C. Jeter,

" F. B. Lee,

" W. H. Mitchell,

* " D. C. Peabody,

" E. W. Spalding, D. D.,

" W. A. Stickney,

" G. C. Tucker,

" J. A. Van Hoose,

" G. R. Upton,

" W. C. Whitaker,

Rev. J. M. Banister, D. D.,

" T. J. Beard,

* " B. E. Brown,

" Thos. A. Cook,

" O. P. Fitzsimmons,

" J. A. Harrison, D. D.,

" J. F. John,

" W. L. Mellichampe,

" J. G. Murray,

" W. D. Powers, D. D.,

" J. F. Smith,

" J. L. Tucker, D. D.,

" C. H. B. Turner,

" N. D. Van Syckel,

" Peter Wager,

" R. P. Williams.

* " Those marked with an asterisk entitled to seats but not to vote. "

The Secretary of the last Council called the List as thus presented, and the following were found to be present:

RT. REV. R. H. WILMER, D. D., LL. D.,

Rev. Innes O. Adams,

.. **R. W. Barnwell,**

.. **B. E. Brown,**

.. **O. P. Fitzsimmons,**

.. **J. A. Harrison, D. D.,**

.. **J. F. John,**

.. **J. G. Murray,**

.. **W. D. Powers, D. D.,**

.. **J. F. Smith,**

.. **C. H. B. Turner,**

.. **G. R. Upton,**

Rev. J. M. Banister, D. D.,

.. **T. J. Beard,**

.. **R. H. Cobbs, D. D.,**

.. **J. J. Harris,**

.. **R. C. Jeter,**

.. **W. H. Mitchell,**

.. **D. C. Peabody,**

.. **E. W. Spalding, D. D.,**

.. **J. L. Tucker, D. D.,**

.. **N. D. Van Syckel,**

.. **W. C. Whitaker,**

Rev. R. P. Williams.

The Treasurer of the Diocese, as required by Canon, then presented the following

List of Parishes and Mission Stations Entitled to Representation in the Council of 1895.

Montgomery, St. John's,

Selma, St. Paul's,

Birmingham, Church of the Advent,

Mobile, St. John's,

Greensboro, St. Paul's,

Montgomery, The Holy Comforter,

Decatur, St. Paul's,

Marion, St. Wilfrid's,

Boligee, St. Mark's,

Carlowville, St. Paul's,

Auburn, Holy Innocents,

Lowndesboro, St. Paul's,

Brierfield Mission,

Forkland, St. John's,

Whistler, St. Paul's,

Sylacauga Mission,

Tyler's, St. Peter's,

Cedar Hill, St. James',

Mt. Meigs, Grace Church,

Greenville, St. Thomas',

Tuskaloosa, Christ Church,

Troy, St. Mark's,

Talladega, St. Peter's,

Florence, Trinity,

Mobile, Christ Church,

Huntsville, Church of the Nativity,

Mobile, Trinity,

Anniston, St. Michael and All Angels,

Demopolis, Trinity,

Enfaula, St. James',

Faunsdale, St. Michael's,

Eutaw, St. Stephen's,

Livingston, St. James',

Bessemer, Trinity,

Tuscumbia, St. John's,

Gadsden, The Holy Comforter,

Montevallo Mission,

Union Springs, Trinity,

New Decatur, St. John's,

Orrville Mission,

Perdue Hill, St. Paul's,

Camden, St. Mary's,

Birmingham, St. Mark's,

Birmingham, St. Mary's,

Evergreen, St. Mary's,

Gallion, St. Andrew's,

Martin's Station, St. Luke's,

Anniston, Grace Church.

The List of Parishes so entitled was called, and Credentials of Lay Deputies were presented and referred to a Committee consisting of REV. O. P. FITZSIMMONS, REV. R. P. WILLIAMS and REV. W. H. MITCHELL.

This Committee reported the following Deputies entitled to seats :

Anniston, Church of St. Michael and All Angels—J. W. Noble, H. Frederickson, J. H. Noble, W. World, W. W. Goldsworth.

Auburn, Church of the Holy Innocents—W. L. Broun, J. H. Lane, L. F. Whittaker.

Birmingham, Church of the Advent—Thos. Cobbs, Chas. Roberts, W. J. Milner, R. H. Pearson, Robert Jemison.

Brierfield Mission—F. T. Peters.

Birmingham, St. Mury's Church—J. F. Johnston, F. C. Davidson, H. L. Underwood, W. H. Graves.

New Decatur, St. John's Church—W. A. Bibb, C. J. Hildreth.

Demopolis, Trinity Church—J. R. Robertson, J. C. Webb, L. A. George, George J. Michael.

Eufaula, St. James' Church—H. R. Shorter, A. H. Merrill, J. D. Clayton, T. W. Toney.

Evergreen, St. Mary's Church—Eugene Stallworth, C. B. Savage.

Forkland, St. John's Church—A. Y. Glover, W. N. Glover.

Florence, Trinity Church—R. L. Bliss, H. B. Lee.

Gadsden, Church of the Holy Comforter—J. F. Goldman.

Gallion, St. Andrew's Church—C. A. Smith, W. W. Dugger, R. H. Dugger.

Greensboro, St. Paul's Church—R. H. Stickney, C. E. Waller, H. G. Ben-
ners, E. L. Stickney, A. C. Jones.

Greenville, St. Thomas' Church—D. G. Dunklin, E. Crenshaw, W. Calhoun.

Huntsville, Church of the Nativity—Milton Humes, Dan'l. Coleman, J. R. Stevens, C. B. Patton, D. J. White.

Lowndesboro, St. Paul's Church—Joseph Heame, W. B. Hall, H. Parkee.

Martin's Station, St. Luke's Church—Eugene Marshall.

Montgomery, St. John's Church—Joel White, W. W. Screws, Jas. S. Will-
cox.

Montgomery, Church of the Holy Comforter—Jno. L. Cobbs, T. G. Foster, J. B. Jones, R. W. Shaw, C. H. Wilson.

Mobile, Christ Church—R. S. Bunker, T. S. Fry, W. H. Ross, G. Y. Overall, F. S. Parker.

Mobile, Trinity Church—H. T. Toulmin, O. F. Cawthon, W. K. P. Wil-
son.

Mobile, St. John's Church—O. J. Semmes, Emanuel Jones, E. H. Buck, Wm. Cox, Wm. D. Matzenger.

Orrville Mission—W. L. Kirkpatrick.

Selma, St. Paul's Church—R. M. Nelson, R. H. Mabry, E. A. Scott, C. C. Grayson, Geo. A. Wilkins.

Tuskaloosa, Christ Church—J. H. Fitts, E. N. C. Snow, Henry McCalley, W. F. Fitts, Sr., J. L. Wallace.

Their names being called, the following were found to be present:

Messrs. W. L. Broun, E. T. Peters, Thos. Cobbs, J. F. Johnston, F. C. Davidson, C. J. Hildreth, J. R. Robertson, J. C. Webb, L. A. George, Eugene Stallworth, A. Y. Glover, J. F. Goldman, C. A. Smith, W. W. Dugger, R. H. Stickney, C. E. Waller, H. G. Benners, E. L. Stickney, A. C. Jones, Eugene Marshall, J. L. Cobbs, T. S. Fry, W. H. Ross, F. S. Parker, W. K. P. Wilson, W. L. Kirkpatrick, Geo. A. Wilkins, C. C. Grayson, J. H. Fitts, E. N. C. Snow, Henry McCalley, W. F. Fitts, Sr., J. L. Wallace.

A quorum being present, the Council was declared to be duly organized, and the REV. R. H. COBBS, D. D., was nominated and elected Secretary.

The Parochial Reports were then presented, and on motion, were referred to the Committee on Parochial Reports.

The President then announced the following Standing Committees:

Committee on the State of the Church—Rev. T. J. Beard, Rev. J. M. Banister, D. D., Rev. J. A. Harrison, D. D., Rev. W. C. Whitaker, Rev. G. R. Upton, Rev. I. O. Adams, and Messrs. E. L. Stickney, W. W. Screws, W. K. P. Wilson, J. C. Webb, C. A. Smith.

Committee on Canons—Rev. E. W. Spalding, D. D., Rev. R. W. Barnwell, Rev. G. C. Tucker, Rev. W. D. Powers, D. D., and Messrs. Thos. Cobbs, W. W. Dugger, W. L. Broun.

Committee on Finance—J. H. Fitts, W. H. Ross, J. L. Cobbs, J. R. Robertson, R. H. Stickney, J. F. Johnston, G. A. Wilkins, C. C. Grayson, A. L. Glover, R. M. Nelson, T. S. Fry.

Committee on Parochial Reports—Rev. J. L. Tucker, D. D., Rev. J. F. John, Rev. J. G. Murray, Rev. R. P. Williams, and Messrs. F. S. Parker, E. T. Peters, W. K. P. Wilson.

Committee on Unfinished Business—Rev. R. H. Cobbs, D. D., Mr. H. G. Benners.

The Rules of Order in force during the last Council were adopted for the government of this Council.

Applications for admission into union with the Council were made by St. Paul's Mission, Cedar Hill and St. Peter's Mission, Tyler, and referred to a Committee consisting of REV. W. C.

WHITAKER and MR. W. W. DUGGER. This Committee reported the applications to be in due form and recommended the admission of said Missions. This Report was on motion, adopted and these Missions were admitted into union with the Council.

The following was presented and read and received.

OFFICIAL ACTS OF THE STANDING COMMITTEE.

The Committee organized by the election of the Rev. J. L. Tucker, D. D., President, and F. B. Clark, Jr., Secretary.

Oct. 12, 1894. Consent was given to election of an Assistant Bishop for the Diocese of Iowa. Consent was given to the Ordination of Mr. Bertram E. Brown as Deacon, with reduction of time. The Committee authorized the President to order bills to payment after endorsement by the proper Diocesan Officers, according to the Canons of the Diocese.

Nov. 22. The Committee ratified the action of the President in ordering certain bills to payment after the proper certification of correctness by officers of the Council. The Committee resolved itself into the Bishop's Council of Advice, and proceeded to consider certain matters submitted to them as such Council, rendering report thereof to the Bishop.

April 17, 1895. Consent was given to the Consecration of the Rev. John Hazen White as Bishop of Indiana.

J. L. TUCKER,
President.

On motion the Rules of Order were suspended and the Annual Address of the Bishop of the Diocese was made the order for the day, on Thursday at 10 o'clock.

On motion, the Committee on the Revision of Canons was continued.

On motion, the Secretary was instructed to cast one ballot for **REV. J. L. TUCKER, D. D., REV. G. C. TUCKER, REV. R. W. BARNWELL, MR. O. J. SEMMES, MR. H. T. TOULMIN, MR. F. B. CLARK, JR.,** as the Standing Committee of the Diocese.

The Council then proceeded to vote by ballot for Clerical and Lay Deputies, and Clerical and Lay Alternate Deputies to the General Convention, **MR. GEO. A. WILKINS and MR. H. G. BENNERS** being appointed to collect and count the votes for Clerical Deputies, and **REV. MESSRS. VAN SYCKEL and MITCHELL** to collect and count the votes for Lay Deputies. The balloting resulted in the election of the following:

CLERICAL AND LAY DEPUTIES.

REV. J. L. TUCKER, D. D.

REV. R. W. BARNWELL,

" J. M. BANISTER, D. D.,

" T. J. BEARD.

—AND—

MR. J. F. JOHNSTON.

MR. R. M. NELSON,

" H. T. TOULMIN,

" J. H. FITTS.

and the following

CLERICAL AND LAY ALTERNATE DEPUTIES.

REV. W. D. POWERS, D. D.,

REV. E. W. SPALDING, D. D.,

" J. G. MURRAY.

" W. C. WHITAKER.

—AND—

MR. JOHN L. COBBS,

MR. W. H. ROSS,

" O. J. SEMMES,

" J. C. WEBB.

On motion, it was

Resolved, That the sessions of the Council shall be held daily from 9 : 30 A. M., to 1 P. M., and 3 : 30 P. M., to 5 : 30 P. M.

On motion, the Secretary was instructed to cast one ballot for MR. GEO. A. WILKINS as Treasurer of the Diocese; one ballot for MR. F. B. CLARK, JR., as Chancellor; and one ballot for MR. B. J. BALDWIN as Registrar.

On motion, the Rules of Order were suspended and the election for Trustees and Treasurer of the Bishop's Fund was made the order for the day on Thursday at 12 o'clock.

On motion, the following Resolution was unanimously adopted by a rising vote.

The Diocesan Council sends affectionate greeting and condolence to the Coadjutor Bishop, with sincere regret that he is ill and the hope for his speedy recovery.

On motion, the Council adjourned till 9:30 on Thursday Morning.

SECOND DAY.

TUSKALOOSA, ALA., MAY 16th, 1895.

Prayers were said at 9:30 A. M., and the Council met pursuant to adjournment. The Roll was called, a quorum was found to be present, and the minutes of yesterday's proceedings were read and approved.

REV. BENJ. DENNIS, REV. W. L. MELLICHAMPE, REV. G. C. TUCKER, REV. J. A. VAN HOOSE, and MESSRS. H. FREDERICKSON, W. W. SCREWS, R. M. NELSON and JAMES S. WILLCOX, appeared and took their seats.

Certificates of Election of Lay Deputies were presented from Grace Church, Anniston, and St. Peter's Church, Talladega, and pronounced to be in due form, and the following Delegates entitled to seats:

Anniston, Grace Church—J. B. Rees, J. L. Wikle, A. H. Sheppard, W. W. Stringfellow.

Talladega, St. Peter's Church—E. W. Walpole, Wm. Cox.

Their names being called, MESSRS. J. B. REES and J. L. WIKLE appeared and took their seats.

The Reports of the Treasurer of the Diocesan Missionary Fund, and of the Treasurer of the University of the South for the Diocese of Alabama were presented, and on motion, were referred to the Committee on Finance.

The order of the day was then announced, and the Annual Address of the Bishop of the Diocese was read, in part by the Rev. T. J. Beard and in part by himself.

On motion, the statistical part of that address was referred to the Committee on the State of the Church, and the part relating to the death of Hon. N. H. R. Dawson to a Special Committee consisting of REV. J. L. TUCKER, D. D., MR. J. F. JOHNSTON and MR. W. W. SCREWS.

A Certificate of Election of Lay Deputies was presented from St. Stephen's Parish, Entaw, and declared to be in due form, and the following Deputies entitled to seats: B. B. Barnes, J. O. Banks, J. P. McQueen, Bernard Hamond and Edwin Wilson.

Their names being called, MESSRS. B. B. BARNES, J. O. BANKS and J. P. MCQUEEN appeared and took their seats.

On motion, it was

Resolved, That the Council, with the consent of the Bishop and Standing Committee, order the publication of the debate and findings of the Standing Committee when acting as the Bishop's Council of Advice in the case arising between the Rector and Vestry of St. John's Church, Mobile, together with the decision of the Bishop in the Appendix to the Journal of the Diocese, and also in a separate pamphlet 2000 copies of which shall be ordered.

A Resolution in regard to certain Church Property at Benton, and a Resolution calling for an amendment to a Canon, were offered, and on motion, were referred to the Committee on Canons.

The Trustees for the Fund for an Evangelist made a Report which, on motion, was received and referred to the Committee on Finance.

An application in regard to the sale or exchange of Church Property in Montgomery was made, and on motion, was referred to the Committee on Finance.

On motion, the Council proceeded to the election of the Trustees and Treasurer of the Bishop's Fund, and the Secretary was instructed to cast one ballot for MR. J. H. FITTS, MR. H. C. TOMPKINS, MR. J. F. JOHNSTON, MR. FITTS being designated as Treasurer.

On motion, the Secretary was instructed to cast one ballot for REV. W. D. POWERS, D. D., REV. R. H. COBBS, D. D., REV. R. W. BARNWELL, MR. J. L. COBBS, MR. R. H. PEARSON, MR. MILTON HUMES, MR. CRAIG, as the Board of Visitors to the Noble Institute, the Alabama Diocesan School for Girls.

On motion, the Secretary was instructed to cast one ballot for MR. JOHN L. COBBS, as Treasurer of the University of the South for the Diocese of Alabama, and one ballot for MR. C. E. WALLER, as Treasurer of the Diocesan Missionary Fund.

The REV. J. A. VAN HOOSE, the Clerical Trustee of the University of the South for the Diocese of Alabama presented and read the following letter as his report to the Council.

UNIVERSITY OF THE SOUTH,

THEOLOGICAL DEPARTMENT.

TREASURER'S OFFICE, MAY 2d, 1895.

Rev. J. A. Van Hoose, Birmingham, Ala.,

My dear Mr. Van Hoose :

I beg to enclose statement of account of your Diocese with the Theological Department of the University of the South from August, 1894 to date. As you know, the Professors of this Department are entirely dependent for their support upon the appropriations from each Diocese having representation in one Board of Trustees, there are practically no

funds on hand to meet the salaries of four Theological Professors for the current month. I therefore ask that you, as Clerical Trustee, will do all in your power to remit balance due as soon as possible.

Yours very faithfully,

B. L. WIGGINS,

Treasurer Theological Department.

DIOCESE OF ALABAMA,

To the Theological Department of the University of the South.

Dr.

| | |
|----------------------------------|-------------|
| To Assessment year 1894-95,..... | \$400 00 |
| By various Remittances,..... | 164 83 |
| | <hr/> |
| Balance due,..... | \$285 17 |
| | <hr/> <hr/> |

The Amount of \$150.00 was promptly subscribed by the Laymen present towards making up the deficit.

The REV. J. A. VAN HOOSE then resigned his position as Clerical Trustee, which resignation was, on motion, accepted and the Secretary was, on motion, instructed to cast one ballot for REV. W. D. POWERS, D. D., as Clerical Trustee of the University of the South for Alabama.

A communication was received from the Mayor of the City extending to the Council a complimentary excursion over the Tuscaloosa Belt Railway, which invitation the Secretary was instructed to accept with thanks and named Friday, at 3:30 P. M., as the hour most agreeable for the purpose.

On motion, it was

Resolved, That at 4 P. M., to-day, the Council should take a recess so as to secure a meeting of the Society for the Relief of Disabled Clergymen and of the Widows and Orphans of Deceased Clergymen.

On motion, MESSRS. DANIEL COLEMAN, J. H. FITTS, W. W. SCREWS, C. E. WALLER and F. S. PARKER were elected Lay Members of the Board of Missions.

On motion, the Council adjourned till 3:30 P. M.

TUSKALOOSA, ALA., May 16th, 3:30 P. M.

The Council resumed its session, and, on motion, the following Resolution was unanimously adopted by a rising vote.

Resolved, That as it has been made known to this Council that the REV. F. B. LEE of Carlowville ; the REV. W. A. STICKNEY of Faunsdale ; MR. JOEL WHITE of Montgomery ; MR. R. S. BUNKER of Mobile and MR. H. A. TAYLOR of Gallion, for years honored members of the Council of this Diocese, are now absent by reason of infirmity or age, we do hereby express our regret that we are deprived of their presence, and convey to them the very tender manner in which they are held and revered by us.

An invitation was presented from the Rector, Wardens and Vestry of St. Paul's Church, Selma, asking the Council to hold its next session in that Parish, and

On motion, it was

Resolved, That the next Annual Session of this Council be held in St. Paul's Church, Selma, beginning May 20th, 1896.

The Council then took a recess, and after an interval resumed its session.

The Resolution continuing the Committee on the Revision of Canons was, on motion, reconsidered, an amendment was presented and a substitute to that amendment was offered, and after some discussion, both amendment and substitute were laid on the table.

On motion, the Committee on the Revision of the Canons was continued.

The following Resolution was presented and read.

Resolved, That the Council instruct the Board of Missions to send the Diocesan Paper, the Church Record, to every family in the Diocese, and for its support that it be placed on the List of Missionaries.

After much discussion, the following was, on motion, adopted as a substitute.

Resolved, That a Committee of three be appointed by the Chair to wait upon the Rectors and Lay Delegates from each Parish in this Council to ascertain how many copies of the Church Record each Parish will guarantee to subscribe for, and that said Committee have leave to report at any time during the session of this Council to-morrow morning.

The Chair appointed on this Committee MESSRS. J. P. McQUEEN, R. M. NELSON and H. G. BENNERS.

On motion, the Council adjourned till 9:30 A. M., Friday.

THIRD DAY.

TUSKALOOSA, ALA., MAY 17th, 1895.

Prayers were said at 9:30 A. M. The Roll was called and a quorum found to be present. MR. PARKER of St. Paul's Church, Lowndesboro, appeared and took his seat. On motion, the reading of the minutes of yesterday's proceedings was postponed until Saturday Morning.

Certificate of Election of Lay Deputies were presented from St. Mark's, Birmingham; Trinity Church, Bessemer, and St. Luke's Parish, Jacksonville, and pronounced to be in due form, and the following Delegates entitled to seats:

Birmingham, St. Mark's Mission—C. V. Auguste.

Bessemer, Trinity Church—A. M. Adger, C. E. Morris, N. L. Carpenter.

Jacksonville, St. Luke's—P. Rowan.

Their names being called, MR. C. V. AUGUSTE and MR. P. ROWAN appeared and took their seats.

The Statistical Report of the Bishop Coadjutor was read and, on motion, was referred to the Committee on the State of the Church, and also a report in regard to the Noble Institute, which latter report, after much discussion, was referred to a Committee of two Clergymen and three Laymen, with instructions to report to the next Council.

The following was read, and on motion, was received.

Your Committee on the State of the Church not having had opportunity to examine the Parochial Reports cannot present any statement based on those Reports of the present condition of the Church in the Diocese as compared with that of last year. We learn from the Reports of our Reverend Fathers, the Bishops, that there has been a decrease in the number confirmed by more than a hundred. It has been a hard year in all lines of life, and as our dear Bishop said in his remarks to the Council, "The Church is always the first and nearest sufferer from financial depression," and yet the Reports of the Treasurers of the Diocese and of the Diocesan Missionary Fund, are a surprise to the many who were apprehensive of a large deficit in both. The condition of the Diocesan Treasury is a marvel, when we consider the amount required

and the financial depression of the past year, and when the Treasurer of the Diocesan Missionary Fund made the statement, that after paying all dues he would be short only one hundred and twenty-seven dollars, there was a positive feeling of relief at the smallness of the deficit. Your Committee is of the opinion that the Diocesan Paper, the Church Record, besides its other influences for good, has been largely instrumental in bringing about this happy result, and they regard it as a most hopeful sign that this Council has shown its appreciation of the value of this paper, by providing for its support as a Missionary to be sent into every family in the Diocese.

We note with pleasure that two Churches have been completed, paid for and consecrated; that another has almost entirely paid off a heavy indebtedness, which has greatly crippled its power to help in the general work, and that yet another large Parish more unfortunately situated financially, has met its obligations to the Diocese, and paid off a floating debt of \$5,000.00.

The salaries of the Bishops and Clergy have nearly all been paid.

The growth of interest in the work of the St. Andrews' Brotherhood and the Woman's Auxilliary, and other Parochial Societies, and the results of the work done by these organizations is a hopeful indication of increased power in the life of the Church. The time cannot be far off when every Parish and Mission Station will utilize through these organizations, the undeveloped spiritual power of christian men and women.

The Church Home for Orphans has reached the state of practical endowment, through the wisdom and patient care of our Beloved Bishop, and the Noble Institute, the most important means of Church growth and extension, has reached the point of self support, with hopeful prospects of being freed from debt and made a permanent means of good, and may not the large attendance of the Clergy and Laity on this Council and their manifest interest in everything relating to the work and growth of the Church be taken as evidence of life and health.

But while all these things are so, and furnish good ground of hope for the future, there are some things which should move us to deep searching of heart to humility, to prayer and to more earnest effort. The large part of the Diocese yet untouched by the Church, the small number seeking the Holy Ministry, the lack of means to bring in men from without, the resulting vacancies of many points already occupied, the low standard of giving and the lack of a regular and general system of giving to God, or paying what we owe Him, as an act of worship, the use of their "liberty" by so many sons and daughters of the Church as a "cloak," not "of maliciousness," but of worldiness and self-indulgence; all these things call for humility and prayer and deeper consecration on the part of those who we are thankful to believe are not a few in the Church, sympathize in faith and hope with the Prophet in his song "For Zion's sake I will not hold my peace and Jerusalem's sake I will not rest until the righteousness thereof go forth as brightness and the salvation thereof as a lamp that burneth."

T. J. BEARD,

Chairman.

The following was presented and read, and on motion, was received.

The undersigned, members of the Board of Visitors to the Noble Institute for Girls, beg leave to report that we visited the Institute April 17th, 1895.

It gives us pleasure to say that we found the Institute in good condition; at that time there were seventeen boarders as against seven of a year ago, and in addition thereto sixty day pupils. The pupils were contented and happy, and could hardly be otherwise, for all the influences by which they were surrounded were elevating and refining. The instruction was thorough, given by teachers capable, careful and painstaking. The discipline is good, being that of a reformed Christian home rather than that of a martinet. The curriculum is far above the ordinary school. As is well known the buildings and grounds are unsurpassed by those of any Institution in the South. Situated in a part of the state famous for its climate and the beauty of its scenery, under the direct control of the Diocese, and surrounded by all the hallowed influences of the Church, with daily Morning Prayers being said by a Priest in the Chapel thereof, it deserves the hearty support of every member of the Church.

R. H. COBBS, R. W. BARNWELL.

The order of the day having arrived, the Council proceeded to consider the subject of Diocesan Missions.

A Resolution was introduced requesting each Rector and Missionary present to pledge himself to establish a Diocesan Missionary Society in his Parish, and after much discussion, the following was adopted as a substitute.

Resolved, That the Roll of the Parishes be called and that each Parish, at the calling of its name, say what amount it will give in excess of its present offering, to meet the immediate necessity of \$900.00.

This was done with the following result. Promises to increase contributions to Diocesan Missions over the amount paid 1894-95.

| | |
|---------------------------------------|----------|
| Birmingham—Church of the Advent,..... | \$ 25 00 |
| Gallion—St. Andrew's,..... | 6 00 |
| Enfauila—St. James',..... | 10 00 |
| Selma—St. Paul's,..... | 75 00 |
| Greensboro—Mr. C. E. Waller,..... | 50 00 |
| Demopolis—Trinity Church,..... | 25 00 |
| Troy and Mt. Meigs,... | 10 00 |
| Anniston—Grace Church,..... | 30 00 |
| Mobile—Trinity Church,..... | 25 00 |
| Montgomery—St. John's Church,..... | 100 00 |
| Rev. J. F. Smith,..... | 5 00 |
| New Decatur—St. John's Church,..... | 10 00 |
| Amount Carried Forward,..... | \$371 00 |

| | |
|---|-----------------|
| Amount Brought Forward,..... | \$371 00 |
| Mobile—Christ Church,..... | 75 00 |
| Anniston—St. Michael and All Angels,..... | 10 00 |
| Rev. G. R. Upton,..... | 20 00 |
| Birmingham—St. Mark's,..... | 25 00 |
| Tuskaloosa—Christ Church,..... | 25 00 |
| Eutaw—St. Stephen's Church,..... | 15 00 |
| Birmingham—St. Mary's Church,..... | 50 00 |
| Brierfield and Montevallo,..... | 9 00 |
| Total,..... | <u>\$600 00</u> |

The following was received and read, and on motion, was adopted by a rising vote.

The Committee to which was referred that part of the Bishop's Address touching the death of the HON. N. H. R. DAWSON, beg leave to report that they have had the same under consideration and submit the following Resolutions:

Resolved, That the long and faithful service of HON. N. H. R. DAWSON, to the Church in Alabama; his efficient and zealous discharge of many onerous labors imposed upon him by the Diocesan Council; his unfailing discharge of every public and private duty; his untiring zeal in the service of the Master, and the good example of a blameless life that he has left us, is a priceless legacy bequeathed to the Church in Alabama.

Resolved, That the Council tenders to the children of Col. Dawson, its profound sympathy in their bereavement.

Resolved, That a page in the Journal be set apart for the record of these Resolutions.

J. L. TUCKER, JOS. F. JOHNSTON, W. W. SCREWS.

The following Report was presented and read, and on motion, was received and adopted.

Your Committee to raise subscriptions to the Church Record report that they have obtained a statement of the state circulation of the Record from the Publisher, and have solicited subscriptions for the paper, and submit the following as the result of their work.

Total number of Alabama Subscribers to the Church Record as per Publisher's Report,.....384

Total number pledged to your Committee by Rectors and individuals from Parishes,.....638

These pledges are from Parishes now taking copies to the number of...305

Makes a pledged increase of.....835

Subscriptions from Parishes making no new pledges,.....79

Added to the number pledges,.....638

will give the Record a Subscription List in the Diocese of Alabama of...717

Appended hereto as part of this Report is a List of the number of new Subscribers and by whom pledged.

J. P. McQUEEN. H. G. BENNERS, Committee

THE PARISHES PLEDGED AS FOLLOWS:

| Name of Parish. | By Whom Pledged. | Copies. |
|---|------------------------|-----------------|
| St. Paul's, Selma, | R. M. Nelson, | 65 |
| St. John's, Mobile, | G. C. Tucker, | 50 |
| St. John's, New Decatur, | E. W. Spalding, D. D., | 10 |
| Birmingham, Church of the Advent, | Chas. Roberts, | 50 |
| Grace Church, Anniston, | J. B. Rees, | 20 |
| St. John's Church, Montgomery, | J. S. Willcox, | 50 |
| St. Peter's Church, Talladega, | W. L. Mellichampe, | 20 |
| St. James' Church, Eufaula, | I. O. Adams, | 12 |
| St. Stephen's Church, Eutaw, | B. B. Barnes, | 15 |
| Brierfield Mission, | E. T. Peters, | 6 |
| Union Springs, }
Troy, }
Mt. Meigs, } | R. C. Jeter, | 15 |
| Auburn, | Dr. Broun, | 10 |
| Trinity, Demopolis, | J. R. Robertson, | 30 |
| St. Paul's, Greensboro, | H. G. Benners, | 20 |
| St. Michael and All Angels, Anniston, | H. Frederickson, | 15 |
| Christ Church, Mobile, | J. L. Tucker, D. D., | 65 |
| Trinity Church, Mobile, | O. F. Cawthon, | 50 |
| St. Andrew's, Gallion, | W. W. Dugger, | 5 |
| Nativity, Huntsville, | Dr. Banister, | 40 |
| St. John's, Forkland, | A. Y. Glover, | 10 |
| Trinity, Bessemer, | Rev. J. A. Van Hoose, | 5 |
| St. Mark's, Birmingham, | " " " | 5 |
| | | <hr/> 638 <hr/> |

On motion, the Council adjourned.

TUSKALOOSA, ALA., MAY 17th, 3:30 P. M.

The Council resumed its session. The following Resolution was, on motion, referred to the Committee on the Revision of Canons.

Resolved, That the Committee on the Revision of Canons be and are hereby instructed to frame a Canon for the better bounding of Convocations, with a view to such a reduction in the number of Convocations as will secure a larger and more influential attendance upon the various sessions of the Convocations, and report the same to the next Annual Council.

The Report of the Committee on Parochial Reports was presented and read and received, and on motion, was ordered to be printed in the Appendix to the Journal.

On motion, it was unanimously Resolved by a rising vote.

That the thanks of this Council are hereby tendered to the Rector, Wardens and Vestry of Christ Church, and to the other Church people of Tus-
kaloosa, for their generous hospitality.

On motion, it was

Resolved, That the thanks of this Council are hereby tendered to the Press of this City for their reports of the Proceedings of this body.

On motion, it was

Resolved, That the thanks of this Council are hereby tendered to the various Rail Road Companies, who offered reduced rates to its Delegates.

On motion, the Secretary was instructed to have printed 600 copies of the Journal of this Council.

On motion, the Treasurer of the Diocese was instructed to pay the Sexton of Christ Church fifteen dollars for his services during the sessions of this Council.

On motion, it was

Resolved, That the two thousand pamphlets ordered by the Council be placed in the hands of the President of the Standing Committee, and that the proceeds arising from the sale of said pamphlets be used in defraying the expense of publishing the Journal.

The following Special Committee was appointed by the President to consider the report of the Bishop Coadjutor in regard to the Noble Institute and report to the next Council. MR. J. H. FITTS, MR. R. H. STICKNEY, MR. J. R. ROBERTSON, REV. R. W. BARNWELL, REV. J. G. MURRAY.

On motion, the Council adjourned till 9:30 A. M., Saturday.

FOURTH DAY.

TUSKALOOSA, ALA., MAY 18th, 1895.

Prayers were said at 9:30 A. M., and the Council met pursuant to adjournment. The minutes of the proceedings of yesterday and the day before were read and amended, and as amended, were approved.

The following was presented and read.

Your Committee on Canons would respectfully report as follows :

1. The reception of the notifications (2) of the proposed changes in the General Constitution of the Church. No action by the Committee or the Council is necessary.

2. The Committee recommend that the Council adopt the following resolution, to give the permission requested :

Resolved, That the Bishop of the Diocese be and is hereby requested and authorized to sell the lot of land owned by St. Peter's Church, Tyler's, situated in Burton, Ala. The proceeds of sale to accrue to the benefit of said St. Peter's Church.

3. The Committee recommend that the same action be taken in regard to the following Resolution :

Resolved, That the Rev. W. Dudley Powers, D. D., and the Rev. R. P. Williams be and are hereby authorized to exchange the lot now held in trust for the "Church of the Innocents," in the City of Montgomery, Ala., for a more desirable lot in the same vicinity, executing and accepting the respective deeds for the same, and that the Bishop be authorized to execute the deed.

4. The Committee recommend that the following Resolution be adopted by the Council.

Resolved, That in accordance with the recommendation of the Bishop in his Address, the Council do hereby authorize him at his instance, with the advice and counsel of the Standing Committee, to effect the sale of the property of the so-called St. Mary's Church, Summerville, (a suburb of Mobile,) and to invest the proceeds of such sale in the Episcopal Fund.

5. A Petition for the amendment of Title I, Canon VII, Section 4, to read as follows :

"In every Parish and Mission where the Articles of Incorporation do not provide otherwise, the voters shall be Communicants of the Parish or Mission, as received by the Minister, or if there be no Minister, by the Wardens thereof, at least——months before voting, and shall be, if men 21, and if women 18, years of age."

In lieu thereof, the following Resolution has been offered to the Committee, and is reported to the Council, the vote thereon standing three in favor and two members and the Chairman against.

Resolved, That in Canon VII of Title I, the word "male" be stricken out.

The object of such Resolution being to permit women as well as men, duly qualified to vote in the election of Vestries.

On motion, this Report was received and concurred in, the Resolutions were considered seriatim and adopted by a unanimous vote, except the Resolution referring to a change in Title I Canon VII, which Resolution (the Council voting by orders) was referred to the Committee on the Revision of Canons.

REPORT OF THE COMMITTEE ON FINANCE.

The Committee on Finance beg leave to report that they have examined and audited the account of MR. GEORGE A. WILKINS, the Treasurer of the Diocese, and find that including the balance on hand at the last Council he has received the sum of.....\$6,540 34
And that he has properly disbursed the sum of..... 6,414 77
Leaving a balance on hand of.....\$ 125 57

The Committee further report, that they have examined and audited the account of MR. CHARLES E. WALLER, the Treasurer of the Diocesan Missionary Fund, and find that including the balance on hand at the last Council, he has received the sum of.....\$4,460 87
And properly disbursed the sum of..... 3,860 72
Leaving a balance on hand of.....\$ 600 15

The Committee further report, that they have examined and audited the accounts of MR. JOHN L. COBBS, the Treasurer of the University of the South for the Diocese of Alabama, and find that since last Council he has received the sum of.....\$164 88
And properly disbursed the sum of..... 164 83
Leaving nothing on hand.....\$000 00

The Committee further report, that they have examined and audited the account of THE COMMITTEE TO RECEIVE SUBSCRIPTIONS FOR THE EVANGELIST FUND, and find that they had on hand at the last Council, a balance of.....\$208 69
And have disbursed nothing..... 000 00
Leaving a balance on hand of.....\$208 69



THE COMMITTEE SUBMIT THE FOLLOWING AS THE REQUIREMENTS
FOR THE YEAR 1895-96.

| | |
|---|-------------------|
| The Bishop's Salary,..... | \$3,000 00 |
| The Bishop Coadjutor's Salary,..... | 8,000 00 |
| The Secretary of the Council,..... | 150 00 |
| The Treasurer of the Council,..... | 50 00 |
| The Expenses of the Council of 1895-96,..... | 15 00 |
| The Printing of the Journal of the Council of 1894-95,..... | 250 00 |
| One-half of the life insurance premium of Bishop Wilmer,..... | 122 50 |
| Balance due Bishop Wilmer on salary for 1894-95,..... | 1,200 00 |
| Total,..... | <u>\$7,787 50</u> |

AND THE FOLLOWING AS THE ESTIMATED RESOURCES FOR THE YEAR 1895-96.

| | |
|--|-------------------|
| Cash in the hands of the Treasurer of the Diocese,..... | \$ 125 57 |
| Collected by the Treasurer since his report,..... | 625 83 |
| Cash in the hands of the Treasurer of the Bishop's Funds,..... | 549 04 |
| Interest on the Bishop's Fund,..... | 1,000 00 |
| Parishes in arrears for the year 1894-95, \$236.62 | |
| Estimated that there will be collected from the above,..... | 50 00 |
| Assessment of the Parishes and Missions for 1895-96,..... | 5,562 00 |
| Total,..... | <u>\$7,912 44</u> |

EXHIBIT A.—ASSESSMENTS FOR 1895 AND 1896.

| | |
|---|-------------------|
| Montgomery—St. John's,..... | \$ 645 00 |
| Mobile—Christ Church,..... | 645 00 |
| Selma—St. Paul's,..... | 535 00 |
| Huntsville—Church of the Nativity,..... | 400 00 |
| Birmingham—Church of the Advent,..... | 300 00 |
| Mobile—Trinity,..... | 250 00 |
| Birmingham—St. Mary's,..... | 325 00 |
| Tuskaloosa—Christ Church,..... | 220 00 |
| Anniston—Grace Church,..... | 200 00 |
| Mobile—St. John's,..... | 285 00 |
| Anniston—St. Michael and All Angels,..... | 75 00 |
| Greensboro—St. Paul's,..... | 240 00 |
| Demopolis—Trinity,..... | 140 00 |
| Montgomery—Church of the Holy Comforter,..... | 110 00 |
| Eufaula—St. James',..... | 80 00 |
| Decatur—St. Paul's,..... | 30 00 |
| Florence—Trinity,..... | 45 00 |
| Sheffield—Grace,..... | 25 00 |
| Uniontown—Church of the Holy Cross,..... | 25 00 |
| Amount Carried Forward,..... | <u>\$4,575 00</u> |

| | |
|------------------------------------|---------|
| Amount Brought Forward,..... | \$4,571 |
| Faunsdale—St. Michael's,..... | 40 |
| Marion—St. Wilfrid's,..... | 30 |
| Greenville—St. Thomas',..... | 40 |
| Gallion—St. Andrew's,..... | 30 |
| Eutaw—St. Stephen's,..... | 30 |
| Mobile—The Good Shepherd,..... | 40 |
| Talladega—St. Peter's,..... | 30 |
| Boligee—St. Mark's,..... | 20 |
| Jacksonville—St. Luke's,..... | 40 |
| Livingston—St. James',..... | 20 |
| Carlowville—St. Paul's,..... | 40 |
| Bessemer—Trinity,..... | 30 |
| Auburn—Holy Innocents,..... | 30 |
| Hayneville—St. Andrew's,..... | 20 |
| Tuscumbia—St. John's,..... | 20 |
| Scottsboro—St. Luke's,..... | 20 |
| Troy—St. Mark's,..... | 20 |
| Evergreen—St. Mary's,..... | 20 |
| Lowndesboro—St. Paul's,..... | 20 |
| Athens—St. Timothy,..... | 15 |
| Gadsden—Holy Comforter,..... | 20 |
| Brierfield—The Mission,..... | 15 |
| Martin's Station—St. Luke's,..... | 10 |
| Clayton—Grace Church,..... | 15 |
| Piedmont—Christ Church,..... | 15 |
| Tilden—Grace Church,..... | 15 |
| Montevallo—The Mission,... | 15 |
| Forkland—St. John's,..... | 15 |
| Prattville—St. Mark's,..... | 15 |
| Union Springs—Trinity Church,..... | 15 |
| Trinity Station—Grace Church,..... | 10 |
| Opelika—Emanuel,..... | 20 |
| Bon Secour—St. Peter's,..... | 15 |
| Avondale—Christ Church,..... | 15 |
| Ironaton—The Mission,..... | 00 |
| Gainesville—St. Alban's,..... | 10 |
| Whistler—St. Paul's,..... | 15 |
| Clanton—The Mission,..... | 5 |
| Spring Hill—St. Paul's,..... | 20 |
| Woodlawn—The Mission,..... | 15 |
| New Decatur—St. John's,..... | 30 |
| Sylacauga—The Mission,..... | 10 |
| Orrville—The Mission,..... | 10 |
| Amount Carried Forward,..... | \$5,472 |

| | |
|------------------------------------|-------------------|
| Amount Brought Forward,..... | \$5,472 00 |
| Tyler's Station—St. Peter's,..... | 5 00 |
| Perdue Hill—St. Paul's,..... | 5 00 |
| Cedar Hill—St. James',..... | 5 00 |
| Stanton—The Mission,..... | 10 00 |
| Camden—St. Mary's,..... | 15 00 |
| Bridgeport—The Mission,..... | 10 00 |
| Mt. Meigs—Grace Church,..... | 10 00 |
| Birmingham—St. Mark's Church,..... | 20 00 |
| Elyton—The Mission,..... | 10 00 |
| Total,..... | <u>\$5,562 00</u> |

PARISH AND MISSION STATIONS IN ARREARS 1894-95.

| | | |
|------------------------------------|-------------------|-----------------|
| Birmingham—St. Mary's,..... | Paid..... | \$ 81 25 |
| Tuskaloosa—Christ Church,..... | Paid..... | 60 00 |
| Anniston—Grace,..... | Paid..... | 180 00 |
| Florence—Trinity,..... | Paid \$11.25..... | 22 50 |
| Sheffield—Grace,..... | Paid \$17.50..... | 25 00 |
| Uniontown—Holy Comforter,..... | Paid..... | 85 00 |
| Greenville—St. Thomas',..... | Paid..... | 40 00 |
| Gallion—St. Andrew's,..... | Paid..... | 40 00 |
| Mobile—Good Shepherd,..... | | 40 00 |
| Talladega—St. Peter's,..... | Paid..... | 85 00 |
| *Jacksonville—St. Luke's,..... | | 9 70 |
| Hayneville—St. Andrew's,..... | Paid..... | 20 00 |
| Scottsboro—St. Luke's,..... | Paid \$15.00..... | 20 00 |
| Troy—St. Mark's,..... | Paid..... | 20 00 |
| Evergreen—St. Mary's,..... | Paid \$18.33..... | 20 00 |
| *Athens—St. Timothy's,..... | Paid \$15.00..... | 20 00 |
| *Martin's Station—St. Luke's,..... | | 10 00 |
| Clayton—Grace,..... | | 12 00 |
| *Piedmont—Christ,..... | | 6 00 |
| Tilden—Grace,..... | | 10 00 |
| Prattville—St. Mark's,..... | Paid \$6.50..... | 15 00 |
| *Trinity Station—Grace,..... | | 10 00 |
| Opelika—Emanuel,..... | | 20 00 |
| Bon Secour—St. Peter's,..... | | 16 00 |
| Avondale—Christ,..... | | 15 00 |
| Gainesville—St. Alban's,..... | Paid \$6.00..... | 10 00 |
| *Clanton—The Mission,..... | | 5 00 |
| Spring Hill—St. Paul's,..... | | 15 00 |
| Woodlawn—The Mission,..... | Paid..... | 15 00 |
| Amount Carried Forward,..... | | <u>\$827 45</u> |

| | |
|------------------------------------|-----------------|
| Amount Brought Forward,..... | \$827 45 |
| Stanton—The Mission,.....Paid..... | 10 00 |
| *Bridgeport—The Mission,..... | 10 00 |
| Citronelle—The Mission,..... | 5 00 |
| Elyton—The Mission,..... | 10 00 |
| Total in arrears for 1894-95,..... | <u>\$862 45</u> |

GEORGE A. WILKINS,
Treasurer.

We recommend that all arrearages previous to the assessment of 1894 be remitted, and also remitted in addition thereto the arrearages on the following Parishes and Mission Stations for the year 1894 that are marked with a *.

Respectfully submitted,
J. H. FITTS, *Chairman.*

JOE. F. JOHNSTON, R. H. STICKNEY,
A. Y. GLOVER, C. C. GRAYSON, JNO. L. COBBS,
GEORGE A. WILKINS, R. M. NELSON,
W. H. ROSS, T. S. FRY, J. R. ROBERTSON.

On motion, Piedmont was added to the List of Parishes whose arrearages for 1894 were remitted by the Council.

On motion, this Report was received and concurred in.

On motion, the Treasurer of the Bishop's Fund was granted permission to write out some facts in connection with Col. Dawson the former Treasurer, and have them printed in the Appendix.

On motion, the Council adjourned till 5 P. M.

TUSKALOOSA, ALA., MAY 18th, 5 o'clock P. M.

The Council met pursuant to adjournment. The minutes were read and approved, and after the Benediction by the President, the Council, on motion, adjourned "*sine die.*"

RICHARD H. WILMER,
R. H. COBBS, *Bishop and President.*
Secretary.

APPENDIX A.

**ANNUAL ADDRESS OF THE BISHOP OF THE DIOCESE
OF ALABAMA,
TO THE COUNCIL, MAY 15th, 1895.**

**DEARLY BELOVED BRETHREN OF THE CLERGY AND LAITY
OF THE DIOCESE OF ALABAMA, IN COUNCIL ASSEMBLED.**

I GREET YOU IN THE NAME OF THE LORD.

Much to my regret, I was not able to attend the Annual Council of the Diocese at Birmingham. I went to Virginia early in June, and performed such services as I was able to do whilst absent from home.

The eleventh of June was to me a day of much interest. It was the fifty-fifth anniversary of the day of graduation of my class at the Theological Seminary of Virginia. I had been ordained Deacon the March preceding, by Bishop Moore at Richmond, Va., and thus lost the opportunity of being ordained with my class, which entered the Seminary in 1836. In 1894 four out of the six graduates met at "Rock Creek Church" in the immediate vicinity of Washington City. The venerable and beloved Rev. Jas. A. Buck, the oldest of the four survivors of the class, was the Rector of the Church and gave us a hearty greeting. It fell to my lot to deliver the address, and to celebrate the Holy Communion. Our Venerable Professor of Hebrew the Rev. Dr. Packard—"Old Rab" we loved to call him—met with us, and gave us one of his characteristic addresses, full of loving "Reminiscences." He entered upon his duties, as Professor of Hebrew with our class, and for three years gave us the benediction of his gracious presence.

During the Summer I visited some of my old Parishes in Virginia; officiating as health permitted and opportunity offered. I made a visit to St. Paul's Church, Alexandria, preaching and celebrating the Holy Communion. This Church was built

for my father. At its Font I was baptized; at its Chancel Rail I was confirmed, and received my first Communion.

Whilst sojourning near Alexandria, I had the opportunity to minister at the death bed of my beloved friend—the Rev. Dr. Minnigerode, for many years the Rector of St. Paul's Church, Richmond. I was thrown into intimate relations with him for some years—years which are precious in my remembrance. He was a true, brave and gentle man, and won the hearts of all who knew him. Dear Drs. Peterkin and Minnigerode! I, only, of the three intimates survive. May my last end be like their's!

October 21st. (22d Sunday after Trinity.) Upon my return home I participated in Divine Service at Trinity Church, Mobile; and, after a sermon by the Rev. Mr. Peabody, Rector elect of the Church, I celebrated the Holy Communion.

October 22d. Gave Rev. C. C. Leman Letters Dimissory to the Diocese of Florida.

October 24th. Participated in a Marriage Solemnity at Christ Church, Mobile.

October 26th. Confirmed a person at St. Paul's, Spring Hill.

October 28th. (St. Simon and St. Jude.) Preached at Trinity Church, Mobile.

November 4th. (24th Sunday after Trinity.) Preached at Trinity Church, Mobile.

November 7th. Baptized an infant at St. Paul's Church, Spring Hill.

November 11th. (25th Sunday after Trinity.) Preached at Trinity Church, Mobile.

November 18th. (26th Sunday after Trinity.) Preached at Trinity Church, Mobile, and celebrated the Holy Communion.

December 2d. (Advent Sunday.) Preached at Trinity Church, Mobile, and baptized an infant; celebrating the Holy Communion.

December 6th. Read the Burial Service at Trinity Church, Mobile.

December 9th. (2d Sunday in Advent.) Preached at St. Paul's, Spring Hill.

December 16th. (3d Sunday in Advent.) Preached at St. Paul's Church, Whistler, baptized 2 infants, and celebrated the Holy Communion.

December 20th. Received the Rev. Douglass C. Peabody into the Diocese with "Letters Dimissory" from Diocese of Chicago.

December 23d. (4th Sunday in Advent.) Preached at St. Paul's, Spring Hill.

December 25th. (Christmas Day.) Preached and celebrated the Holy Communion at St. Paul's, Spring Hill.

1895. January 6th. (Epiphany.) Preached at St. John's Church, Mobile, and confirmed 9 persons.

January 13th. (1st Sunday after Epiphany.) Preached at "Oak Grove," and confirmed 11 persons; celebrating also the Holy Communion.

"Oak Grove" is one of the Mission points in the vicinity of Mobile, where Divine Service is regularly held by members of the "St. Andrew's Brotherhood." Their labors at that point have been abundantly blessed, both to themselves and to the people, who gratefully appreciate their services.

January 20th. (1st Sunday after Epiphany.) Participated in Divine Service at Trinity Church, Mobile, and gave the newly elected Rector the Rev. Douglass C. Peabody a cordial welcome to the Diocese.

February 10th. (Septuagesima Sunday.) Preached at St. Paul's Church, Spring Hill.

February 17th. (Sexagesima Sunday.) Held service at Spring Hill.

February 23d. Received official notice of certain proposed changes in the Constitution of the Church, adopted by the last General Convention, and sent down to the several Dioceses for their canonical action—and sent the same to the Secretary of our Diocesan Council.

February 24th. (Quinquagesima Sunday.) Preached at St. John's Church, Mobile.

March 10th. (2d Sunday in Lent.) Preached in St. Paul's Church, Spring Hill.

March 17th. (3d Sunday in Lent.) Preached and celebrated the Holy Communion at St. Paul's, Spring Hill.

March 23d. Confirmed a sick person in private at Spring Hill.

March 24th. (4th Sunday in Lent.) Preached at Citronelle, Mobile County. In the afternoon, delivered a Lecture in behalf of the St. Andrew's Brotherhood. Citronelle is another point at which the members of this order hold regular services. A Church Building is now in course of erection and near its completion.

March 27th. Celebrated the Holy Communion with a sick person at Spring Hill.

March 27th. Confirmed 3 persons at Christ Church, Mobile.

March 28th. Received notification from the Wardens of St. Michael's Church, Faunsdale, that the Rev. Wm. A. Stickney had been elected Rector of said Church, and that the Rector elect had accepted for one year—the limitation existing on motion of the Rector.

March 31st. (5th Sunday in Lent.) Failed, through inclemency of weather, to fulfill an appointment at Christ Church, Mobile, and celebrated Divine Service at Spring Hill.

April 3d. Confirmed two persons at Christ Church, Mobile.

April 7th. (Sunday before Easter.) Preached at St. Paul's Church, Whistler, and celebrated the Holy Communion; confirming 4 persons, one of them a sick person, in private. The Church at Whistler is without a Rector at this time, and is one of the Mission Stations at which the St. Andrew's Brotherhood have labored successfully.

April 8th. Baptized an infant in Mobile.

April 12th. (Good Friday.) Preached at St. Peter's Church, Talladega, and confirmed 14 persons.

April 14th. (Easter Sunday.) Preached at St. Paul's Church, Selma, confirming 12 persons, and celebrating the Holy Communion. Attended Divine Service in same Church, and participated in the Children's Festival—making an address to the little ones.

April 17th. Met the Montgomery Convocation in St. James', Eufaula; made an address and celebrated the Holy Communion. At evening of the same day solemnized a marriage in same Church.

April 18th. I confirmed one person in same Church.

April 21st. (1st Sunday after Easter.) Preached at St. John's, Mobile, and confirmed 35 persons. Number confirmed in this Church since last report 44.

April 21th. Solemnized a marriage at Christ Church, Mobile—at the request of the Rector.

April 28th. (2d Sunday after Easter.) Preached at Christ Church, Mobile, and confirmed 15 persons. Number confirmed in this Church since last Council 20.

May 5th. (3d Sunday after Easter.) Officiated at Trinity Church, Mobile, and after a sermon by the Rev. J. L. Lancaster, confirmed 22 persons.

May 12th. (4th Sunday after Easter.) Preached at St. Paul's Church, Spring Hill; baptized an infant and adult, and confirmed 4 persons.

The following is a summary of my Official Acts since the last Council, viz :

| | |
|---|-----|
| Baptisms, Adult 1; Infants 7; Total, | 8 |
| Marriages, | 3 |
| Funerals, | 2 |
| Number Confirmed, | 134 |
| Lay Readers Licensed, | 39 |

General Summary of Bishop's and Bishop Coadjutor's Acts for year 1894-95.

| | |
|--|-----|
| Baptisms, Adults 2; Infants 7; Total, | 9 |
| Marriages, | 4 |
| Burials, | 4 |
| Number Confirmed, | 353 |
| Lay Readers Licensed, | 39 |
| Deacons Ordered, | 1 |
| Churches Consecrated, | 2 |

NECROLOGICAL.

Since we last met we have been called upon to lament the loss of one, whose departure should be noted by some marked expression, on the part of this Council, of our high appreciation of his long continued and unfailing interest in all that concerned the welfare of the Church in Alabama. You will have anticipated my naming the late Col. N. H. R. Dawson, Trustee and Treasurer of the Bishop's Fund, and a life long and valued member of this body.

CONSENTS.

I have given my canonical consent to the Consecration of Rev. John Hazen White, D. D., to the Episcopate of the Diocese of Indiana.

LETTERS DIMISSORY ISSUED.

Rev. Clarence C. Leman, to the Diocese of Florida.

“ M. Thruston Turner, to the Diocese of Maryland.

LETTERS DIMISSORY RECEIVED.

Rev. Douglass C. Peabody, from the Diocese of Chicago.

CLERICAL CHANGES WITHIN THE DIOCESE.

Rev. Bertram E. Brown, (Deacon,) is in charge of the Church at Uniontown and Marion.

Rev. J. M. Benedict, has given up his charge at Whistler.

Rev. Dan'l. F. Hoke, is no longer in charge of the Church at Auburn and Opelika.

Rev. Douglass C. Peabody, has become Rector of Trinity Church, Mobile.

Rev. Wm. A. Stickney, has become Rector of St. Michael's Church, Faunsdale.

Rev. Henry A. Skinner, has been restored to the exercise of Ministerial Functions.

Rev. R. C. Jeter, has been assigned to the Mission Districts of Opelika, Auburn and Mt. Meigs.

OFFICIAL NOTICES RECEIVED.

Viz: Of Deposition of F. G. Rainey, from Bishop of Massachusetts.

Of Deposition of L. Y. Lines, from Bishop of New York.

“ “ “ Chas. H. Lemon, from Bishop of Milwaukee.

“ “ “ Edw'd. A. Coto, from Bishop of Fond du Lac.

“ “ “ Quincy Ewing, “ “ “ Louisiana.

“ “ “ Paul C. Toton, “ “ “ Oklahoma.

Of Deposition of Rev. A. Holland, Jr., (Deacon,) from Bishop
of Massachusetts.

Of Deposition of Dwight Bentou, Jr., (Deacon,) from Bishop
of S. Ohio.

Of Deposition of David Gwilyn, from Bishop of Long Island.

" " " B. de Souza E. Oliveira, from Bishop of West
Virginia.

Of Deposition of John C. Gellaudet, from Bishop of Wyoming
and Idaho.

Of Deposition of Joseph St. John, from Bishop of West Vir-
ginia.

OTHER NOTIFICATIONS.

That the following named had ceased to be Candidates.

| | | |
|----------------------|--------------------|-------------------|
| Arthur Gore, | notified by Bishop | of California. |
| Geo. L. Bell, | " " " | " Indiana. |
| E. B. M. Harrison, | " " " | " Albany. |
| Walter W. Flagler, | " " " | " Indiana. |
| Alfred D. Pell, | " " " | " New York. |
| R. S. Piggott, | " " " | " Indiana. |
| Russell Whitcomb, | " " " | " New York. |
| Crozier G. Adams, | " " " | " Indiana. |
| C. A. Livingston, | " " " | " Vermont. |
| George Sargent, | " " " | " Indiana. |
| Chas. T. Senpan, | " " " | " New York. |
| Geo. B. Engle, | " " " | " Indiana. |
| Clarence E. Johnson, | " " " | " South Carolina. |

That the following named have ceased to be Postulants.

| | |
|-----------------------|---------------------------------------|
| R. J. Morgan, | notified by Bishop of South Carolina. |
| Raymond C. Knox, | notified by Bishop of South Carolina. |
| Jas. C. Robb, | " " " " " " |
| Samuel J. Reed, | " " " " New York. |
| Richard F. Armstrong, | " " " " " " |
| Milton H. Fusk, | " " " " " " |
| Samuel Boardman, | " " " " Ohio. |
| Alvah E. Duerr, | " " " " " |
| R. D. Wolf, | " " " " " |

B. O. Hill, notified by Bishop of Ohio.
 Robt. Russell, rejected " " " " Maine.

CHURCH PROPERTY.

The so-called "St. Mary's Church," Summerville. This property has been in possession of the Church—to my knowledge—for more than 33 years, but I have never been able to find a deed for it. It was donated for school purposes, and was thus used for some years.

For some years it was used as a House of Worship, but was never consecrated. There was a small building put up for a Rectory, which is now rented for a small sum, and fully insured. The school house is in a state of dilapidation and useful for no purpose. In consequence of change in the neighboring population, it is of no use for Church purposes. The proceeds from rent after deducting insurance—have been given, as they accrued, to the building of Churches, viz: Opelika, New Decatur, Eufaula, Hayneville and Florence. I advise that the Council authorize its sale, and the investment of proceeds in the Episcopal Fund. The last report of this property was made to Council of 1890.

CHURCH HOME FUND

in hand May 10th, 1895.

| | |
|--|--------------------|
| 35 Ala. Reg. Bonds, (A) for \$1,000. Exact cost, | \$32,665.70 |
| 1 Note for \$1,000. Loaned Diocesan Missions, | 1,000.00 |
| 3 Mobile City Bonds, \$500 each, cost, | 1,432.50 |
| Total Bonds at cost, | <u>\$35,098.20</u> |
| Face value of Bonds, | <u>\$37,500.00</u> |
| Published Market value at date, | <u>\$40,232.00</u> |

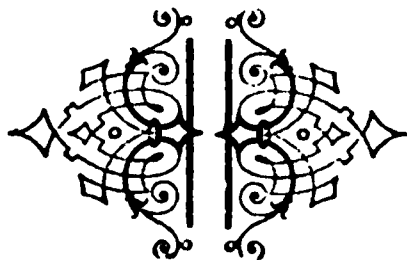
I hold the State Treasurer's Certificate for 35 \$1,000 Registered Bonds.

In the Good Providence of God, our efforts to place these Homes for Orphans in a self-supporting condition have reached a reasonable degree of success—a condition, due to the generous interest of many friends, in and out of the State; oftentimes, to the generosity of our Rail Road Excursionists; largely to the never failing sympathy and aid of our market men; and, in largest part, to the unwearied labors of “Church Home Bazaar” workers and the self sacrificing spirit and lives of the Deaconesses in charge; to all of whom I return my unfeigned thanks—above all, to the Good God, Our Father, who, all through the history of our labors, has illustrated His beneficent guidance and blessing. As “*the Father of the fatherless.*”

Faithfully yours,

RICHARD H. WILMER.

The Bishop's decision in the case of Rector *vs.* Vestry of St. John's Parish, Mobile, which was a part of the foregoing Address, is transferred to the end of the arguments, relative to the same case, pp. 62, 130.



APPENDIX B.

**REPORT OF THE OFFICIAL ACTS
—OF THE—
BISHOP COADJUTOR OF THE DIOCESE OF ALABAMA.**

**MY DEAR BRETHREN OF THE CLERGY AND LAITY IN THE
DIOCESE OF ALABAMA :**

I have the pleasure of submitting to you
this report of my work for the past conciliar year.

1894. June 3rd. Preached in the Church of the Advent,
Birmingham, and confirmed eight.

June 7th. Attended Commencement exercises of Noble In-
stitute and delivered an address.

June 10th. Preached at night at the Bailey Springs Univer-
sity, while in attendance upon the Commencement exercises.

June 17th. Preached Baccalaureate sermon in Clark Hall,
University of Alabama.

June 18th. Preached in St. Wilfrid's, Marion.

June 19th. Celebrated the Holy Communion in St. Wilfrid's,
Marion.

June 20th to 24th. Attended meeting of the Selma Convoca-
tion in St. John's, Forkland.

June 24th. Preached morning and night in St. John's, Fork-
land. Celebrated the Holy Communion in the morning and con-
firmed two.

July 1st. Preached in St. John's, Montgomery and celebrated
the Holy Communion.

July 8th. In the morning preached in Trinity Church, Union
Springs; celebrated the Holy Communion and confirmed three.
At night preached in Grace Church, Mt. Meigs and confirmed
five.

July 9th. Celebrated the Holy Communion in Grace Church,
Mt. Meigs. Consecrated the Church. Sermon by the Rev. W.
C. Whitaker. Was assisted in the services by the rector, Rev.
W. C. Jeter and by the Rev. W. Dudley Powers, D. D.

July 29th. Preached morning and night in St. Paul's, Greensboro.

August 5th. Preached morning and night in St. James' Church, Livingston. Celebrated the Holy Communion at the morning service.

August 6th. Preached at night in St. Mark's Boligee.

August 7th. Celebrated the Holy Communion in St. Mark's, Boligee.

August 12th. Preached morning and night in St. Stephen's, Eutaw. In the morning celebrated the Holy Communion and confirmed three.

August 13th. In the Church of the Advent, Birmingham, I read the service at the funeral of the son of the Rector. Was assisted by the Rev. Mr. Dennis.

September 8th. At night officiated and preached in Christ Church, Piedmont.

September 9th. Preached morning and night in St. Luke's, Jacksonville, and at night confirmed four.

September 12th. In the absence of the rector of St. John's, Montgomery, I married Wm. Y. Davenport and Florence Raney, at 114 Jefferson St., Montgomery.

September 14th. Officiated in the absence of the rector of the Church of the Holy Comforter, Montgomery, at the funeral of an infant, Carrie Johnston, daughter of Mr. and Mrs. S. B. Johnston of Montgomery.

September 16th. Preached in the morning in Trinity Church, Bessemer. At night preached in St. Mark's, Birmingham, and confirmed nineteen.

September 17th. Missed train and was thrown out of appointments made for Brierfield and Montevallo.

September 18th. Went to Brierfield. In the afternoon met the confirmation class. Made an address and baptized Miss Leonora Asbury Burke, adult. At night officiated and preached in the Mission Church at Brierfield, and confirmed eight.

September 19th. Opened Noble Institute with suitable exercises and made an address.

September 21st. Preached at night in the Methodist Church at Orrville, and confirmed three.

September 23rd. Consecrated St. Paul's Church at Cedar Hill, in Monroe Co. Preached and celebrated the Holy Communion. In the afternoon I preached in the same Church, and confirmed two.

September 24th. Preached at night in St. James' Church, Perdue Hill, and confirmed five.

September 25th. Consecrated St. James' Church, Perdue Hill, in Monroe Co. Preached and celebrated the Holy Communion.

September 28th. Preached at night in St. Mary's Church, Camden.

September 29th. Preached at night in St. Mary's Church, Camden.

September 30th. Celebrated the Holy Communion in St. Mary's Church, Camden. Preached and confirmed five.

October 3rd. Instituted the Rev. W. C. Whitaker as rector of Christ Church, Tuscaloosa. Was assisted in the service by the Rev. Messrs. Beard, Mellichampe, and Harris. Sermon by the Rev. Mr. Beard. At night took part in a service in the interest of Missions, made an address and confirmed one.

October 13th. Made an address before the Annual Convention of the Brotherhood of St. Andrew in Washington, D. C.

October 17th, 18th and 19th. In attendance upon the meeting of the House of Bishops in New York.

October 22nd, 23rd, 24th and 25th. In attendance upon the meeting of the Missionary Council at Hartford, Conn. On the 22nd I delivered an address.

October 26th. Addressed the congregation of St. Paul's Church, New Haven, at night.

October 28th. Preached in St. John's Church, Stamford, Conn.

November 11th. Preached in St. James' Church, Eufaula. Celebrated the Holy Communion and confirmed four.

November 18th. Said Morning Prayer, preached and celebrated the Holy Communion in St. Stephen's Church, Eutaw, and confirmed ten. In the afternoon preached in the same Church and confirmed two.

November 25th. Preached in the morning in the Chapel at Montevallo and celebrated the Holy Communion. At night preached in the Methodist Church at Calera and confirmed five.

November 26th. Preached in the Methodist Church at Sylacauga, and confirmed four.

December 2nd. Preached in the Church of the Advent, Birmingham, celebrated the Holy Communion, and confirmed eleven, of whom one in private.

December 9th. Preached in the morning at St. John's, Montgomery, and ordered Deacon, Bertram E. Brown.

December 11th. Preached at night at Bridgeport and confirmed one.

December 12th and 13th. Attended meeting of the Executive Committee of the University of the South at Sewanee.

December 16th. Preached in the morning in St. Mark's Church, Troy, and celebrated the Holy Communion. In the afternoon I preached and confirmed two.

1895. January 8th, 10th. Attended meeting of the Montgomery Convocation.

January 13th. Preached in the morning in the Church of the Holy Comforter, Montgomery.

January 18th. Preached in St. James', Eufaula, after Evening Prayer and confirmed seven.

January 20th. Preached in the morning at St. James' Church, Eufaula, and said Morning Prayer.

January 27th. In St. Barnabas Church, Philadelphia, I held a mission of one week. Thence I went to New York and Connecticut in the interest of the Noble Institute. In New York I was taken ill and was consequently unable for some weeks to attend to official business.

March 17th. Preached in Christ Church Cathedral, Louisville, at Evening Prayer.

March 20th. Confirmed one in St. John's Church, Montgomery.

March 31st. Preached in the Church of the Holy Comforter, Montgomery, and confirmed eighteen. In the evening I preached in St. John's Church, Montgomery, and confirmed sixteen.

April 14th. (Easter day.) I preached in St. James' Church, Eufaula.

April 28th. Preached morning and night in St. Paul's Church, Greensboro. At the morning service I celebrated the Holy Communion, and confirmed five.

April 30th. Preached at night in the Church of St. Michael and All Angels, Anniston, and confirmed ten.

May 1st. Preached in Grace Church, Anniston, and confirmed three.

May 2nd. Preached in the Church of the Holy Comforter, Gadsden, and confirmed eight.

May 3rd. Preached at night in the same Church.

May 5th. Preached morning and night in the Church of the Nativity, Huntsville. In the morning I celebrated the Holy Communion, and confirmed seven.

May 12th. At early service celebrated the Holy Communion in St. Mary's, Birmingham, and confirmed thirteen. At Morning Prayer preached in the same Church. In the afternoon preached in St. Mark's Church, and confirmed nine. At night preached in the Church of the Advent, and confirmed thirteen.

SUMMARY OF OFFICIAL ACTS.

| | |
|-----------------------------|-----|
| Burials, | 2 |
| Marriage, | 1 |
| Baptisms, Adult, | 1 |
| Churches Consecrated, | 2 |
| Ministers Instituted, | 1 |
| Deacons Ordered, | 1 |
| Confirmations, | 219 |

HENRY MELVILLE JACKSON,

Bishop Coadjutor of Alabama.

OFFICIAL REPORT.

On last Trinity Sunday the Noble Institute, one of the buildings constituting our Diocesan school for girls, was destroyed by fire. The insurance on this building amounted to five thousand dollars—which amount was nearly sufficient to rebuild it, the walls remaining intact. But the heating apparatus having been destroyed and certain improvements seeming to the Board to be desirable, a deficit was incurred amounting to nearly three

thousand dollars. Of this amount I collected from friends about one-half and hope to be able to raise the remainder within the coming year. The collection of this sum has consumed no inconsiderable part of my time during the past winter, and I apprehend that I must devote no less time during the next winter to the collection of the remainder.

I feel that the time has come when I must bring the affairs of this Institution to the attention of the Council, and ask of Clergy and Laity and especially of this Council co-operation and help. For the first time since my connection with this Diocese and with this Institution, I am able to report that the Noble Institute is about on a self-supporting basis. We have had during the past year twenty-five boarding pupils, quite double the number of paying pupils, attending during any previous year.

I presume it is not necessary that I should argue before this body the importance of such a school. The denominations have schools of high grade, where not a few of our own Church girls seek their educational advantages. I know of over thirty of the daughters of the Church who attended last year schools conducted under auspices unfavorable to our faith. No intelligent man I suppose, will fail to appreciate the value of a Church school, especially under the conditions which prevail amongst us. For myself I am convinced that it is the most important factor in our work. If we can train our women in the knowledge of and love for the Church, we have no surer means of disseminating the Gospel as this Church has received the same, and of training the next generation in loyalty to the faith. Those who have the control of the Noble Institute believe that they have developed a school in which Alabama may take a just pride, and this Diocese may feel a lively interest. It has been a difficult and arduous undertaking.

Without endowment they have carried this school through all its initial stages. Debts have been incurred and this institution is now indebted to the Bishop's Fund in the sum of five thousand dollars.

I feel that under the circumstances I must make a formal proposition to this Council. The first Bishop of this Diocese, the Reverend Bishop Cobbs, knowing full well how essential to

the growth of the Church was the education of young women, devoted himself to the accumulation of funds and to the establishment of an institution for this purpose, he accumulated monies, given by those who thought with him, and established in the City of Montgomery a school known as Hamner Hall. In the year 1863, on the 28th day of December, the Trustees of Hamner Hall borrowed of the Trustees of the Episcopal Fund, four thousand, nine hundred and sixty-eight dollars and eighteen cents. This amount was never paid. On the 28th day of next December, principal and interest will amount to seventeen thousand, six hundred and seventy-two dollars and seventy-one cents, computed at 8%. The sum received from this property in rents, sales, and notes secured by mortgage, amount, I believe, after deducting all charges such as insurance, repairs, commissions and other expenses, to fifteen thousand, one hundred and fifty-seven dollars and eighty-seven cents. It will be seen that the Hamner Hall property is indebted to the Bishop's Fund in the sum of two thousand, five hundred and thirty-four dollars and eighty-four cents.

The payment of twenty-five hundred dollars (in round numbers,) will make the Bishop's Fund "whole" in its "original investment."

In the year 1890, the Council adopted the following resolution: *Resolved*, That we recommend that the Bishop's Fund be made whole in its original investment, and that the Diocese then take the remainder of the Hamner Hall property to do with it as it may deem best, according to the intention of the original donors. This is the final action of the Council on this subject, and I take it to be conclusive of the will of the Council respecting the disposition of this property. The Council directed the Trustess of the Bishop's Fund to take possession of this property in 1879, for the express and declared purpose to prevent a diversion of the property from the purpose for which it was originally intended by the donors, namely the education of young women. The resolution adopted in 1890 was therefore in exact accord with the intention of the Council as expressed in 1879, in the preamble of the resolution directing the Trustees of the Bishop's Fund to take possession of the property. I think that no argument is necessary to show that it has been the con-

sistent will of this Council that while the indebtedness to the Bishop's Fund should be fully satisfied, the remainder should be strictly preserved for the original purposes for which this property was secured. We do not enquire what the legal rights of the Trustees of the Bishop's Fund may be. We occupy and must occupy a higher than a mere legal ground; we must preserve every trust as sacred; our obligation as Christians, our honour as Churchmen compel us. This is not a matter in which we must stand upon legal rights, but in which we must conform to the purposes of those who gave of their generosity, and who, being dead, can no longer defend the fund which they consecrated to a designated purpose. I have already said that the payment of about twenty-five hundred dollars will discharge all indebtedness of this property to the Bishop's Fund. I suppose the property itself is now worth at least fifteen thousand dollars. I therefore ask this Council to take in consideration the following proposition: First, That a Board of Trustees be constituted to be known as the Trustees of the Educational Fund. Second, That the Trustees of the Bishop's Fund be directed to sell so much of this property as may be necessary to make said fund "whole in its original investment," and having so done to convey the residue to the Trustees of the Educational Fund as constituted. Third, That the Trustees of the Educational Fund be directed to sell the remainder of the property, disposing thereof as in their judgment may seem most advantageous, and invest the proceeds, using the interest for the purposes of female education. Fourth, That said Trustees of the Educational Fund be directed to lend to the Noble Institute the sum of five thousand dollars, that is to say, they shall take up the indebtedness of the Noble Institute to the Bishop's Fund, said indebtedness amounting to the sum of five thousand dollars, and they shall, until further order of the Council, pay over to the Trustees of the Noble Institute all interest accruing from their investments as aforesaid to further and promote the education of young women in the Diocese of Alabama.



APPENDIX C.

GEORGE A. WILKINS, *Treasurer,*

In Account with THE DIOCESE OF ALABAMA.

RECEIPTS.

| | |
|--|-------------------|
| May 30th, 1894. Cash balance on hand,..... | \$ 219 00 |
| Received from Parishes in arrears for 1893-94,..... | 800 55 |
| Received from Assessment of Parishes for 1894-95,..... | 4,860 79 |
| Received from N. H. R. Dawson, Treasurer Bishop's Fund,..... | 660 00 |
| Total Receipts for 1894-95,..... | <u>\$6,540 34</u> |

DISBURSEMENTS.

| | |
|--|-------------------|
| Bishop Wilmer balance due on salary 1893-94,..... | \$ 900 00 |
| Bishop Jackson, salary in full for 1894-95,..... | 3,000 00 |
| Printing the Journal of 1893-94,..... | 270 25 |
| Expenses of the Standing Committee,..... | 89 53 |
| Incidental Expenses,..... | 32 50 |
| One-half of the Life Insurance Premium for Bishop Wilmer,..... | 122 50 |
| Rev. R. H. Cobbs, Salary as Secretary of the Council,..... | 150 00 |
| George A. Wilkins, Salary as Treasurer of the Diocese,..... | 50 00 |
| Bishop Wilmer on account of salary for 1894-95,..... | 1,800 00 |
| Total Disbursements for 1894-95,..... | <u>\$6,414 77</u> |
| May 15th, 1895. Cash Balance on hand,..... | 125 57 |
| | <u>\$6,540 34</u> |

GEORGE A WILKINS,
Treasurer.

APPENDIX D.

CHARLES E. WALLER, *Treasurer,*

In Account with THE DIOCESAN MISSIONARY FUND.

DR.

| | |
|--|------------------|
| May 30th, 1894. To Balance on hand, as per report to the Council, \$ | 822 60 |
| May 17th, 1895. Received from Parishes and Mission Stations to date. | |
| Anniston—Grace Church,..... | \$ 16 63 |
| Anniston—St. Michael and All Angels,..... | 9 50 |
| Auburn—The Holy Innocents,..... | 5 05—\$ 81 17 |
| Amount Carried Forward,..... | <u>\$ 858 71</u> |

| | |
|------------------------|-------------------|
| ight Forward,..... | \$ 853 77 |
| Church,..... | 1 25 |
| Advent,..... | 26 25 |
| Mary's,..... | 5 35 |
| 's,..... | 85 |
| Peter's,..... | 11 50 |
| Station,..... | 4 95 |
| y's,..... | 4 85 |
| Paul's,..... | 91 20 |
| on Station,..... | 4 45 |
| ly,..... | 61 42 |
| All Saints',..... | 2 50 |
| s,..... | 50 |
| es',..... | 17 55 |
| en's,..... | 19 55 |
| ary's,..... | 6 50 |
| ichael's,..... | 7 35 |
| ,..... | 30 85 |
| hn's,..... | 9 00 |
| ly Comforter,..... | 8 85 |
| rew's,..... | 20 00 |
| 'aul's,..... | 260 00 |
| homas',..... | 25 00 |
| Nativity,..... | 353 67 |
| Luke's,..... | 28 95 |
| ames',..... | 3 00 |
| . Paul's,..... | 21 55 |
| rid's,..... | 12 93 |
| ,..... | 81 05 |
| 's..... | 60 00 |
| s Sunday School,..... | 50 00 |
| urch,..... | 359 20 |
| ion Station,..... | 19 20 |
| John's,..... | 500 00 |
| e Holy Comforter,..... | 93 00 |
| Church,..... | 26 70 |
| . John's,..... | 7 00 |
| l,..... | 2 00 |
| Station,..... | 4 00 |
| ion Station,..... | 4 01 |
| Church,..... | 11 70 |
| rk's..... | 4 85 |
| uke's,..... | 6 50 |
| ,..... | 290 25—\$2,504 28 |
| ied Forward,..... | \$3,358 05 |

| | |
|---|--------------------------|
| Amount Brought Forward,..... | \$3,858 05 |
| Sheffield—Grace Church,.... | 1 95 |
| Sylacauga—Mission Station,..... | 15 25 |
| Talladega—St. Peter's,..... | 18 95 |
| Tilden—Grace Church,..... | 6 00 |
| Troy—Grace Church,..... | 4 50 |
| Tuskaloosa—Christ Church,..... | 171 85 |
| Tuscumbia—St. John's,.... | 22 50 |
| Union Springs—Trinity,..... | 8 25 |
| Whistler—St. Paul's,..... | 24 50 |
| Woodlawn—Grace Church Mission,..... | 2 90—\$ 276 65 |
| Diocesan Branch of Woman's Auxiliary,..... | 116 17 |
| Interest on "Aldrich Bond,"..... | 30 00 |
| Borrowed of Rt. Rev. R. H. Wilmer, D. D., (Church Home),..... | 680 00 |
| Total,..... | <u><u>\$4,460 87</u></u> |

CR.

By Missionaries, in full, to April 30th, 1895.

| | |
|--|--------------------------|
| Rev. N. D. Van Syckel,..... | \$300 00 |
| " Peter Wager,..... | 300 00 |
| " E. W. Spalding, D. D.,..... | 300 00 |
| " W. H. Mitchell,..... | 350 00 |
| " Benj. Dennis,..... | 300 00 |
| " W. L. Mellichampe,..... | 300 00 |
| " M. T. Turner,..... | 100 00 |
| " F. B. Lee,..... | 200 00 |
| " J. F. Smith,..... | 700 00 |
| " D. F. Hoke,..... | 75 00 |
| " R. C. Jeter,..... | 300 00 |
| " G. R. Upton,..... | 100 00 |
| " J. M. Benedict,..... | 75 00 |
| " Innes O. Adams,..... | 200 00 |
| " B. E. Brown,..... | 75 00—\$3,675 00 |
| By appropriation to Trinity Church, Florence,..... | 60 00 |
| By Expense Account,..... | 65 72 |
| By amount on hand to balance,..... | 650 15 |
| Total,..... | <u><u>\$4,460 87</u></u> |

CHARLES E. WALLER,

Tuskaloosa, Ala, May 17th, 1895.

Treasurer.



APPENDIX E.

JOHN L. COBBS, *Treasurer for Alabama,**In Account with* THEOLOGICAL DEPARTMENT UNIVERSITY OF THE SOUTH.

DR.

| | | | |
|---------------------------|---------|---|-----------------|
| 1894. | Oct. 4. | To Cash from Mrs. M. O. Morgan,..... | \$ 20 00 |
| | " 17. | " " " Christ Church, Mobile,..... | 15 20 |
| | Dec. 4. | " " " St. Paul's, Greensboro,..... | 12 50 |
| | " 4. | " " " St. Andrew's, Gallion,..... | 8 00 |
| Dec. 18 to Jan. 23, 1895. | | To Cash from St. John's, Montgomery,... | 114 18 |
| Total,..... | | | <u>\$164 88</u> |

CR.

| | | | |
|-------------|----------|--|-----------------|
| 1894. | Oct. 4. | By Cash remitted Rev. W. T. Manning, Treasurer,. | \$ 20 00 |
| | " 18. | " " " " " " " " " " | 15 20 |
| | Dec. 4. | " " " " " " " " " " | 15 50 |
| | " 19. | " " " " " " " " " " | 78 88 |
| | " 26. | " " " " " " " " " " | 6 50 |
| 1895. | Jan. 8. | " " " " " " " " " " | 2 00 |
| | " 23. | " " " " " " " " " " | 26 00 |
| | Feb. 16. | " " " " " " " " " " | 6 25 |
| Total,..... | | | <u>\$164 88</u> |

Respectfully submitted,

JOHN L. COBBS,

*Montgomery, Ala., May 18th, 1895.**Treasurer.*

APPENDIX F.

PROCEEDINGS OF THE SOCIETY FOR THE RELIEF OF DISABLED CLERGYMEN
AND OF THE WIDOWS AND ORPHANS OF DECEASED CLERGYMEN.

TUSKALOOSA, ALA., MAY 16th, 1895.

The Society for the Relief of Disabled Clergymen and of the Widows and Orphans of Deceased Clergymen was called to order by the Rt. Rev. R. H. WILMER, D. D., President, and the following members were found to be present.

| | |
|---------------------------------------|-----------------------|
| Rt. Rev. R. H. WILMER, D. D., LL. D., | |
| Rev. Innes, O. Adams, | Rev. R. W. Barnwell, |
| " T. J. Beard, | " R. H. Cobbs, D. D., |

Rev. J. J. Harris,
 " R. C. Jeter,
 " W. H. Mitchell,
 " W. D. Powers, D. D.,
 " J. F. Smith,
 " G. C. Tucker,
 " G. R. Upton,
 " W. C. Whitaker,

Rev. J. A. Harrison, D. D.,
 " W. L. Mellichampe,
 " D. C. Peabody,
 " E. W. Spalding, D. D.,
 " J. L. Tucker, D. D.,
 " C. H. B. Turner,
 " N. D. Van Syckel,
 " R. P. Williams,

and Messrs. R. M. Nelson, J. H. Fitts, C. E. Waller and R. H. Stickney.

The minutes of the last meeting were read and approved.

REV. R. H. COBBS, D. D., was nominated and elected Secretary.

MR. R. M. NELSON, was nominated and elected Treasurer.

REV. R. W. BARNWELL and MR. C. E. WALLER, were elected members of the Executive Committee. The Treasurer presented and read his report which, on motion, was referred to a committee consisting of REV. R. H. COBBS, D. D., and MR. H. G. BENNERS. This Committee reported that they had examined and audited the Treasurer's account and found it correct in all respects, and this report, on motion, was received and concurred in.

The following was presented and read :

The Executive Committee of the Society for the Relief of Disabled Clergymen and of the Widows and Orphans of Deceased Clergymen, met in Birmingham on the 2nd of June, 1894, and instructed the Treasurer to pay the following sums :

Rev. F. B. Lee, \$100.00 ; Mrs. J. H. Stringfellow, \$100.00 ; Mrs. Robertson, \$50.00 ; Miss Robertson, \$50.00 ; Mrs. Dr. Hamilton, \$100.00 ; Mrs. Porter, \$50.00 ; Mrs. B. F. Mower, \$100.00 ; Miss Ticknor, \$50.00 ; Mrs. W. D. Martin, \$100.00 ; Miss Mary G. Martin, \$50.00 ; Children of Mrs. J. H. Stringfellow, \$100.00. Total \$850.00.

R. H. COBBS,

Secretary.

H. M. JACKSON,

President.

At a later day, the following order was taken. We the undersigned, members of the Executive Committee of the Society for the Relief of Disabled Clergymen and of the Widows and Orphans of Deceased Clergymen, having considered the report of the Special Committee in relation to the claim of the Rev. Sansom, which report was by the Society referred to them for consideration and action, do hereby recommend the adoption of the following Resolution: *Resolved*, That while the Society does not consider the claim of Rev. Dr. Sansom a legal claim, still they recognize an equity therein, and therefore allow an annuity of sixty dollars, the first payment to be made at once.

Signed : H. M. JACKSON,
 C. E. WALLER,

R. H. COBBS,
 R. M. NELSON.

On motion, this Report was received and concurred in.

On motion, it was

Resolved, That the day of the meeting of the Society be changed from the second, to the first day of the session of the Council, and that the Secretary be instructed to ask the Council to set aside the first night of its session for considering the claims of the Society.

On motion, the Secretary was instructed to remind the various Rectors of the offering for this Society to be requested near Christmas.

On motion, the Society adjourned.

R. H. COBBS,

Secretary.

RICHARD H. WILMER,

President.

R. M. NELSON, *Treasurer*,

In Account with THE SOCIETY FOR THE RELIEF OF DISABLED CLERGYMEN
AND OF THE WIDOWS AND ORPHANS OF DECEASED CLERGYMEN.

RECEIPTS.

May 30th, 1894. Cash balance on hand,.....\$ 898 89

ANNUAL DUES FROM.

| | | |
|---|---------|----------|
| Mr. R. H. Stickney,..... | \$ 5 00 | |
| Mr. Chas. E. Waller,..... | 5 00 | |
| Mr. J. D. Allison,..... | 5 00 | |
| Collection at 68rd Annual Council,..... | 13 60— | \$ 28 60 |

COLLECTED FROM PARISHES AND MISSION.

| | | |
|---|---------|-------------------|
| Mobile—Christ Church,..... | \$28 95 | |
| Greensboro—St. Paul's,..... | 12 50 | |
| Gallion—St. Andrews,..... | 4 00 | |
| Selma—St. Paul's,..... | 19 75 | |
| Demopolis—Trinity,..... | 18 60 | |
| Anniston—Grace,..... | 14 27 | |
| Montgomery—St. John's,..... | 26 71 | |
| Anniston—St. Michaels and All Angels,..... | 4 00 | |
| Tuscumbia—St. John's,..... | 8 45 | |
| Tuskaloosa—Christ Church,..... | 9 50 | |
| Huntsville—The Nativity,..... | 11 60 | |
| Mobile—Christ Church,..... | 10 35 | |
| Carlowville—St. Paul's,..... | 10 00— | \$ 168 68 |
| Interest on \$19,000 Ala. State Bonds,..... | | 760 00 |
| Total Receipts,..... | | <u>\$1,851 17</u> |

DISBURSEMENTS.

| | |
|--|-------------------|
| The Rev. Henry Sansom,..... | \$ 60 00 |
| Mrs. J. H. Stringfellow,..... | 100 00 |
| The Rev. F. B. Lee,..... | 100 00 |
| Mrs. B. F. Mower,..... | 100 00 |
| Mrs. Ellen Porter,..... | 50 00 |
| Mrs. J. M. Robertson,..... | 50 00 |
| Miss Mary E. Robertson,..... | 50 00 |
| Mrs. J. H. Stringfellow (for her children),..... | 100 00 |
| Mrs. W. D. Martin,..... | 100 00 |
| Miss Mary J. Martin,..... | 50 00 |
| Miss L. E. Ticknor,..... | 50 00 |
| Total Disbursements,..... | \$ 810 00 |
| May 15th, 1895. Cash balance on hand,..... | 1,041 17 |
| | <u>\$1,851 17</u> |

R. M. NELSON,
Treasurer.

APPENDIX G.

REPORT OF THE TRUSTEES OF THE BISHOP'S FUND, DIOCESE OF ALABAMA.

The following report was made by Mr. J. H. Fitts, one of the Trustees of the Bishop's Fund.

On account of the death of Col. Dawson and the absence of Col. Tompkins, the Trustees have no report to present. As far as I am advised, there has been no sale of any of the Hamner Hall Lots during the past year and no material change in the securities held by the Treasurer of the Bishop's Fund which are the same as reported to the last Council. By the aid of Mr. Geo. A. Wilkins, Treasurer of the Diocese and the bank pass book of our deceased Treasurer, I am enabled to present the following statement of the receipts and disbursements by Col. Dawson as Treasurer of the Bishop's Fund since his last report.

DR.

| | | | |
|-------|---------|---|-------------------|
| 1894. | May 30. | To Cash balance as per his last report,..... | \$ 22 94 |
| | July 1. | " 6 mo. interest on Registered Bonds, \$23,000... | 460 00 |
| | " " | " 6 " " " 4 Coupon Bonds, \$100..... | 8 00 |
| | " " | " 12 " " " Note of Noble Institute,..... | 400 00 |
| | " 14. | " Collection on Note of Holy Comforter,..... | 66 00 |
| 1895. | Jan. 7. | " 6 mo. interest on Registered Bonds,..... | 460 00 |
| | | Total,..... | <u>\$1,416 94</u> |

CR.

| | | | |
|-------------|----------|--|-------------------|
| 1894. | June 30. | By Amount paid Geo. A. Wilkins, Treasurer,... | \$ 660 00 |
| | July 2. | " " " for cash box and bond box,... | 2 50 |
| | " 26. | " " " " Ala. class A. Bonds Nos. | |
| | | 8856 and 8710,..... | 205 85 |
| 1895. | May 15. | By cash in hand of N. H. R. Dawson, Treasurer, | |
| | | at date of his death,..... | 549 09 |
| Total,..... | | | <u>\$1,416 94</u> |

In Memoriam.**HON. N. H. R. DAWSON.**

The Committee to which was referred that part of the Bishop's Address touching the death of the HON. N. H. R. DAWSON, beg leave to report that they have had the same under consideration and submit the following Resolutions:

Resolved, That the long and faithful service of HON. N. H. R. DAWSON, to the Church in Alabama; his efficient and zealous discharge of many onerous labors imposed him by the Diocesan Council; his unfailing discharge of every public and private duty; his untiring zeal in the service of the Master, and the good example of a blameless life that he has left us, is a priceless legacy bequethed to the Church in Alabama.

Resolved, That the Council tenders to the children of Col. Dawson, its profound sympathy in their bereavement.

Resolved, That a page in the Journal be set apart for the record of these Resolutions.

J. L. TUCKER, JOS. F. JOHNSTON, W. W. SCREWS.

In presenting this account for my Co. Trustee, and our much lamented Treasurer of the Bishop's Fund, I would call the attention of the Council to the fact, that Col. N. H. R. Dawson, was elected Treasurer of this Fund on the 16th day of May, 1868, and has been annually reelected for twenty-six years. The first report rendered by him on May 12th, 1869, shows that the cash re-

ceipts for the year were \$108.16, and the notes and Rail Road Bond constituted the Fund were regarded by many as of little value. thought at one time, that not more than \$10,000 could be realized from securities belonging to the Fund, so great had been the destructive values by the Confederate War. With zeal and fidelity Col. Dawson has used his energies to save all he could out of these securities, and has during long term of office constantly endeavored to carry out the intention of the original donors, to raise \$50,000 so that the salary of the Bishop should be on a permanent basis, independent of the fluctuation and uncertainties of the market. It is annually by assessment on the Parishes. How faithfully he did his duty is attested by his 26 annual reports and although he has paid out of the Fund some \$14,500 to the support of the Bishop, the fund at this date amounts to \$34,428.00 in notes and bonds, besides the Hamner Hall property which remains unsold. He was faithful and upright in the discharge of every duty connected with this trust, and this Council will long cherish his memory. His report as Treasurer of the Bishop's Fund, are his "footprints in the sands of time."

J. H. FITTS

APPENDIX H.

WOMAN'S AUXILIARY

NARRATIVE AND FINANCIAL REPORTS AS MADE TO THE COUNCIL

For the year closing with May 18th, 1895, a year whose underlying has been retrenchment, the following statement of the work done by the Woman's Auxiliary in this Diocese is its best exponent.

To the list of seventeen Parish Branches reported at the meeting of the Council, eight others have been added, viz: Auburn, Eutaw, Fayetteville, Gallion, Marion, Selma, Tusculumbia and Tuskaloosa. The Branches at Dale, Clayton and Mt. Meigs having failed to report, the total is twenty-five instead of twenty-five as was expected.

In each department of established work a gain is to be seen.

Dues paid exceed those of the year previous by \$30.70.

Missionary boxes have increased in value—those of last year were valued at \$594.27; those of this year at \$1,017.10.

The Secretary of the Prayer Book Chapter reports 220 books sent to missions within our own Diocese.

The report of the Altar Chapter is its first. Value of gifts \$32.50.

The last semi-annual collection for the United Offering, gathered from the mite boxes used for the purpose, equals the three previous collections made for this object.

A positive hindrance to the work of the Society in Alabama (and reports from other Dioceses show the same state of affairs) arises from the lack of business-like methods. Most women know little or nothing of these methods, consequently fail to realize that it makes any difference whether money or reports be sent direct to the missionary, to Miss Emery, or to any other officer to whom chance or inclination may point. Almost double the number of letters is required to straighten out the complications thus caused, and in many cases Auxiliary gifts are never included in the Auxiliary report—for the rule is invariable that only such as are sent to the properly qualified officers can be included.

While the air is ringing with the cry for help, the Woman's Auxiliary has her opportunity, and nobly is she rising to the occasion; yet it should be borne in mind that there is no danger more fatal to progress than the spirit of self-gratulation. There is still need for "the woman who cares and the Rector who fosters."

Respectfully submitted,

MRS. F. H. WARREN,

President.

OFFICERS.

President—Mrs. F. H. Warren, Montgomery, Ala.
Vice-President—Mrs. John M. Martin, 728 W. 20th St., Birmingham, Ala.
Secretary Prayer Book Chapter—Miss Alice Hereford, 118 Catoma Street, Montgomery, Ala.
Secretary Altar Chapter—Mrs. R. P. Williams, 96 Mobile Street, Montgomery, Ala.

FINANCIAL REPORT—FROM MAY 1ST, 1894, TO MAY 1ST, 1895.

RECEIPTS.

| | | |
|---------------------------------------|---------|----------|
| Birmingham—Church of the Advent,..... | \$10 30 | |
| Eu faula—St. James',..... | 1 50 | |
| Faunsdale—St. Michael's,..... | 3 70 | |
| Gallion—St. Andrew's,..... | 1 00 | |
| Greensboro—St. Paul's,..... | 31 40 | |
| Mobile—Christ Church,..... | \$14 95 | |
| “ St. John's,..... | 9 00 | |
| “ Trinity,..... | 4 70— | 28 65 |
| Montgomery—St. John's,..... | \$36 50 | |
| “ Church of the Holy Comforter,..... | 6 50— | 43 00 |
| New Decatur—St. John's,..... | 5 00— | \$124 55 |

EXPENDED.

| | |
|--|-----------------|
| Expenses,..... | \$13 80 |
| Amount remitted to C. E. Waller, Treasurer Dio. Mis..... | 50 62½ |
| Amount remitted to Miss J. C. Emery, General Secretary | |
| Woman's Auxiliary,..... | 50 62½—\$124 55 |

BOXES SENT.

| | | |
|--|----------|------------|
| Anniston—St. Michael and All Angels, 1 box, value,.... | \$148 75 | |
| “ Grace Church, 1 box, value,..... | 54 95— | \$ 198 70 |
| Birmingham—Advent, 1 box, value,..... | 48 25 | |
| “ St. Mary's, 1 box, value,..... | 29 60— | 72 85 |
| Greensboro—St. Paul's, 1 box, value,..... | | 62 75 |
| Hayneville—St. Andrew's, 1 box, value,..... | | 40 00 |
| Lowndesboro—St. Paul's, 1 box, value,..... | | 47 85 |
| Marion—St. Wilfrid's, 1 box, value,..... | | 10 00 |
| Mobile—St. John's, 2 boxes, value,..... | \$75 26 | |
| “ Christ Church, 1 box, value,..... | 54 60 | |
| “ Trinity Church, 1 box, value,..... | 2 50— | 132 85 |
| Montgomery—St. John's, 4 box, value,..... | | 851 85 |
| Selma—St. Paul's, 1 box, value,..... | | 50 00 |
| Tuskaloosa—Christ Church, 1 box, value,..... | | 51 25 |
| Total 18 boxes,..... | | \$1,017 10 |

REPORT OF THE PRAYER BOOK CHAPTER OF THE WOMAN'S AUXILIARY
IN THE DIOCESE OF ALABAMA, FOR THE YEAR ENDING MAY 1, 1895.

Number of Prayer Books and Hymnals distributed :

| | |
|----|--|
| 50 | Prayer Books and 25 Hymnals sent to Rev. J. G. Murray. |
| 25 | “ “ “ 25 “ “ “ “ G. R. Upton. |
| 25 | “ “ “ 25 “ “ “ “ D. F. Hoke. |
| 25 | “ “ “ “ “ “ “ “ J. F. Smith. |
| 14 | “ “ “ 6 “ “ “ individual applicants by the Secretary. |

139 Prayer Books and 81 Hymnals distributed.

Value of Books and expense of distribution :

| | |
|---|---------|
| 139 Prayer Books at 15 cents each,..... | \$20 85 |
| 81 Hymnals at 20 cents each,..... | 16 20 |
| Freight, Drayage and Stationery,..... | 6 25 |
| Total cost,..... | \$43 30 |

Two Northern Societies made generous donations of Prayer Books and Hymnals to the Chapter.

To St. John's Church, Montgomery, is due the credit for all the money expended by this Chapter during the year, as the Secretary did not ask any of the other Parishes for assistance; all but \$2.00 of the expense came from the Parish named.

All of which is respectfully submitted,

ALICE HEREFORD,

Secretary Prayer Book Chapter, Woman's Auxiliary, Diocese of Ala.

**REPORT OF THE ALTAR CHAPTER OF THE WOMAN'S AUXILIARY
OF THE DIOCESE OF ALABAMA, FOR THE YEAR ENDING APRIL 30, 1895.**

| | |
|-------------------------------------|----------------|
| Dues received from members,..... | \$13 12 |
| Amount expended for materials,..... | 8 12 |
| Balance on hand April 30,..... | <u>\$ 5 00</u> |

VALUE OF GIFTS MADE.

| | |
|--|----------------|
| One set Altar Linen sent to St. Peter's, Tyler's, Dallas Co., Ala.,..... | \$15 00 |
| One set Altar Linen sent to Christ Ch., Avondale, Jefferson Co., Ala.,.. | 12 50 |
| One Surplice sent to Rev. Geo. Hinson, San Marcos, Texas,..... | 5 00 |
| Total value of gifts,..... | <u>\$32 50</u> |

ON HAND.

One set of Altar Linen and one Surplice held by members of the Chapter in Montgomery and Mobile, being in an unfinished condition, are consequently not included in this report.

Respectfully submitted,

FANNY TAYLOR GOODWYN,

Secretary Altar Chapter, Woman's Auxiliary, Diocese of Ala.

UNITED OFFERING.

| | | |
|--|--------|-----------------|
| Anniston—Grace Church, Sept. 1894,..... | \$2 00 | |
| “ “ Mch. 1895,..... | 2 50— | \$ 4 50 |
| “ St. Michael and All Angels, Sept. 1894,... | 2 50 | |
| “ “ “ “ Mch. 1895,... | 3 60— | 6 19 |
| Auburn—Holy Innocents Church, Mch. 1895,..... | 6 75 | |
| Eutaw—St. Stephen's Church, Mch. 1895,..... | 7 70 | |
| Gallion—St. Andrew's Church, Mch. 1895,..... | 5 50 | |
| Hayneville—St. Andrew's Church, Sept. 1894,..... | \$6 87 | |
| “ “ “ Mch. 1895,..... | 2 00— | 8 87 |
| Lowndesboro—St. Paul's Church, Sept. 1894,..... | 6 27 | |
| “ “ “ Mch. 1895,..... | 7 00— | 13 27 |
| Amount Carried Forward,..... | | <u>\$ 52 78</u> |

| | |
|--|-----------------|
| Amount Brought Forward,..... | \$ 52 78 |
| Mobile—St. John's Church, Mch. 1895,..... | 15 20 |
| Montgomery—St. John's Church, Sept. 1894,..... | \$2 75 |
| “ “ “ Mch. 1895,..... | 5 29— 8 04 |
| Tuscumbia—St. John's Church,..... | 5 75— 28 99 |
| Balance on hand as per last report,..... | 86 29 |
| Total,..... | <u>\$118 06</u> |

GIRLS' MISSIONARY GUILD.

(In hands of Mrs. S. D. Seelye, Montgomery, Ala.)

| | |
|--|-----------------|
| Balance on hand as per last report,..... | <u>\$334 92</u> |
|--|-----------------|

SPECIALS GIFTS.

| | |
|---|---------------|
| Mobile—Christ Church, remitted to Chas. E. Waller, Treasurer Diocesan Missions,..... | \$65 50 |
| Amount sent to Mrs. Twing for training school in Shanghai, China,..... | 5 00 |
| St. John's Church, excursion on the Bay to the Orphans of Church Homes, Mobile, Ala.,..... | 66 65 |
| Montgomery—St. John's Church, paid for printing first leaflet issued by the Alabama Branch of the Woman's Auxiliary,..... | 1 75—\$188 90 |

RECAPITULATION.

| | |
|---|-------------------|
| Dues as shown by report of Mrs. Martin,..... | \$ 124 55 |
| Boxes as shown by report of Mrs. Martin,..... | 1,017 10 |
| Prayer Book Chapter as shown by report of Miss Hereford,..... | 48 80 |
| Altar Chapter as shown by report of Miss Goodwyn,... | 82 50 |
| United Offering. | |
| Balance on hand as per last report, \$86 29 | |
| Amount received since last report, 81 77— | 118 06 |
| Cash in hands of Mrs. S. D. Seelye, Montgomery, Ala.,. | 834 92 |
| Special Gifts,..... | 188 90—\$1,809 23 |
| Letters written,..... | 536 |
| “ received, | 356 |
| Members reported, several Parishes not reporting,..... | 267 |

MRS. F. H. WARREN,
President.



APPENDIX I.

REPORT OF COMMISSIONERS OF THE
AMERICAN CHURCH BUILDING FUND FOR THE DIOCESE OF ALABAMA.

Since our last report there has been contributed by this Diocese :

| | |
|--------------------------------|----------------|
| Grace Church, Anniston,..... | \$ 8 60 |
| St. Michael's, Faunsdale,..... | 2 45 |
| Mobile,..... | 8 60 |
| St. John's, Tuscumbia,..... | 2 00 |
| Holy Cross, Uniontown,..... | 1 15 |
| Total,..... | <u>\$15 80</u> |

Respectfully submitted,

J. L. TUCKER,

Clerical Commissioner.

J. W. NOBLE,

Lay Commissioner.

Anniston, Ala., May 18th, 1895.

APPENDIX J.

PLACES WHERE THE COUNCIL MAY BE EXPECTED TO MEET.

| | |
|------------|-------------|
| 1896,..... | Selma. |
| 1897,..... | Greensboro. |
| 1898,..... | Huntsville. |
| 1899,..... | Anniston. |
| 1900,..... | Mobile. |
| 1901,..... | Montgomery. |
| 1902,..... | Birmingham. |
| 1903,..... | Demopolis. |
| 1904,..... | Eufaula. |
| 1905,..... | Florence. |

APPENDIX K.

A QUESTION OF MINISTERIAL PREROGATIVE.

DEBATE AND FINDINGS

—OF THE—

STANDING COMMITTEE

—OF THE—

DIOCESE OF ALABAMA,

—IN THE CASE OF—

RECTOR, vs. VESTRY OF ST. JOHN'S CHURCH, MOBILE —LE,

TOGETHER WITH THE BISHOP'S DECISION IN THE CASE.

PUBLISHED BY RESOLUTION OF THE COUNCIL.

A QUESTION OF MINISTERIAL PREROGATIVE.



PRESENTATION AND STATEMENT

OF THE CASE TO THE BISHOP

BY THE SPECIAL COMMITTEE.

" TO THE RIGHT REV. BISHOP

OF THE DIOCESE OF ALABAMA."

"Our revered Bishop:

**"A difference has arisen in the Parish
"of St. John's, Mobile, growing out of the management and
"control of the Organ of the Church. The Vestry, in their cor-
"porate capacity, claim that they have the right to elect the Or-
"ganist and the Choir; to control the Organ, except when used
"for Public Services, Burials and Weddings; to prohibit its use
"in the Sunday School, if a small Organ be provided; to put
"the key of the Organ in the possession of the Organist, with
"instructions that no one is to use or play upon the Organ with-
"out her permission, or an order from the Vestry; and that
"the Organist is to be responsible to the Vestry alone, for the
"condition and proper treatment of it.**

**"The Vestry concede that the Rector has the absolute right
"to determine what Psalms, Hymns and Anthems shall be
"sung at the opening and closing of service, as well as before
"and after the sermon, and that he has the unquestionable
"right to decide what music and tunes shall be played or sung
"on all occasions.**

**"The Rector claims that he is the sole custodian of the Or-
"gan; that he has the right to appoint the Organist and Choir;
"to decide whether it shall be used in the Sunday School, as well
"at Public Services, and to determine when and by whom it
"shall be used; in addition to his right to control the music
"and the singing.**

“The Choir Chapter claim that as they raised five hundred dollars to repair and improve the Organ, they should have a voice, as a matter of right, in determining its use.

“Under this existing state of affairs, a joint meeting of the Vestry and the Choir Chapter was held on October 28th, immediately after Morning Service; the Rector being present.

“After some discussion, in which the claims of the Vestry, the Choir Chapter and the Rector were advanced, the Senior Warden, who is also a member of the Choir Chapter, stated, that, after an examination of the history of the Church and its laws, he had come to the conclusion, that there was no positive general Church Law in the United States on the subject at issue, but that custom seems to prevail, in the absence of local Canons, and, that as nothing could be authoritatively decided by the meeting, the subject should be referred to the Bishop for his decision, and that all, as good Churchmen, should cheerfully bow to that decision. A motion to that effect was then made and unanimously adopted; the Senior Warden being named in the resolution to present the matter to the Bishop.

“In compliance, I therefore submit for your determination the whole matter.

“This is an important and serious subject, affecting not only the Parish of St. John’s, but every Parish in the Diocese of Alabama. It is therefore hoped that you may be able to decide at an early date, as thereby harmony will be restored, and further discussion of the matter avoided.

“In loving obedience,

“O. J. SEMMES,

“Mobile, October 29th, 1894.

“Special Committee.”



**THE DIOCESE OF ALABAMA,
STANDING COMMITTEE.**

MOBILE, ALA., NOVEMBER 23rd, 1894.

TO THE RIGHT REVEREND,

RICHARD HOOKER WILMER, D. D., LL. D., BISHOP OF ALABAMA.

Reverend Father in God:

The Standing Committee of the Diocese of Alabama summoned by you on the 6th day of November, 1894, to meet as your Canonical Council of Advice, did so meet on the 22nd day of November, every member being present.

The matter before them was a contention between the Rector and the Vestry of St. John's Parish, Mobile, as set forth below; the parties in dispute having referred the matter to you for decision, and you having called upon the Committee to aid you with their judgment in the matter.

The issue as made up and presented by the Special Committee acting in behalf of both parties to the dispute, appears to contain several separate points, which we first restated for convenience of debate, and then considered in order.

Those points are as follows:

**POINTS SUBMITTED FOR DECISION TO THE BISHOP, BY
THE RECTOR AND VESTRY OF ST. JOHN'S CHURCH, MOBILE.**

FIRST: Does the right to select or engage the Organist and Choir, lie with the Rector or with the Vestry?

SECOND: Does the control of the Church Organ, at times other than when it is being used during the services of the Church, lie with the Rector, or with the Vestry? Said control to include the right to permit or prohibit the use of the Organ.

THIRD: Does the opening and closing service of the Sunday School, consisting of prayer and song, etc., constitute a "Divine Service" within the meaning of the Canon?

FOURTH: What voice has a parochial society, which has contributed funds for the repair of the Church Organ, with regard to its use?

It was moved to take up the first point, and discuss the bearing of Section 2 of Canon 25, Title I, of the Digest of 1892, upon the point. After debate concerning the interpretation of the ambiguous clause, it was decided by a vote of four to two that the Canon did not control this point.

It was moved that the next question be, "Has this Church any Ecclesiastical law governing this point? Is there any prevailing custom governing this matter?" These questions were left undetermined. After some hours of debate the question was put—

Resolved, That the Vestry have the right to select the Organist and Choir: Which was lost by a tie vote—the Clergy voting No, the Laity voting Aye.

The Second Point was then discussed for several hours, and closed on the following motion:

Resolved, That the control of the Organ should lie with the Vestry, and not with the Rector.

Lost by a tie vote, as above.

The Third Point was briefly debated and decided on the motion.

Resolved, That the opening and closing services of a Sunday School are properly defined as "Divine Service."

This was carried unanimously.

The Fourth Point was decided without debate, on the motion.

Resolved, That a Parochial Society has no voice in the control of the Church Organ—which was carried unanimously.

As the Committee could reach no conclusion with regard to the first and second points, it was agreed by mutual consent, to send the written arguments on both sides to you, with a synopsis of the proceedings, in the belief that as a fair and impartial judge you could better understand the force of the respective arguments than could we. For it was but natural to suppose that we had become somewhat biased because of previous study or habit of thought, or unconsciously looked upon the question in hand from our respective standpoints as Clergymen or as members of Vestries, each feeling the responsibility of the office

he held outside of this Committee; so that it was possible each side shrank somewhat from admitting or considering the force of the arguments advanced against the side on which our own interests or bias of thought lay. The Bishop, as entirely disinterested, can therefore weigh the force of these arguments better than ourselves, and is more likely to reach a just conclusion. At all events, by sending to you the written arguments and a synopsis of the debate, we put you in possession of the information we had ourselves, and of the trains of thought which led the Clergy to their conclusion, and the Laity to theirs.

I am Rt. Rev. and dear sir, your faithful and obedient son in the Church,

JOSEPH L. TUCKER,
President of the Standing Committee.

ARGUMENT OF REV. J. L. TUCKER, D. D.,
FOR THE RECTOR.

First we must state that there appears to be no definitive enactment among the Canons of the General Convention, or among those of this Diocese, covering the points in question. The Canon of the General Convention cognate to the first point, we will discuss presently; but certainly the second point has no Canon Law deciding it. A decision with regard to it must therefore be based upon the general principles of Ecclesiastical law.

THE FIRST POINT.

“Does the right to select or engage the Organist and Choir lie with the Rector or with the Vestry?”

Humphrey, in his “Law of the Protestant Episcopal Church,” has the following:

“While the salary and terms of employment of the Choir belong exclusively to the Vestry to determine, the direction of the Choir belongs to him (the Rector). He must determine as

to rehearsals, and as to the character of the music. It is simply an auxiliary to his work, and therefore must be entirely under his control. It is the better opinion that he may select the persons composing the Choir, and it is certain that any questions as to whether it should be a surpliced Choir, a quartette or a chorus belongs to him."

Humphrey's statements of the law governing this Church are made up from his examination of decisions of courts where such points have come up for adjudication. He does not, in the paragraph quoted above, cite the decisions upon which he bases his opinion, nor does he refer to the cases so that we may study them to see if his conclusions are just. The paragraph quoted above, has only the weight of his personal opinion, but it is the opinion of a man who has made a special study of Ecclesiastical law, and is therefore of value. In this connection it should be of weight with us, that every Canonist whose works are accessible to us has formed the same opinion, and not one gives the weight of his name in favor of the Vestry's right to employ the Choir.

The Canon itself reads as follows: Title I, Canon 25, Sec. 2.

"It shall be the duty of every Minister of this Church, with such assistance as he may see fit to employ from persons skilled in music, to give order concerning the tunes to be sung at any time in his Church; and especially it shall be his duty to suppress all light and unseemly music, and all indecency and irreverence in the performance, by which vain and ungodly persons profane the service of the sanctuary."

The first thing to be noted with regard to this Canon is that this section contains an ambiguous clause. The first impression produced upon the minds of many persons is that the Canon simply authorizes the Rector to employ skilled assistance to enable him to give orders concerning the music of the Church, if he be in doubt concerning the music rendered by the Choir. If the Canon be thus interpreted, then it has no bearing on this controversy, for it does not authorize either the Rector or the Vestry to employ a Choir; and either party, employing a Choir, does so without Canonical authority.

On the other hand, this Canon is interpreted by every Canonist of repute, known to us, to authorize the Rector to employ the

Choir itself, in that the expression "*persons skilled in music*" is intended to describe and identify the Choir. This interpretation is adopted by Canonists because of the serious difficulties involved in the other interpretation, and because it is in line with all the previous legislation of the Church on this and cognate subjects. Baum states positively that the Choir is described and meant by this clause; Humphrey calls it "the better opinion." Hoffman states that it is a *necessary adjunct* of the Rector's office. (Ecc. Law of N. Y., 88.) There are no higher authorities than Hoffman and Blunt and Blunt uses this language.

"Regarding the appointment of the Organist and Choir, this Canon is very explicit. '*It shall be the duty of every Minister of this Church, with such assistance as he may see fit to employ from persons skilled in music, etc.*' This is a direct incorporation of the principles of the English Ecclesiastical law upon the same subject. See Burns' Ecc. Law, Ed. 1842, Vol. 1, 374; Dale's Clergyman's Legal Hand Book 322."

The learned Dr. Blunt has shown by his "*Annotated Prayer Book*," that there is no higher authority than himself in any question of Liturgics or Ecclesiastical law, for his reading embraces the whole range of these subjects from the beginning, and he is possessed of a clear and unbiassed judgment. One who disputes any conclusions of his should be well fortified not only in personal learning, but in adverse authorities. In this case there are no adverse authorities known to us.

These citations should be sufficient to decide this point without further argument, for the only opinions contrary thereto are the private opinions of sundry persons, formed upon merely reading the Canon, and formed without knowledge of its history; while all official interpretations of the Canon have been that it was meant to embody the English law, which explicitly gives to the Rector the employment of Organist and Choir as a necessary adjunct of his office.

But as the actual wording of the Canon is ambiguous so that it may not unfairly be interpreted two ways, it may be well to submit certain reasons for adopting the interpretation that the phrase "*persons skilled in music*" was intended by the framers of the Canon as a designation and description of the Choir itself.

There are two duties certainly imposed upon the Rector by this Section of Canon 25, the one duty is to *give order* concerning the music to be sung at any time; the other duty is that of discipline, to suppress certain kinds of music, and certain methods of performance. An analysis of the Canon discloses these two things as the intention of the framers of the law, and the law must be so construed in all its parts as to harmonize with its intention, where such construction is possible. The first intention of this law is that the Rector, and he only, shall have charge or power of direction over the music of the Church. To enable him to perform this duty he is authorized to employ persons "skilled in music." "*Give Order*" has a wider meaning than "give orders." The latter words might very properly imply specific directions or orders, given from time to time to the Choir; but the words actually used in the Canon imply a supervision and direction of a more general and comprehensive nature; they make the Rector the general leader and director of the Choir.

A question arises at once with regard to the "*persons skilled in music*" whom the Rector is authorized to employ. The use of the plural here is significant. The Canon authorizes the Rector to appoint a body of persons for a purpose which the Canon does not make perfectly clear. What is the status of this body? and what are its duties?

First as to the status of this body. It must be conceded that persons "employed" (and this word is significant) by the Rector, under a general Canon of the Church, become authorized officers of the Parish. The Vestry itself has no higher than Canonical authority, and while the formation of a Vestry is mandatory, and the formation of this body permissive, yet when once formed this body is equally with the Vestry an authorized body of officers of the Parish. The word "*employ*" implies a compensation to be paid them; and therefore this body of persons skilled in music, and chosen and employed because of such skill, as employees or officers of the Parish, must be paid out of the general fund of the Parish. It cannot be contended that they should be paid by the Rector out of his private funds, because if they are personal assistants of the Rector to be paid by himself, the Canon is superfluous. The Rector can employ in-

structors or persons to aid his private judgment without a law. He can employ a person skilled in elocution to assist him in rendering the service of the Church, or instruct him how to perform his duty in this respect, and needs no law authorizing him to do so, for he pays for such service out of his own pocket. Thus if he felt the need of advice about the music, he needed no law to authorize him to seek advice. The framers of this law knew this fact, and their object must have been to relieve the Rector of the cost of maintaining this body of persons skilled in music at his own expense. But whatever their intention may have been, the fact that the Canon makes this body regular officers or employees under the law, throws the cost of their maintenance upon the Parish.

A second question arises concerning the duties to be performed by this body of *persons skilled in music*. Certainly they are one of two things; they are either the Choir itself, or they are official critics of the Choir.

First. Let us establish the proposition that if these "*Persons skilled in Music*" are not the Choir itself, they are "*Official Critics of the Choir*," instituted as such under authority of Canon Law. If we adopt the supposition that they are not the Choir, then their office is to guide the judgment of the Rector concerning the music so that he may intelligently "give order"; and this is what many persons suppose to be the more natural reading of the Canon. Under this supposition, then, it is certain that no Rector would engage the assistance of such a body if he were already satisfied with the music given by the Choir. It would not occur to him that there was any need for such official advisers unless he felt dissatisfied and uncertain of his own judgment. It is not common sense, it is not presumable, that the Rector would go to the trouble and expense either to himself or the Parish, of engaging a body of advisers, unless he felt constrained to do so by a sense of duty. That sense of duty must be created by something, and the only thing competent to create it would be an overt act on the part of the Choir in rendering music which offended the Rector's sense of propriety. It must either be something done which creates the Rector's sense of need and feeling of duty, or else it must be his fear that such a thing will be done. It is not reasonable to suppose that as

soon as the Vestry should engage a Choir, the Rector should feel a fear that this Choir would not render proper and seemly music, and therefore should immediately employ a body of "*persons skilled in music*" to assist him to select the right kind of music for the Choir to render. This would be a double expense for it would be better to select fit persons at once for the Choir. Naturally the Rector would wait until in his judgment the music was unseemly and wrong, before he constituted an official body to correct it, at considerable expense to the Parish, the more so if the cost were his own. But if he has sufficient cause, and assembles this body of advisers, his first step must necessarily be to inform them for what purpose he has brought them together or employed them. He must state his dissatisfaction with the music rendered by the Choir, and, as he has full power, explain to his advisers that he has not exercised his power because he has not confidence in his own judgment; he does not wish to do his Choir an injustice nor is he competent to select their music. This throws the onus upon his board of advisers, and it would not be just for them to decide against the Choir, or assume the responsibility of guiding the judgment of the Rector, without first hearing the Choir themselves. Else they decide upon the Rector's feeling of doubt, and not upon their own skill in music. They must therefore hear the Choir, form a judgment out of their personal skill in music, communicate that judgment to the Rector, and further advise him of what music ought to be sung. Once constituted and engaged in this work, there is nothing to stop them; and they would therefore become the official critics and supervisors of the Choir, constituted such by Canon Law, and paid for their work. This would be the inevitable working of this Canon, under the construction that the persons skilled in music who are to be employed by the Rector, are not the Choir itself. It must be said, then, that in formulating this law, the General Convention contemplated that certainly in some Parishes, probably in many, and possibly in every Parish in the Church, there should be one body of persons, skilled in music, employed by the Vestry to render the music of the Church and called the Choir; and another body of persons, skilled in music, and employed by the Rector to act as a board of criticism and direction, with the Rector for its mouthpiece and executive of

ficer. It needs but little knowledge of Choirs or of human nature, to perceive that the Canon, *so construed*, would destroy the peace of every Parish in which it was carried into effect. The Vestry would sustain their employees and the Rector his, and the people would take sides. At the very least the Choir and the board of Critics would be at rupture with each other. Certainly the Canon should not be supposed to authorize such a state of things, when it is susceptible of another construction which avoids all these difficulties, in that these persons, "skilled in music" and employed by the Rector, are the Choir itself.

In beginning to comment on this Canon, we spoke of two duties imposed by it upon the Rector, the one to "give order" concerning the tunes or music to be sung, of which we have spoken above; the other is to suppress all light and unseemly music, and all indecency and irreverence in performance. This is the duty of Discipline of the Choir. The ruling that the right to employ the Organist and Choir must lie with the Vestry, would at once introduce a divided authority into this department of Church service. The right to discipline the Choir must include the right to dismiss from service, which right could not be maintained in a contest with the Vestry, should the Vestry's right on this question be affirmed against the Rector. However seldom such an extreme step might be necessary, the Rector's right to take it must be sustained, or his power of discipline will disappear at the juncture when most needed. Organist and singers have not infrequently been appointed or selected through family influence in the Vestry; and, while skilled in music, have yet been of frivolous and irreverent character, often introducing, in defiance of the Rector, operatic and other unsuitable music into the service of the Church, and sustained therein by said influence in the Vestry, under the claim that the Rector was old-fashioned and ignorant of music, and that the Vestry had provided him with persons "skilled in music," to assist him to "give order" concerning the music to be sung in Church, and he must not give order against the advice of his Canonical advisers. Such cases may be rare, but the law is not devised for the mild and gentle, but for those who need restraint. Under ordinary circumstances no law at all is needed, and it does not matter who employs the Choir, or exactly where the line of the

Rector's prerogatives may be drawn. But when extreme and difficult cases do arise, there should be a law to govern the unruly. Cases like the above have arisen, in the knowledge of this Committee, in which the Rector was unable to obey the Canon law of the Church because of a divided authority, and submitted rather than incur the scandal and expense of a suit at law to enforce his right to discharge the Organist and certain members of the Choir from service.

If, therefore, the Canon be construed *not* to give the Rector the right to select and employ the Choir and Organist, then it contains within itself a contradiction, or at least a provision by which when contest arises and law is needed, it defeats its own purpose. The purpose of this section of the Canon is that the Rector shall have absolute and sole right to discipline the Choir; but the interpretation which refuses to affirm his right to employ, and therefore discharge the Choir, introduces a divided authority and therefore defeats the purpose of the law.

Now it is a principle of all interpretation of law, where the wording is ambiguous, that the law must be so construed as to be in harmony with itself, where such construction is possible. Certainly where two constructions are possible, under the laws of language, of an ambiguous clause, and where one of these two constructions may easily lead and under contest will lead to the defeat of the whole purpose of the law, while the other construction will harmonize the law with itself and render it at all times possible of execution, we submit that the only proper judicial decision as to which of the two constructions should be put upon the ambiguous clause, is the one which will at all times conserve the intent and purpose of the whole law.

The second construction which may be put upon this Section of Canon 25, is that the *Persons skilled in Music*, who are to be employed by the Rector, are the Choir itself. The following are reasons for considering this to be the true intent of the Canon.

First the use of the plural. The old English custom, still followed in many places, is that one person only consults with the Rector concerning the music, and that one person is called the Precentor. Many Parishes both in England and in this country still employ a Precentor, who has official charge over the music under the general direction of the Rector. The Precentor en

gages the singers and trains them, sets their terms of service and discharges them when necessary. It is customary for him to consult with the Rector in all these matters, for he is responsible to the Rector; and he is especially careful to do this with regard to the Organist, as the most important member of the Choir. The framers of this Canon law were familiar with the office and duties of a Precentor, and seem to have intended transferring his duties and powers to the Rector; that is, that the Rector should employ the "*persons skilled in music*," instead of the Precentor. The use of the plural would seem to indicate the Choir, also, because one naturally seeks skilled advice from one person rather than a body of persons. A person consults one lawyer rather than a body of lawyers, one physician rather than a body of physicians, one elocutionist rather than a body of elocutionists. Thus, because the plural indicates a body of persons rather than one person, we think it means not an adviser, but the Choir itself. And further, under ordinary circumstances and always when not at war with them, a Rector consults his Vestry when he needs nothing but advice. If a Rector were in some doubt about the music, he would naturally bring the matter up in Vestry meeting, and ask the opinions of his Vestrymen, not as yielding his prerogative to them, but as seeking advice. In many Vestries the Rector appoints a Music Committee for this very purpose, selecting from the Vestry those most skilled in music. If the Canon creates a Board of Advisers, then it creates a supplementary Vestry for this one purpose, and furthermore, pays them a compensation. The Vestry, then, are the Rector's advisers on all subjects but one, and from this they are especially barred out. This would indicate a violent prejudice against the Vestry in the matter of Church music, on the part of the Canon law of the Church, and a zealous guarding of the prerogatives of the Rector against the Vestry, such as we see nowhere else. We do not think, therefore, that the Canon contemplates the creation by the Rector of a Board of "*persons skilled in music*" as his advisers, and if not this, then these persons skilled in music must be the Choir; which we think the more reasonable conclusion.

It probably will not be disputed that it is the prerogative of the Rector to decide whether the Choir shall be a quartette, a

chorus or surpliced choir; and whether it shall be composed of men, of men and boys, or of mixed voices; and whether other instruments than the Organ, such as the cornet, harp, violin, flute, etc., may be used. In all such matters the Organist must necessarily be the Rector's chief adviser and helper.

In changing from a quartette choir to a surpliced choir, for instance, the whole character of the music changes. The leading idea is a change from a performance by a quartette, to a singing by the whole congregation; and this is a change greatly desired by many Rectors and congregations. But it is rarely possible to make this transition without first changing the Organist. The normal place for the rendition of the musical part of the service is certainly the Chancel. A part of the Chancel has the proper name of "the Choir." The Rector has his seat with the Choir, and he leads the congregation in prayer as the Choir leads the congregation in praise. In this the Organist is his chief assistant. It is a strange proposition that the Rector shall not have the controlling voice in determining what persons shall serve him as Organist and singers. If it be determined that the Vestry have the power to select and engage the Organist and Choir, then the Rector is powerless to make a change in the character of the music if the Vestry oppose such change; and this would defeat the purpose of the Canon.

Further—It must also be conceded that the Choir itself is an unauthorized body under the Canon law of the Church, unless this Canon be the law creating it. This is the only mention of "*persons skilled in music*" in the whole legislation of the Church. All Diocesan officers and bodies of officers, except the Bishop are created by Canon. All Parochial officers having authority, except the Priest, are created by Canon, the Vestry is a creature of the Canon law, but that important adjunct of Church worship, for whom the General Convention spent nine years in providing a Hymnal, and for whose use ordered the whole Psalter to be so pointed that it could be chanted, for whose use also every Parish provides an expensive instrument of music, whose support is a recognized element of expense in every Parish——this important body has no authorized existence in this Church unless this body of "*persons skilled in music*" be itself the Choir. It is not reasonable that the Choir should have

no canonical existence, while yet a Board of Advisers and Critics of the Choir should be constituted by Canon law. But the Canon would plunge us into this absurdity, if interpreted to the effect that these persons skilled in music are not the Choir. For it would mean that there is no Choir recognized by this Church, but there is a body of musical directors whose only reason for existence is the previous existence of a Choir to be directed. Surely such an interpretation of the law cannot stand a moment in the light of reason and common sense.

Under the construction of the Canon which makes this body of "*persons skilled in music*" employed by the Rector, to mean the Choir itself, the whole Canon becomes a consistent whole, harmonious with itself, and in line with the adjudicated law of the English Church and embodying its principles. While the other interpretation makes the law contradictory, self defeating, uncertain, and provocative of dissention wherever enforced.

TO RECAPITULATE.

1. While the actual wording of the Canon is ambiguous, yet its history shows that it is intended to embody English law, and the actual interpretation put upon it many years ago in framing the Ecclesiastical law for the five dioceses of New York, point to the Choir as the body intended by the phrase "*persons skilled in music.*"

2. The first intention of the Canon is to make the Rector responsible for the music in his Church, and this intention is aided by the interpretation which points to the Choir as designated in the Canon, and hindered by the other interpretation when contest arises and the need for law is felt.

3. The second intention of the Canon is to give the Rector power of discipline and make it his duty to enforce discipline in the Choir; this intention is aided by the interpretation that the Choir is employed by the Rector, and hindered by the other interpretation.

4. If the phrase "*Persons skilled in music*" does not designate the Choir, then the Canon organizes a body of Advisers of the Rector and Critics of the Choir, while certain results follow.

A. The Choir itself has no authorized existence.

B. The Rector's Advisers are a body of paid employees of the Parish.

C. The Critics of the Choir have a Canonical existence while the Choir itself has none.

D. This body of employees of the Vestry supercede and displace the Vestry as official advisers of the Rector with regard to music, for the Vestry cannot speak where the Church has provided another body to speak with Canonical authority.

E. Trouble, dissention and quarreling are introduced into every Parish, under this interpretation, where this Canon is enforced.

We therefore submit, in view of the above conclusions, that this Canon does refer to the Choir, and gives the Rector authority to employ all persons "skilled in music," engaged in the service of the Parish in whatever capacity.

If, however, this interpretation be rejected, then there is no law enacted by the Church in this country and neither Rector nor Vestry have power under the Canons to employ a Choir. The right of Rector and Vestry must then be decided by the English Ecclesiastical law which is decisive, and gives the employment of Organist and Choir exclusively to the Rector (Hoffman's Ecc. Law in New York, 88; Burn's Eccle. Law. Eng. 1842, Vol. 1, 342; Dale's Clergymans Legal Handbook, 322, and of which quote cases and decisions and are here for inspection).

We therefore recommend to the Committee, as the proper ruling in answer to the first point submitted to the Bishop for decision by the Rector and Vestry of St. John's Parish, the following:

That while under ordinary circumstances it is advisable for the Rector and Vestry to act together in the engagement of the Organist and Choir, yet in the event of a contest arising, it must be understood that it is the Rector's right to select the person and employ the Organist and members of the Choir, and the Vestry's right to determine the amount of compensation to be paid them.

 THE SECOND POINT.

“ Does the control of the Church Organ, at times other than when it is being used during the services of the Church, lie with the Rector, or with the Vestry ? Said control to include the right to permit or prohibit the use of the Organ. ”

The Vestry base their claim to control the Church Organ during the intervals between services, upon their trusteeship under their Act of Incorporation; the congregation having elected them to hold and protect their property for them, and guard it against damage or misuse. Being responsible for the well-being of the Organ, therefore, they claim the right to lock the Organ and prohibit its use to all persons, including the Rector, except during Divine Service when the Canon law of the Church puts it under the control of the Rector exclusively.

The Rector bases his claim to control the Church Organ upon Ecclesiastical law; said law having been based upon the English Ecclesiastical and Common law of many centuries standing, and which by unbroken custom, and by a long line of legal decisions vests the control of the Church yard, the Church edifice and all contained therein, in the Rector.

Thus the Vestry base their claim upon an inference to be drawn from the Civil law, and the Rector bases his claim directly upon adjudicated cases and direct decisions in Ecclesiastical law. It is necessary, then, to make some examination into each of these.

 THE CIVIL LAW.

The legal title of the Parish as incorporated is “ The Rector, Churchwardens and Vestry of St. John’s Parish, Mobile. ” Whatever rights and privileges appertain to the Corporation, therefore, under the Alabama Statute governing the same, belong to three separate parties, of whom the Rector is first. The Corporation could not make a title or give an official signature binding in law, without the signature of the three parties composing the corporation. They must co-operate together in

any action for which they claim the sanction or protection of the Statute law. Therefore, if the Vestry claim control over the property of the Parish by virtue of their act of incorporation or their position as trustees, they must use their proper legal signature and sign any conveyance, or order, or legal direction, in the three-fold form of "Rector, Churchwardens and Vestry." However they may direct an order to be signed by their Secretary for convenience, yet *when contest is made and their right disputed*, there must be the name of the Rector signed officially, two Church Wardens signed officially, and a majority of the Vestrymen also signed officially; for all three of these compose the Board of Trustees, or the Corporation. It is certainly incompetent for *one* of these three equal parties, to issue an order which the Statute of Incorporations would hold binding in law. If, therefore, under the Statutes of Alabama, the Vestry alone, or the Vestry and Churchwardens, alone, issue any order, or conveyance, or title, or whatever it may be, designed to bind the whole corporate body, and controlling or conveying or selling or restricting the use of any property of the Corporation, such act is null and void, unless the Act of Incorporation makes provision for their doing so, naming the action they may take, and specifying which of the equal members shall have this right.

In this case the Vestry undertake to control a certain part of the property of the Corporation, the title to which rests in the three equal parties, they being only one of the three; and they base their right to exercise this control upon the Act of Incorporation, claiming to be the Trustees for the congregation and guardians of the property of the congregation. Their right to so act is contested by the Rector who refuses his consent and enters his protest.

Under such circumstances it must be said that the Vestry, acting alone, are not the Trustees and cannot assume to be. The whole incorporated body, Rector, Churchwardens and Vestry, (or Vestrymen) are the corporation and the Trustees. As such they may issue any legal order they may determine upon; but neither one of the three Incorporators can act independently, under the sanction of the Civil law. The Act of Incorporation contains no provision permitting one or two of the parties to act for the three, or sign for them, or pledge them or bind

them, in any act respecting any property of the Church ; and in the absence of any such provision it is illegal for the Vestry to act as sole Trustees, having sole power.

We must advise therefore, that under the terms of the very law to which the Vestry appeal, their claim is not sustained.

Any priority or precedence or superiority in the authority of either one of these three parties with respect to the Church Organ, must be sought for elsewhere than in the Statute or Civil law.

THE ECCLESIASTICAL LAW.

In the New Jersey State Reports we find a case decided by the Supreme Court on appeal, in which the decision of the lower court in a trial by jury was sustained. The case is "Rev. W. J. Lynd, vs. G. Menzies, et. al., and the decision was given by Chief Justice Beasley. (4 Vroom, N. J., 33, 162.) We quote :

"So far as the (civil) law has to do with the relationship of a Rector with his flock, such relationship is to be regarded as the effect of a contract. What, then, is the agreement into which a congregation of this denomination of Christians (Protestant Episcopal) enters upon the call of a Rector ? So far as touches the matter in controversy it is plainly this ; they offer to the Minister receiving the call such rights in their temporalities as, by the Ecclesiastical Law of their sect, belongs to the office which is tendered. * * * By the English Ecclesiastical Law, which, although somewhat modified by new circumstances and by American usages and statutes, constitutes the substantial basis of the law controlling the affairs of this particular Church, the possession of the Church and Churchyard, is in the Incumbent. If, then, we adopt the theory of the English cases, and I perceive no reason for rejecting it, that for the purposes of the exercise of his sacerdotal functions, the Rector becomes possessed of the Church buildings and grounds, it will be difficult to devise any pretext in denial of the right of such officer to a civil remedy, if such possession be invaded. Nor does the right of redress for an interference with his rights seem less clear if we adopt the hypothesis that

“by force of his position, plaintiff was possessed of an easement
“in the premises.”

The salient circumstance in the above case was that the Wardens and Vestry locked the door of the Church edifice to prevent the Rector from entering. The jury found for the Rector and gave him one thousand dollars damages. In sustaining this verdict the Supreme Court says :

“The damages are undoubtedly large, but this question was
“left fairly to the jury, and there is no reason to suppose that
“they were in any respect subject to any sinister influence.
“The defendants acted with great indiscretion ; their conduct
“was oppressive, and whatever their intentions may have been
“it was calculated to wound and injure the plaintiff. The
“dict should not be disturbed.”

The above decision is of acknowledged authority in the Church in this country, and has been quoted and admitted as defining the law, in every Ecclesiastical trial which has occurred since it was rendered, and in which the issues were cognate. It is also quoted as of authority in Humphrey on “The Law of the Church” and in Baum, on “The Rights and Duties, of Rectors, Churchwardens and Vestrymen.” Its authority has never been disputed, so far as we know, nor could it well be disputed in the face of the precedents and authorities sustaining it.

We desire to call attention to 6 points in this decision as constituting the adjudicated law of this Church.

FIRST. The agreement entered into between the Rector and Vestry of a Parish, constitute a contract, which may be enforced by the Civil Courts.

SECOND. The terms and conditions of this contract, where not expressly stated in the written document, are to be determined by the Ecclesiastical law of the Church.

THIRD. The Ecclesiastical law governing the Protestant Episcopal Church in the United States, is based upon the English Ecclesiastical law and the Common law of England, where the latter defines Church relations.

FOURTH. The provisions of the English Ecclesiastical law are the law for this Church in this country, except where modified by “American usages and statutes.”

FIFTH. The "possession" of the Church and Church yard is in the Incumbent of the Parish. The possession is absolute both under the theory governing the English decisions, (the proper and undisturbed exercise of his sacerdotal functions) and also under the theory of the Rector's possession of an easement in the temporalities.

SIXTH. The Incumbent is entitled to damages if his rights be invaded by the Vestry.

We have quoted the whole of the decision of the Supreme Court, except that part which defines an unincorporated Parish to be equally under the law with an incorporated Parish, which is not pertinent to this case of St. John's Church, Mobile. The above six points are law, they are the law governing in this case, and it only remains to apply them to the case under review.

FIRST. The agreement entered into between the Rector and Vestry of St. John's Parish is a contract.

SECOND. The only stipulations contained in the call as accepted by the Rector, had relation to his salary, and do not enter into this contest. The questions submitted for decision must therefore be determined by the Ecclesiastical law governing this Church.

THIRD AND FOURTH. There are no general or Diocesan Canons bearing upon these questions submitted for decision, and the American "usages" are defined by the fifth point.

FIFTH. The "possession" of the Church and Church yard is in the Incumbent. In the pleadings in the New Jersey case, the defendant (the Vestry) urge that the English law, giving possession to the Rector because he was the representative of the Church and in order that he might exercise his sacerdotal functions freely and undisturbed, did not apply; and that American usage, giving him merely a right of easement in the temporalities was the usage and law in this Church. The plaintiff contended that the English law giving him possession by virtue of his sacerdotal functions, was the law of this Church, and that this was also American usage, but that he held possession even under the theory of an easement in the premises and was therefore entitled to damages. The Court held that the Rector had possession and was entitled to damages under either theory; but definitively states that the English law must

govern, in this language, "If we adopt the theory of the English cases, and I perceive no reason for rejecting it;" It is therefore an adjudicated law of this Church that the Rector has possession of the temporalities of the Parish because he is the "Sacerdos," the Priest, and in virtue of his Priestly functions; for the court was urged to reject this view, and replied to the arguments of defendant's counsel, "I perceive no reason for rejecting it."

Again—When the American Canon law is in-determinate in the matter of deciding the nature of the contract between the Rector and the Vestry, then English decisions must be admitted for the purpose of defining what is the Ecclesiastical law governing this Church—because, the Supreme Court was urged by defendant's counsel to rule out English decisions as irrelevant, foreign and unamerican, and distinctly refused to do so; while such decisions have been admitted and pleaded, wherever relevant to the issue, in all Ecclesiastical cases concerning this Church ever since its foundation, and have never been refused admission. There is unbroken precedent, then, covering hundreds of cases in this country, for the admission of English decisions, and not one refusal.

We therefore submit the following as absolutely decisive with regard to the second point submitted to the Bishop for his decision.

The learned Dr. Baum in his treatise on Church law, quotes from *Dale's Clergyman's Legal Handbook*, as follows:—"The control of the Organ rests with the Rector; and he may direct its use at such times as he sees proper." The case quoted as sustaining the principle is, "Wilson vs. Mac Math, 3 B. & C., 250, 3 Phil. 90." It is a matter of regret that we have not this English decision in full text, but there is no reason to doubt the correctness of the citation, since it is in line with all other decisions with regard to the temporal property of the Parish. This case, Wilson vs. Mac Math, is sufficient of itself to settle this contest; and while we regret that the volumes edited by Phillimore containing the decisions of the Court of Arches, are inaccessible to us, yet as this citation comes from a reputable book of law, we quote it with full confidence in its accuracy, and in its determining force in deciding this case before ourselves.

If anything more be needed we quote from the learned Dr. Blunt, in his treatise on Ecclesiastical law, who sums up with regard to the Church property as follows :

“The Incumbent, by his induction into the real and corporal possession of his benefice in general, a Rector or Vicar becomes invested in particular with freehold rights in all the land and buildings which are enclosed within the Church yard fence or wall. The rights thus acquired carry with them the exclusive right of access to the Church, and also (saving any established right of way) to the Church yard, so that none can lawfully exclude him from *any part* of them, nor any enter them of their own right, but only by his permission, so long as he is Incumbent.”

Dr. Hoffman of New York, for many years the leading Canonist in this country, shows that this is also the law of the Church in the United States. He sums up the decisions of Courts in the following language.

“The Rector has exclusive power over the Church edifice, as to granting or refusing its use for public worship or any other purpose. This follows necessarily from the nature of the pastoral charge. In the Institution Office the keys are delivered to him as a symbol of the delivery of the Church edifice itself, and the inference is irresistible that *virtute officii* he has absolute control of it. The same rule must apply to the other buildings used by the Church for the instruction of the young, for guilds and other ecclesiastical purposes.”

We have, however, another source from which to draw information with regard to the mind of the Church concerning all its temporalities, in the Institution Office of the American Prayer Book, which office is founded upon a similar office in use in England called the “Induction Office.” It must be understood that the institution of the Clergyman is not a necessary formality. A Minister becomes Rector by virtue of his call, his acceptance of the call, and his first public performance of the duties of his office. This is an adjudicated point, decided by civil suits in several states. In *Young vs. Ranson*, (31 Barbour, 19,) Judge Emmot of the Supreme Court of New York so decided, and the question is not an open one. But the office is of value in determining the intention of the Church concerning the respective rights in the temporalities of Rector and Vestry.

In this office there are two symbolic acts of great significance, and one legal pronouncement, with certain prayers bearing upon the same.

When the service begins (after Morning Prayer) the Bishop stands alone within the Sanctuary, representing the Church as a whole and as its executive officer. The Bishop challenges all persons present to show just cause why the Rector elect may not be instituted. The Bishop then reads, or has read in his name, the formal and legal document of institution. The salient part of this, as bearing upon the present case, is contained in these words:—

“We do by these presents give and grant unto you, in whose learning, diligence, sound doctrine and prudence, we do fully confide, our license and Authority to perform the office of Priest in the Parish of....., and also hereby do institute you into said Parish, possessed of full power to perform every act of sacerdotal function among the people of the same; you continuing in communion with us, and complying with the Rubrics and Canons of the Church, and with such lawful directions as you shall at any time receive from us.”

There is here no definition of what constitutes the “office of Priest,” or what specifically is understood by the grant of “full power. Evidently these are of prior existence and prior definition, and the Act of Institution simply recognizes them in their place. Further, the power of a Priest-Rector is not conferred by the Act of Institution in any such sense as that the power is absent without it; because by far the greater numbers of Rectors are never instituted at all yet do always exercise the full powers of Priests and Rectors; because also, the Act of Institution is but the recognition of pre-existing rights, duties and privileges inherent in the office of Priest-Rector, since there were Priest-Rectors for many ages before this Act of Institution was written, and it was itself formed upon Ecclesiastical law and custom already existing. The Institution Office, however, certainly does express the mind and will of this Church with regard to the subject matter covered by it, since the Church has placed it in her Prayer Book and has thus given it a force above that of Canon Law. Wherever we find this Office affirming a principle, therefore, such principle must govern the decision of courts or authorities wherever it is applicable.

The two symbolic Acts in the Institution Office are the presentation to the Rector of the keys of the Church edifice by the Senior Warden, and of the Bible, Prayer Book and books of Canons by the Bishop. The one Act symbolizes his external authority and the submission of the Vestry and congregation thereto; the other symbolizes the restraint of law and order upon his conduct together with the incitement to faithfulness and diligence.

It must be kept in mind that the symbolic acts do not confer any right not pre-existing, but simply recognize that right as existing now. The Priest was made a Priest by Ordination, and he was made Rector of this Parish by the election by the Vestry, his acceptance of such election, and his entrance into office as shown by his first public official acts under the acquiescence of Vestry and people. The presentation of the keys by the Senior Warden then, is the symbolical expression of the authority held by the Priest-Rector over the Church edifice by virtue of his office. The Warden does not of his own will present the keys, but he is commanded by the Church to do so. The Warden is not consulted by the Church as to what his opinion is with regard to the power of a Rector; he is not asked whether he and the Vestry are disposed to concede all that the presentation of the keys signify; on the contrary, the Church from whom both he and the Vestry hold whatever rights they have, and which prescribes and limits their power and their duty—the Church commands him to stand in a certain place with the keys in his possession; and at a certain time, when the Act of Institution, has been read, to stand forward and present the keys to the Rector; and he is required to utter these words:

“In the name and in behalf of Parish, I do receive and acknowledge you as Priest and Rector of the same; and in token thereof, give into your hands the keys of this Church.”

The Church expresses her mind and will by acts of symbolism to a degree unknown to any civil corporate bodies, and she here expresses, as clearly as by words, a portion of what she means by the expressions previously used concerning the authority of a Priest.”

The Warden acknowledges his new Priest-Rector, and speaks in behalf of the whole congregation, receiving and submitting to his right to exercise the authority of a Priest-Rector. He does not define that authority any more than the Bishop did previously. He also speaks of it as a well known and understood thing not needing definition; but he sets forth his own and the Vestry's and the congregation's submission to it in one particular at least, by a significant act, the presentation of the keys. The keys are to be the Rector's until his relation to the Parish is severed. When he ceases to be Rector he returns the keys to the Senior Warden to keep them on behalf of the Parish until another Rector comes. Now this giving the keys has been adjudicated to convey to the Rector the free-hold of the whole Parish property. (See Blunt for cases cited, Blunt on Ecc. Law. Hoffman's Law of the Ch. 85, Boothly vs. Baily, Hob. 69. In this last case it is held that "The Church and Church yard are, in law, the soil and free-hold of the Parson, yet the use of the body of the Church and the repair and maintenance of it is common to all of the parishoners"). This giving the keys acknowledges the Rector's right to lock and unlock the Church, the Rectory, all buildings belonging to the Parish and used for Ecclesiastical purposes, the outer gates if there be any, and all parts and enclosures and adjuncts of the same, including the Vestry room, the Organ, and any closets, wardrobes, etc. The Rector's right over these under the civil law when the civil law is defining and enforcing Ecclesiastical law, is established by these decisions of Civil Courts, but his right is not conferred by these decisions nor by the Act of Institution. His rights and privileges are his by the will of the Church shown by unbroken custom extending back a thousand years, and confirmed by numberless decisions of Ecclesiastical Courts. The Rector's authority would be the same without the Act of Institution, but we are concerned with that Act because it establishes for us at this time what the authority is which is acknowledged by the Warden. Neither the Bishop nor the Vestry nor the congregation confer one particle of power upon the Priest. His power and right and duty come from a higher source than either of the three. The Bishop can ordain a Priest but the Bishop does not create the functions of the Priesthood nor define nor limit

them. He can only ordain a certain man into the functions, powers and privileges previously created by a higher power. Similarly the Vestry can elect a certain Priest as Rector, but neither the Vestry nor the Warden nor the congregation can create or limit or define the power of the Rector; for that office with all its functions was created by a higher power than they.

The possession by the Rector of the free-hold of the property of the Parish used for Ecclesiastical purposes, conveys also the free-hold or controlling power over all parts and adjuncts of the same. The one right is a part of the other. The law must not be supposed to contain an absurdity, and if the Vestry retain controlling power over the Organ the gift of the keys is an absurdity. The expression "keys of the Church" in the Institution Office must mean all keys to all parts and adjuncts of the Church, else there is an incomplete and partial free-hold. When a man rents a house and the keys are turned over to him, it is not merely the key of the outer door that is his. This key may indeed be the only one actually handed to him, but it conveys all the others. If when he enters the house he finds any key missing, he has a right to demand it. No part of the house can be closed to him except by previous written contract agreed to by the owner and the renter, and signed by both of them. But in the case of a Rector and Vestry it is not in the power of either of them to make such a contract, for they cannot curtail the rights, privileges and duties assigned to the Rector by a power higher than either of them. How far it might be possible for a Rector to agree not to exercise his power in certain particulars is not under our investigation, as in this case no such agreement was made. Our investigation is into the powers and privileges of a Rector under normal conditions. It would be illegal for the owner of a house to attempt to take away from the tenant the use of a part of the house or any adjunct of the house in spite of the tenant's lease and theretofore undisputed possession. But is more manifestly illegal for the Vestry to attempt to take away from the Rector the use and control of the Organ, because the property does not belong to the Vestry, and is never theirs after the consecration of the property. So, as they have never been in possession of the free-hold themselves, and do not confer the free-hold upon the Rector but only acknowledge his pos-

session of it, they cannot take away or limit or abridge the same. In truth, the Rector is more nearly the owner, as he is certainly more nearly the guardian and controller of the property than the Vestry.

THE BASIC PRINCIPLE.

And this brings us to the principle of Ecclesiastical law underlying this matter, and upon which the letter of the law and the definitions of courts are based. Vestries often assume an untenable position because of a mistaken impression that they are the owners of the property of the Parish. If this were true the Office of the Consecration of a Church would be an absurdity. The Vestry as a corporate body have certain rights, but they are not owners of the property either for themselves or for the congregation. When we speak of a congregation as owning certain property or of a Parish as owning certain property, we are speaking colloquially and by figure of speech, and not exactly; for the Almighty God is the owner and the property has been given to Him, and in the Act of Consecration, deeded to Him so far as the forms of this world allow. The Priest is His Ambassador and Representative and Agent, and as such has an authority and control far above that of the Vestry.

Now this is the principle upon which all the Ecclesiastical law of this Church on this subject both in England and in America, is based. The principle is enunciated in Scripture was proclaimed by the Almighty with regard to the Aaronic Priesthood, was affirmed by our Lord when He spoke of the Temple build by Herod as, "My Father's House," it was asserted by the Apostles, and is a cardinal principle in every Church which holds to the Apostolic Succession and derives its existence, its custom, its doctrine and its law from the college of Apostles. It is the corner stone of the whole Ecclesiastical law with regard to Church property, and every provision of the law on that subject must be interpreted by this principle. The Churches of modern origin which had their birth at the time of the Reformation or since, do not hold to this principle and their people are not governed by it. With them the "Trustees," or some equivalent body, are the owners for the use and benefit of

the congregation; and their Church edifices are consistently loaned to the Lord on Sundays, and for lectures or other secular entertainments on week days. Ecclesiastical law as defined for them by their own courts or by civil courts, has no bearing upon our own Ecclesiastical law. When they have a ceremony of Consecration it has not the same meaning as ours, while they have nothing answering to our Institution Office. But it must be said that if they had such an office, it would change the relation which their Trustees bear to their property and put the Pastor or Minister in their place.

Every effort is made by our Church to see that the men applying for this office of the Priesthood, are worthy to be intrusted with its power and dignities and responsibilities. When the Bishop, in the Institution Office, declares that he has "confidence" in the Priest about to be Instituted, he declares that he has examined into the character and antecedents of this Priest, and believes him to be worthy so far as man may be, to act as the Agent and Representative of Almighty God; and that this "confidence" covers temporal things as well as spiritual things is shown by the delivery of the keys immediately after the declaration of confidence, which delivery certainly has reference to the Rector's authority over the Church edifice.

The Priest-Rector, then, is the Representative of the great Owner of the property. He is custodian; he is the guardian; he holds the keys; and the Vestry are his assistants in the discharge of those duties which appertain to the congregation. They cannot limit his authority; and even if he prove unworthy they cannot discharge or depose him, they can only apply to his superior officer, the Bishop, to institute a trial, and then the Ecclesiastical law takes its course under the authority of the Church. If the Vestry are dissatisfied with him they can only honorably and legally do one thing, and that is to complain to the Bishop concerning him; or indeed, one other thing, and that is to resign their own office, and thereby discharge themselves from responsibility.

We therefore recommend to the Standing Committee to offer to the Bishop as their counsel and advice the following ruling—in answer to the Second Point contained in the joint paper submitted by the Rector and Vestry of St. John's Church.

The control of the Church Organ at all times, including the right to permit or prohibit its use, lies with the Rector and not with the Vestry.

Upon the conclusion of this argument, Judge Toulmin read an argument for the other side, marked—"Argument for the Right of a Vestry to control the Property of a Parish."

**ARGUMENT FOR THE RIGHT OF A VESTRY TO CONTROL THE
PROPERTY OF THE PARISH
SUBMITTED BY JUDGE H. T. TOULMIN.**

The solution of the questions raised by the difference between the Vestry and Rector of St. John's Parish, Mobile, and which are presented by the communication to the Bishop by the Rector and Vestry for his adjudication, and by him submitted to the Standing Committee for counsel in the premises, is to be found in the practical understanding and application of the principles which should control the action of Rectors and Vestries, and which are well recognized by the authorities of the Church. An observance of these principles would prevent Vestrymen from making themselves judges of spiritual matters, and would restrain Rectors from extending their direction and control over matters and things which are intrusted to the Vestry, and which should be left to its management, or, at least not be taken in hand except by its approval and consent. No refining or fine-spun theories can settle these questions. They are essentially practical and must be settled, as I have said, by the practical application of well recognized principles. These principles are, that in spiritual matters the Rector holds first place, and has no co-ordinate authority in the Parish. In temporal affairs he is associated with the Vestry only so far as he forms a part of the corporation. The Vestrymen are elected by the congregation to represent it in law; to look after its temporal interests, to have *charge and care* of its property of every kind; to collect and disburse its revenue. It is, I believe, a conceded

Fact that Vestries are intrusted with the care of the property interests of the Parishes and are the legal custodians of such interests. This fact is so recognized by the General Convention of the Church in the years 1881, 1883, and 1886 and 1889, (see journals of the conventions of those years) and is expressly provided for by Canon VIII, Title I, of the Canons of the Diocese of Alabama, wherein it is made the duty of the Vestry to take charge of the property of the Church and to regulate its temporal concerns.

In the report of the joint committee on the functions of Rectors, Wardens and Vestrymen in the General Convention of 1889, it is said that it shall be the duty of the Vestry to do all in its power to protect and preserve the Parish property from loss, deterioration, misuse and the like; and it is held to be the especial function of the Vestry to act for the Parish in the safe-keeping and wise administration of the funds and buildings of the Parish.

If then it be the duty and especial function of the Vestry to take charge and care of the property of the Church and to protect and preserve it from loss, deterioration, misuse and the like, should it not, on the principles of simple justice, be left exclusively to the management of the Vestry, or at least not taken in hand or interfered with except by its approval and consent? The charge and guardianship of the property of the Parish are with the Vestry and the responsibility for the proper execution thereof is likewise with the Vestry. It is the duty of the Vestry to make the necessary provision for the Rector in the administration of the worship, ordinances and sacraments of the Church, and to assist the same by the proper means and agencies.

While the Rector has unrestricted use of the Church buildings for lawful Church services, parochial societies and agencies, as well as control over its sacred music, its worship, its Sunday Schools, and all matters spiritual, he cannot of his own motion alienate or make any alteration in any of the property which belongs to the Parish, nor can he incur *any* expense for the Vestry, nor involve them in any obligation without their consent. He has the right to enter the Church at all times, to open it when and as he may deem proper for worship, or religious in-

struction and for all rights and offices of the Church. To him the "keys" are placed in his hands to indicate that to him is given the use and control of the Church edifice for all purposes of *worship and ordinary parochial work*. But in giving into his hands the "keys" of the Church the Vestry do not surrender their trust as custodians of the property of the Parish, for the safe-keeping and wise administration of which the Vestry is alone responsible.

President Tucker cites several decisions of the English courts to sustain his view of the questions under consideration. I do not think these decisions are authority here, or that they have any application to this case. According to the English law the Church and Church lot are the free-hold of the Parson. In the English Church the Parson is the representative of the Church in her corporate capacity. He can sue and be sued as Parson. He claims all temporalities as Parson. He is the holder of all rights, temporal and spiritual, belonging to his office in relation to the Parish over which he is placed. But this is not so under the Canons of the Church and laws in this country. Under the law here the title to Church property vests in the Parish or diocese as a corporation, or in trustees specifically named in the deed of conveyance. This title is, however, fiduciary in character, and is controlled by the statute laws of the respective states. In this diocese, except in cases of special Parish incorporation and where the act of incorporation otherwise provides, the title vests in the diocese as a corporation or in trustees named in the deed by the donor or grantor. Under the Canons of this diocese the temporal concerns of the Parish are intrusted to the Vestry. The Vestry represents the Parish in its corporate capacity so far as its temporal affairs are concerned. The English laws and the customs in the English Church have no control here, and furnish no precedent or guide for us. While in the Church of England Parish Churches generally have Wardens and Vestries their functions are regulated by custom and by legislation there, and on account of the connection of the Church with the state their duties are partly civil and partly ecclesiastical. Here their duties are regulated by the Canons of the different dioceses and the charters and by-laws of the different Parishes, and by custom. There is no

aim set up here that the Vestry are the owners of the Church property, but that they are the legal custodians and guardians of it, and are thus charged with the care and safe-keeping. I fully agree with the decision in the New Jersey case of *Winn vs. Menzies, et. al.*, cited by President Tucker. The court, in substance says, that by the English law the *possession* of the Church and Church yard is in the Rector, but that this law is somewhat modified by new circumstances and by American usages and statutes; and if we adopt the theory of the English cases, that for the *purposes* or the *exercise* of his *sacerdotal functions* the Rector becomes possessed of the Church buildings and grounds, or if we adopt the hypothesis that by force of his position, the Rector was possessed of an easement in the premises, that on either theory he would be entitled to redress for an invasion of his right of possession. I admit the Rector's unrestricted right of possession for the purpose of exercising his sacerdotal functions, and for any invasion of *that* right that he would be entitled to redress. I do not understand that this is denied by any party to this controversy. Now if I am right in my contention that the English law, furnishes no precedent or guide for us, because modified by new circumstances and by American statutes and usages, it is unnecessary for me to notice in detail the English cases cited by Dr. Tucker. But, if it were conceded that the free-hold and possession of the Church and Church yard are in the Rector, this title and possession does not include other property of a personal character—property which is no part of the free-hold—that is not a fixture thereto. The Organ is personal property. It is not a part of the free-hold. It is not a fixture to the Church edifice or soil. It is not permanently attached to the Church building if attached at all. It is no necessary or important part of the Church building. It may be removed from the building without any injury thereto. It cannot then be claimed that by virtue of the Rector's ownership and possession of the Church building he becomes the owner and possessor of personal property (such as the Organ is) that may be purchased and placed in the building by the Vestry for the use of the congregation in the worship in the Church. The Organ may be hired by the Vestry or loaned to them for the use of the Church. It is intrusted to their care and safe-

keeping. On what principle can it be claimed that the ownership and possession thereof vest in the Rector? If the Rector has the exclusive ownership and possession of the Organ, as is contended, even for the time being, and it should be injured in its use by the Rector, or by some person using it under his direction, who would be responsible to the hirer or lender for the damage—the Rector or the Vestry? The law would make the Vestry responsible for it, the effect of which would be to allow the Rector to incur a liability on the Vestry without their consent. This is, as I contend, forbidden by the general principle of law governing the functions of Rector and Vestry, one of which is that the Rector can incur no expense for the Vestry or involve them in any obligation without their consent. Not only by the Ecclesiastical law of this diocese are the Vestry the custodians and guardians of the Church property of every kind (which includes the Organ) belonging to their Parish, but it is a matter of common knowledge that it is the custom for them to have the charge and care of such property and to be held responsible for its safe-keeping. The control of it, therefore, must lie with them.

Mr. Humphry in his Manual of Church law says, it is the better opinion that the Rector may select the persons composing the choir. He refers to no decisions or other authority to sustain this statement, and gives no reasons for it. Hence, it is with him a mere matter of opinion.

Canon 22 of the American Church provides that it is the duty of the Minister of the Church to give orders concerning the tunes to be sung at any time in his Church, and it provides that he may do so with such assistance as he may see fit to employ from persons skilled in music. The Canon reads thus. "It shall be the duty of every Minister of the Church, with such assistance as he may see fit to employ from persons skilled in music, to give orders concerning the tunes to be sung at any time in his Church." It does not provide that the Minister may employ persons skilled in music to sing such tunes, or to select such tunes, or "to *take order* concerning the tunes to be sung," as stated by Dr. Tucker. But it provides that he shall *give orders* concerning the tunes to be sung. As if to say, should he be a person unskilled in music; one who did not know the difference between the tune of an

ethiopian melody and a selection from a grand opera (as is sometimes the case); one who could not distinguish between tunes sacred and secular, in order that he may be advised on the subject he may employ skilled musicians to assist him by giving him information and the benefit of their expert opinion on music. Mark the language of the Canon. The assistance that the Minister is to employ is to *give orders* concerning the tunes to be sung, and not assistance to sing such tunes. He obtains this assistance just as he does any other assistance he may desire to employ in the performance of any duty devolving on him by virtue of his office. He may acquire it by education and learning in the art of music, by experience, or by the expert opinion of other persons skilled in music. But it may be asked. "Has he not this right independent of the Canon?" "What is the necessity then for this provision of the Canon?" I should say that he has this right irrespective of the Canon, and I confess that the object of the particular provision is not plain to me. It serves no purpose, that I can see, further than to express the recognition by the Church of the Minister's right to employ secular agencies to assist him in the performance of a Ministerial duty—a duty devolving on him in the exercise of his sacerdotal office. But I think that this is the true meaning of the Canon, and that no other construction can be put on it and make it harmonize with the general principle governing the functions of Rectors and Vestries, at least as organized by the American Church. The principles referred to are that the Vestry are elected to take charge and care of the property of the Parish, and to protect and preserve it from loss, deterioration and the like, and to collect and disburse its revenue; that the Rector cannot incur any expense for the Vestry, nor involve them in any obligation without their consent. If a Rector has on his own motion a right to employ the Organist and Choir, or at his discretion, to allow the use of the Organ by any other person, is it not clear that he may incur expense for the Vestry and involve them in obligation that might lead to infinite dissention and trouble? If the Rector has the right to employ the Organist and Choir singers this necessarily involves the right to make a contract with them. This in turn involves the right to agree on terms and compensation. The number of singers and the compensation of Organist and

singers are without limit. The Vestry, whose duty it is to disburse the revenue of the Parish, may be unwilling or unable to pay the compensation contracted for, from which might arise an unfortunate, and perhaps unseemly controversy between Rector and Vestry, or between Organist, Choir and Vestry which peace and good order would abhor. It is true that Dr. Tucker, while claiming the right in the Rector to employ the Organist and Choir, concedes the right in the Vestry to agree on the terms and compensation. There would thus be a division of authority, which the policy of the law and the welfare of the Parish would avoid. Besides this the employment of Organist and Choir of a Parish is a part of temporal concerns of the Parish—as much so as the selection of any other officer of the Parish, or the making of any contract for it.

My conclusion is—

1. That the Organ, Organist and Choir are means, agencies or instrumentalities provided by the Vestry, (as is a part of their duty) to assist the Rector in the administration of the worship of the Church; and that while he may give orders concerning the worship, and have control over its music, giving orders concerning the tunes to be sung—in short, have control of all matters spiritual in the Parish, he has no authority to discharge the Organist, or Choir, or to use, control, or direct the use by any other person of the Organ at times other than those at which public services and offices of the Church are held, except with the consent of the Vestry.

2. A parochial society in the Parish has no voice in regard to the use and control of the Organ.

3. There is no expressed statutory or canonical law in this diocese which governs the matters at issue between the Rector and Vestry, but they are governed by general principles of Ecclesiastical law.

Upon the conclusion of Judge Toolmin's argument, Judge Seabres took the floor and urged that English decisions should not be admitted as controlling in this case. He recited three facts—that the English Church is a State Church; that in the English Church the Rector has a free-hold right in the property;

of the Parish; that he represents the Parish before the law as the corporation does here; that his position is for life; that he is, in the eye of the law, the owner of the property in such wise as that he can sue and be sued in the event of damage. In short that the circumstances and conditions are so widely different that it is utterly useless to quote any English decisions or English precedents in this country. They cannot apply, and if forced into a case must cause a perversion of justice. It was a waste of time to inquire what they were.

With regard to the employment of the Choir, he stated that as the Vestry must raise the money necessary for the payment of the salaries of the Choir they should, as a matter of justice, be allowed to engage the Choir and make the contract; otherwise the Rector would have power to make a liability for the Vestry to meet, and it was not just that one party should make a debt which another party must pay.

With regard to the control of the Organ, he stated that the Vestry were liable to the congregation should any damage be done to the Organ, but who could hold the Rector liable? Responsibility should always be accompanied with power. The Rector might permit some improper person, or children to play on the Organ thereby damaging it, yet for this act of his the Vestry would be liable in damages. The argument in favor of the Rector's right to control seemed to rest on the English theory of his possession of the premises, a theory untenable in this country. He denied the points deduced from the New Jersey decision by President Tucker, or at least those points which had reference to English Ecclesiastical law as having any force in this country. He would admit the Rector's right to control the Church and its contents for all "sacerdotal" purposes, which he understood to mean all religious purposes; but when the functions or purposes were accomplished, the control of the Church and the Organ should revert to the Vestry, not to be disturbed until another religious occasion or service arose. If during such intervals the Rector were to use the Organ or permit it to be used for improper purposes, who was to control him and prevent such abuse? Manifestly the Vestry should have such power, else there was no check on the Rector. But aside from all such considerations, he placed his main reliance on the

law governing corporations. Here was an incorporated body. It was not the Vestry that was incorporated, nor the Rector, but that invisible entity, the Parish of St. John's as represented by "Rector, Churchwardens and Vestry." In this corporation the Rector was nothing but a unit of the Vestry; he had but one vote. Now this corporation *owns* the property, and is responsible for its preservation and use. One unit of the corporation cannot control the other eleven units, or a majority of them, and say what shall be done with the property. He admitted the exclusive right of the Rector in spiritual things, but maintained the right of the Vestry with regard to temporal things, including the Rector as a unit of the Vestry, but only as such.

The Hon. F. B. Clarke, Jr., followed in an argument more brief than the others, but adhering to the same line of thought. He admitted the exclusive right of the Rector to control the Choir when once chosen by the Vestry; and to enter and control the Church and the Organ, for religious purposes.

In response to questions the Lay members of the Committee stated that it would be difficult for any one and impossible for them, to draw a line around "sacerdotal or religious functions or purposes" and say where they ended. But although the line dividing the spiritual from the temporal was difficult to draw they were of the opinion that the engagement of the Choir and the control of the Organ were temporal matters, and belonged to the Vestry. It was conceded that on the line of the argument of the Lay members of the Committee, the crucial point would lie in a definition of "Sacerdotal Functions."

In response to questions about the authority of decisions as defining and making law, some of the Lay members of the Committee denied that decisions of courts made law. They asserted that no decision was absolute and final. It was within the power of any court to determine that previous decisions were wrong, and so to render a contrary decision for itself—the check upon doing so was the possibility of reversal by a higher court, but there was no other check. In this case the Lay members held that the English decisions had no weight whatever and should

not be considered. Certain of the Lay members also held that the opinion of Canonists as to the interpretation of Canon 25 were of value only as private opinions; against which they held their own private opinions to be of equal value—and they insisted that the inference from the civil law—that power should accompany responsibility—should be taken as the principle governing this case.

After adjournment Judge Semmes submitted a written argument which is inserted here, for this reason—The Standing Committee reached no conclusion concerning the first and second points in the matter sent to them by the Bishop, being evenly divided, the three Clergymen against the three Laymen; it was therefore determined to reduce the oral argument to writing, in order that the Bishop might have the chief points made on both sides during the discussion. As this writing would be a labor of several days, it was agreed that any member might add further argument to be submitted with all the papers in the case, to the Bishop. Judge Semmes' supplementary argument therefore is given here, and the additional argument of the Clerical members, follows. It was found impossible to separate the matter of the oral argument (which had to be given from memory) from the new and supplementary arguments, on the part of the Clerical members, without giving more time to it than the President had at his disposal; they are therefore combined in one. Under the circumstances this is not important, since no official conclusion was reached, and all that is possible to the Committee is to set forth personal views.

SUBMITTED BY O. J. SEMMES.

ARGUMENT FOR THE RIGHT OF A VESTRY TO CONTROL THE
PROPERTY OF THE PARISH.

TO THE BISHOP OF THE DIOCESE.

Rt. Rev. and Dear Sir :

From the fact that as yet you have not decided the question—“Who appoints the Organist?” The Rector or the Vestry, (when the word Vestry is used in this paper, the corporation is intended; the Rector, the Wardens and Vestrymen.) I conclude that the determination of the question is of much moment, as it involves not only St. John's Parish at Mobile, but every Parish in the Diocese of Alabama, as well as establishing a precedent, as to the rights and duties of Rectors and Vestries of the Episcopal Church at large in the United States; for if the decision is based, not upon Diocesan Canons, but upon general Church law, it must necessarily apply to “The Church.” One diocese cannot have one law and another a different law, if the law be determined, not by Diocesan Canon, but by general Church law, without the one or the other being erroneous.

It is unnecessary to refer to authorities to support the propositions that in the American Church, all things spiritual are under the absolute control of the Rector, subject to the supervision of the Bishop, and all things temporal are managed and regulated by the Vestry, in its corporate capacity. Judge Toullmin in his argument has demonstrated this beyond controversy, hence it follows as a necessary sequence, that the only question to be determined is, is the control of the Organ and the employment of an Organist, a spiritual or a temporal affair. In so far as giving orders regarding the tunes to be sung or the music to be played it is spiritual and controlled by the Rector, but everything else pertaining to the Organ, I hold to be temporal and will attempt to so prove, upon the authority of the “Churchman's Hand-book,” a practical guide on the rights of Rectors, Wardens, Vestrymen, etc., by Thomas Richey, D. D., Professor of Church History, General Theological Seminary, New York —

Mr. Hoffman in his work "The Ritual Law of the Church," says, page 134 and 135, "Applying these principles, the Judicial Committee has definitely settled the following points. No English Churchman is at liberty to contest or disobey these declarations of the law * * 1, 2, 3, 4, 5, 6 and 7. An Organ was lawful as the known adjunct to the singing." From this we see that no English Churchman is at liberty to contest the proposition that the Organ is a mere adjunct to the singing, which singing is a part of Divine Service, that is, "Something added, but essentially a part," (Webster) The Organ is an adjunct and nothing more, to be furnished or not as the Parish may or may not be able financially so to do. It seems clear from the above that the Organ is a part of the *Material* to be used an adjunct to the singing, and all things needful, *Materia*, are to be provided by the Vestry in connection with the Church Wardens. "It is the duty of the Vestry in connection with the Church Wardens, to see that all things needful for Divine Service are provided." Richey, page 29. All things, materials, necessary for Divine Worship are to be furnished by the Vestry, the Communion Cup, the Altar Cloths, the Bread and Wine, the Alms Basin, the Baptismal Font, the Organ, and as the Organist is a material thing and the Organ useless without this, the Organist also.

There is no written law controlling the subject; a majority of the Standing Committee so hold. By what reason can it be maintained that while it is the duty of the Vestry to furnish all material things, this one material thing, the Organist, is not to be furnished by them. It certainly cannot be contended with any force of argument, that because the Organ is an adjunct and not a necessary, and that, as it is the duty of the Vestry to furnish only needful things, that therefore, when adjuncts, things not necessary are supplied it is to be done by the Rector.

Mr. Richey on page 25 emphatically answers the question in the negative. "It arises out of the constitution of a Vestry, that in matters affecting the temporality of the Parish, a Rector has no power apart from the body of which he is the head. He cannot of his own motion alter or change the Church building or the Rectory. He cannot incur any expense or make the Vestry responsible for any obligation without their consent." It follows

from this that, in these matters, the Vestry control. After consulting the Vestry, if they do not agree with the Rector, he cannot act, for it would be an absurdity to hold that a Rector cannot act without consulting the Vestry and yet may act in opposition to them after consultation. The Rector "has exclusive charge under the Canons in all things affecting the spiritual interests of the Parish of which he is an integral part * * * * he holds in all respects the same relation to the corporation called the Vestry as any President to the body of which he is the head." Richey pages 23 and 24. Whenever it comes to the making of contracts, or expending money, with the exception of Communion Alms, and this is provided for by Canon, the Rector must consult the Vestry, and as we have seen, be controlled by them; therefore all contracts for the expenditure of money are temporal for if spiritual the Rector would be under no obligation to consult the Vestry, he being supreme in all matters spiritual in so far as the Vestry is concerned.

Organists being employed by contract at stipulated wages, as it is impossible in this nineteenth century to secure them in any other manner, and all contracts for the payment of money being temporal, and all temporal affairs being controlled by the Vestry, the necessary conclusion is that the Vestry employs the Organist.

In conclusion I quote from Mr. Richey page 22.

"The principles now laid down are of the last importance to the peace and well being of every Parish. It sometimes happens that Wardens and Vestrymen transgress the limits of their official trust by making themselves judges in things purely spiritual; Rectors upon the other hand sometimes stretch their exclusive powers in the matters of the spirituality over the temporality as well, and act without due consultation with their Vestries; but a Rector has no right to touch the material fabric, or in other way to incur expense for which the Vestry is to be made liable without getting their consent to the same."

NOTE—"The trained judicial mind is the fittest in this sphere as in purely civil laws, to investigate amply and decide wisely." Hoffman's Ritual Law bottom page 56.

SUPPLEMENTARY ARGUMENT OF THE CLERICAL MEMBERS

PREPARED BY REV. J. L. TUCKER, D. D.

The Clerical members of the Standing Committee call attention to the fact that while their conclusions have been disputed not one of the arguments which they have advanced has been answered. True, the immediate subject is new to all of us; and, indeed, the whole great topic of Canon law is new to most of us, while the still greater matter, Ecclesiastical law, is a terra incognita, probably to all of us. And while we have hastily tried to prepare ourselves in some degree for this discussion, we yet come here filled with the results of recent study, undertaken not indeed as advocates of one or the other side, yet naturally prepossessed by the particular side upon which we have chanced to be as Clergymen or Vestrymen. Hence it is not strange that any or all of us should fail at once to see the force of the arguments on the other side. The Clergy will, however, for their side, try to answer the points made by the Lay members of the Committee as fairly as they can.

The discussion between the Clerical members of the Standing Committee on the one side and the Lay members on the other develop certain points not contained in the matter submitted to us, but which must be settled before we can reach that matter. Among these is the admission or rejection of English decisions in Ecclesiastical cases as determining the law for the Church in America. We are so firmly convinced of the necessity of admitting these decisions, that we must devote a considerable part of our supplementary argument to this matter.

Again—With regard to the first point in the case, concerning the relative power of the Rector and the Vestry to engage the Choir, we desire to say that we have all along conceded the right of the corporate body, the Rector, Wardens and Vestry, to make the actual contract, and to settle the terms and the time of the contract; but our contention is that the Rector has the exclusive right to name the persons with whom a contract may be made; we hold this to be true, also, of the Sexton as well as the Choir.

In the course of their arguments we conceive that the Lay members of the Committee have set forth sundry erroneous views with regard to Parishes, Vestries and Rectors, which we desire to meet. We conceive that the law separates between the functions of the various officers of the Parish, partly for convenience of administration, partly to preserve harmony, partly because of a certain fitness of things; and we believe that the law is not explicit with regard to all the functions of all officers, because it presumes a condition of harmony and has not foreseen the necessity of providing for discord. The great majority of our own law makers have gone up to the General Convention, and indeed to Diocesan Conventions, from Parishes where harmony prevailed, and perhaps even apathy. Our law therefore presupposes such a condition of things. When discord arises we often have no law to settle it, and must have recourse to that older Church from which we sprung, and in which frequent disputes have resulted in the formation of a body of law fitted to cope with discord.

THE RECTOR AS A MEMBER OF THE VESTRY.

The first statement made by our Lay members which we wish to controvert, is that the Rector is a mere unit of the Vestry. If there be five Vestrymen he makes a sixth. If there be eleven he makes only one more, and has no other power or function than that of presiding and casting one vote. With regard to this Judge Hoffman says, "The Minister is *not*, in consideration of law, a mere individual of a Vestry; nor is he in any instance so described. On the contrary, he is always described as the first, and as an integral part of the Parish. The form of calling a Parish proves this position namely, the 'Minister, Churchwardens and parishoners', he being specially named." We contend that the law of the Church does not regard the Parish as a complete and living Parish until there is a Rector at its head. The Vestry has certain functions, when there is no Rector, in order to keep the possibility of life in the Parish until a Rector comes; but the Vestry is not itself complete until it has a Rector at its head; and the Church enforces this view by providing penalties in case a Vestry neglect to call a Rector.

Moreover, Wardens and Vestry hold office for but one year, and then, by the law of the Church, pass out of office, while the Rector holds his position for life. The Vestry cannot displace him, they cannot reduce his salary, (a point adjudicated in this country) they cannot compel his resignation. To make him, therefore, but a unit of their body is a perversion of the law. The parallel was drawn by our Lay members between a Rector and the President of a Bank or other corporation. But they, as well as Prof. Richey, omitted to take into consideration that such Presidents are usually elected annually; that they hold office at the pleasure of their Boards of Directors; that they must report to their Directors as to their discharge of their duties; that their salaries may be reduced by those Directors; that they are held responsible to those Directors; and although they preside at meetings, they are yet creatures of the Board of Directors, placed and displaced at the pleasure of their Boards of Directors. Now, no Rector in the American Church stands in any such relation to his Vestry. There is no possible parallel to be drawn between such Presidents and the Rectors in our Church. There is no civil corporation which furnishes any parallel which can be used. The Church stands alone, in this matter, and the relation of a Rector to his Parish must be determined by her own Ecclesiastical law. Any such comparison as our Lay members make is misleading and untrue.

We hold that while the Rector, Wardens and Vestry may issue any order or come to any determination within the province of the Vestry, by a majority vote, yet when they act as a corporate body, under their civil charter or under their Ecclesiastical charter, they must sign as three estates, three personalities. The Church requires this in all official Testimonials for Candidates for Orders; the Church requires it in every act which they take under Canon law. This Committee has been compelled to send back official papers to Parishes because not so signed. The Rector is not a unit of the Vestry, but the Wardens and Vestry cannot issue an official paper without his separate, official signature as Rector. Their action is no action without his official signature. His refusal to sign or his incapacity to sign becomes a veto upon the contemplated action of the Vestry. Even under the civil law, where certain officers

sign for the civil corporation, it is because the charter contains a provision permitting such procedure. This provision may be in terms or it may be indirect, as authorizing the corporation to make laws governing their mode of action. Where there is no such provision, the officers named in the Act of Incorporation must sign separately and officially. In this case there is no such provision, therefore the Vestry cannot under the civil law issue an order to prohibit the use of the Organ, *as a corporation*, without the Rector's signature.

THE POSITION OF A VESTRY—SECULAR AND RELIGIOUS FUNCTIONS.

A second subtle misconception which in our judgment underlies the arguments made by the Lay members of the Committee, is that they assume the responsibility and liability and duty of the Vestry to lie towards the congregation as *Owners* of the property. It was stated by Judge Semmes that every man, woman and child belonging to the Parish of St. John's was a joint owner of its property, and the Vestry was responsible to them all for their conduct in discharging the duties to which that congregation elected them.

To this the Clergy enter a denial. The Clergy assert that the congregation are not the owners of the property in the eye of the Ecclesiastical law, and that the Vestry are responsible to the Bishop and not to the congregation. We concede that in view of the civil law alone, the Ecclesiastical law being entirely excluded from view and forbidden to enter the case, the statement of Judge Semmes would be true, but the Clergy declare it untenable under the Ecclesiastical law. The Church does not depend upon the State for its existence, nor can the State restrict any powers which the Church gives to the Priesthood for her own internal discipline and economy. This same Church which we speak, existed in England when the State was composed of half naked barbarians, before Banks and Railroads were dreamed of, and before those barbarians knew enough to make laws for corporations. The essential powers of Bishops, Priests and Deacons have not changed from that day to this. The Church has always resisted the encroachments of the civil

power, and Bishops, Priests and Deacons have gone to jail and to martyrdom, rather than permit the civil power to govern her internal concerns. The Church is a state within the state, and in regulating her own internal concerns she is greater than the state. Nor will the state interfere with her so long as she does not violate social order or perpetrate wrongs upon individuals whom the state must protect. In the case before us, are we to understand that the Vestry appeal to the Statute law of the State to obtain authority to lock the Church Organ against the Rector, and to prohibit its use for the Sunday School? The papers before us do not so read. Both parties appear to ask for the Ecclesiastical law governing. Why, then, should we rule out Ecclesiastical law and resort to the civil law? Ecclesiastical law clearly decides every one of these points submitted for decision, against the Vestry and for the Rector; and the only chance for a contrary result is to rule it out. But we shall show presently, that the civil law itself compels the decision of this case upon the principles of Ecclesiastical law. Before we take up that point we wish to give further answer to the arguments advanced for the Vestry, based upon their Responsibility and Liability and Financial Duty.

We state first as a positive principle that the responsibility and liability *are to the Church*, not to the congregation. And what is the Church?

The arguments of our Lay members on this subject seem based upon the supposition that a Parish corporation is a unit, rounded out and complete, like a Bank or a business firm, in whom the stock-holders and they only, are the unit of organization. We affirm most positively that these illustrations do not apply. The Diocese is the Ecclesiastical unit, and is itself a part of a greater organization. The Vestry are responsible to the congregation for that part of their duties which appertain to the people, the congregation electing them as a kind of committee, to do certain lay work which the congregation as a whole is too unwieldy to do for itself; but for that part of their duties which appertain to the Church, they are responsible to the head of the Church, the executive officer of the Church, and that is the Bishop. We affirm that the duties of the Vestry were not assigned by the congregation. It is the Diocese that makes the

law which governs the Vestry, and therefore it is to the executive officer of the Diocese that the Vestry are responsible. It is the Church that commands the congregation to elect a Vestry. The congregation do not elect of their own will. And it is the Church that says to the Vestry do this, or do that. And this same Church, by her own laws, puts the *use* of the Church edifice and all it contains, into the hands of the Rector, as a necessary part of his Sacerdotal Office. He cannot exercise his office as the Church meant him, free and untrammelled, if the Vestry can lock the Church or any part of it against him under any pretext of care, or responsibility or duty. A large number of Churches in this country, and two in this city, are open to the people from morning until night, for private prayer. Who opened them? Did the Vestry? We declare that not in one single instance did the Vestry have a voice or dream of claiming a right in the matter. The Rector did it on his own sole responsibility. The Lay members of this Committee, admitted the right of the Rector to control the Church edifice and the Organ during the time of all religious functions for all religious purposes. This admission is fatal to the cause of the Vestry with regard to the control of the Organ, for is not the Church open for religious purposes, as a religious and spiritual function, from morning to night? It was stated that when these religious functions were ended the control of the Organ should revert to the Vestry until new religious functions began. This would give the Vestry control over the Organ during the night time only, a *reductio ad absurdum*. Would our Lay members say that some person must be in the Church praying in order to make it open for a religious purpose? What splitting of hairs would that be. If this were contended, we would answer that the very Church edifice itself is a religious function. For what else was it built? Was it built part for secular and partly for religious purposes? The Church edifice standing there is in itself a reminder to the whole community that there is a God to be worshipped. Why has it a spire but to point a finger upward to Heaven? If the Church edifice or the Organ had *any* secular function to fill, we might admit that the Vestry should control during the exercise of that secular function and until its secular purpose were accomplished. But where is such secular

function ? Let it be pointed out and described and we will debate it. We contend that the Church edifice and the Organ have no secular functions whatever. They were built solely and entirely and exclusively for spiritual functions and spiritual purposes; they were built for the worship of Almighty God, and for nothing else at any time, day or night, Sunday or week day. And therefore they are, day and night, Sunday and week day, all the time, under the control of the Rector. Should he use them for any other purpose, the Vestry have no power in the premises, they can only complain to the Bishop; and the Bishop can then compel the Rector to cease his evil practices. One of our Lay members argued that the Rector might permit children or other improper persons to play upon and injure the Organ, as if the Vestry could never be guilty of such fault. Are the Vestry impeccable and the Rector more liable than they to err in this matter ? It was said there should be some check upon the Rector in this matter. There is such a check, and it lies in the "Godly admonition of the Bishop," which the Rector is sworn to obey. Do the Vestry claim the right to issue a "Godly admonition ?" Where is such a thing ever heard of ? What Rector ever took oath to obey his Vestry ? Must the Rector ask permission of his Vestry to open his Church, so that the people may come to pray ? And this he must if the open Church be not a religious function. What, then, if there be aggressive low Churchmen in the Vestry who at once smell out the aroma of Rome and Romish observances ? Would not the Rector then be restrained in his spiritual powers ? The Lay members of the Committee say that they are not able to draw the line between the secular and the spiritual duties of the Priest or the similar functions of the buildings or of the Organ. And they speak truly, for neither the Rector nor the building nor the Organ have any secular functions whatever. The line must be drawn outside, all around, to include the Rector and the Church and everything in the Church. Outside of that line are secular things, inside of it religious things, and inside of it the Rector has control.

LIABILITY OF THE VESTRY.

With regard to the "Liability of the Vestry" our Lay members speak as if the Vestry were personally liable to the congregation in certain sums of money, which could be recovered from them by suit, and which must be paid by them out of their own pockets in case the Organ were injured. All this was not stated in terms, but the argument of "liability" depended upon such a condition, and must fall lifeless and dead the moment that its fallacy is exposed. The argument drew an illustration in the liability of a Board of Directors to the stock-holders of a civil corporation, and argued that where there is such liability for damages for injury, there should be the power to protect the property from damage, and therefore the power to prohibit the Rector's use of the Organ. Is it a principle of law, then, that a Vestry are liable in damages to the congregation for an injury to the property of the Parish occurring through their negligence? Let this principle once be established and there will be a great exodus of Vestries all over this land. In a neighboring Parish the Church Bell fell to the ground, crashing through all the intervening floors; an investigation disclosed that the timbers supporting the Bell were decayed. Of course, this was a neglect of the Vestry to fulfil their trust. Were they liable for damages? This argument of our legal members is a fallacy. But if the assumption upon which it was based were true, then the Rector, as a member of the corporation would be equally liable. Indeed, it would become a question whether he should not pay one-third, the Wardens one-third, and the Vestrymen one-third, of the total loss. If this argument be worth anything the assumption upon which it is based must be true; and if the Rector were assessed one-third of the amount of damages, only his share as "a unit of the Vestry," he is still the only one who could be forced to pay. The Vestrymen could escape through one legal means or another, or through poverty; but there would be no escape for the Rector, since the amount could be stopped out of his salary. The Vestrymen could resign, but the Rector cannot resign without the consent of the Vestry or of the Bishop; and again the Vestrymen or their successors would be held officially while the Rector would be held personally liable. The time might be extended over several years for

him, but he would be the only one from whom the congregation could certainly collect. And so, if a liability were incurred, it is not the Vestry nor any member of it who would be in serious danger of personal loss, but the Rector and he only. Any Vestryman will be convinced of the truth of this if he will look at his own Vestry, and consider who could be forced to pay should the damages amount to one thousand dollars for each man. Apply the argument of our Lay members to this state of facts. They say, "Where there is liability there should be power to control." Apply this principle and *who* should have power to control? Certainly the Rector, for he is the only one who cannot escape the liability. We do not put this forth as an argument of our own; on the contrary we are astonished that such an argument should be urged. It is based upon an imaginary assumption. It is false in fact, for a Vestry are not liable for damages, else they should be required to give bond; and it is false in application, because the only man who could be certainly held to his liability, the only man from whom the congregation could collect, is the very man against whom the argument is made.

THE VESTRY AND THE PARISH INCOME.

Again—It is urged by our Lay members that because the Vestry furnish the money for the current expenses of the Parish, therefore they should be empowered to select the persons and make the contract with Organist and Choir. The point as formulated and urged sounds fair, but when examined is found to be as specious and misleading as the argument from liability. First, because there is no contention here against the right and power of the Vestry, acting with the Rector, to make a contract, or any contract involving expenditures. Our contention is solely that the Rector has the power to select the persons with whom the Vestry may afterwards contract for *religious* services to be rendered. If this distinction be borne clearly in mind, the argument of our Lay members loses its gravamen, for what has the selection of persons to do with the money to be paid? We grant that the Rector, Wardens and Vestry should control the expenditure of money; and in granting it we concede all that our

Lay members contend for when their argument is sifted of extraneous matter. But we assert that their principle, "the expenditure of money must be controlled by the Vestry," has no bearing upon the Rector's right to select the persons upon whom the money is to be expended. And we represent to them that they use a just argument for a conceded point to cover an extraneous point not conceded, as if the two points were one and could not be separated. It is probably sufficient to clearly state this discrimination, in order to show the inapplicability of their principle to this case. But in the course of their arguments our Lay members made certain statements which we cannot permit to pass unchallenged, though they have, in our judgment, only an indirect bearing on this case. One of these statements was that the Vestry furnish the money for the current expenses of the Parish. We have admitted the conclusion, or a part of it, that our Lay members were seeking to establish by means of this statement, but we controvert the statement because it may sometime have other important bearings. *Do they furnish the money?* Our observation is that the congregation furnish the money and the Vestry with the Rector, administer it. A conclusion should not be founded upon a false premise. If the wording be changed and it be said that the Vestry *raise* the money from the congregation, again we say the premise is not strictly accurate. It must be kept in mind that this whole case hinges upon a relative right to do certain things, between the Rector and the Vestry; and hence arguments intended to sustain either party against the other, should not hide the mutuality of action where it exists. It is our observation that in an average Parish, under normal conditions, the congregation look to the Rector rather than to the Vestry for information and guidance, and respond most readily to his voice. But, more especially, when a case of deficiency of revenue arises, it is usually the Rector who must take it in hand and by an act of self-sacrifice, restore the balance between income and expenditure. Instances are not entirely lacking, it is true, of Vestrymen contributing money to supply a deficiency of income; but Vestrymen do not usually feel called upon to do so because they are Vestrymen, while the Rector is called upon by his sense of duty and because he is Rector, to supply any deficiency of revenue out of his own

pocket, by reducing his salary, or by giving his consent, without which it could not be reduced. And further, if a Parish be hopelessly in debt, it is commonly the Rector who pays the debt if it is paid at all. Not always, of course, for there are instances of a Vestry's dividing a debt among themselves and assessing themselves for payment. But this is rare. For instance, each Clergyman in this Committee has paid the debt of a Parish to himself by forgiving it—the speaker has paid such debt to the amount of one thousand dollars, by destroying the evidence of debt and announcing that it was forgiven. We do not suppose that our Lay members have in like manner made good the foundation of their own argument. A relative right should be established upon a correct statement of relative responsibility, or action, or whatever it is upon which the right is founded. In this case which we are considering the Vestry locked the Organ against the Rector and claimed the right to prohibit or permit the Rector to use it, at their will; and one of their grounds was that the Organ had recently been repaired at large expense, and they must furnish the money for further repairs should it be damaged. The facts were all against them. The Rector had perceived the necessity for enlarging the Organ years before; he organized a society to raise the money necessary; he was the inspiration and guide of the society. In truth, *he* raised the money, and the Vestry as a Vestry had no part in it. It is impossible to argue a case fully without some statement of circumstances. So far as the relative right to control may be established by the relative action of raising money, as between the Vestry on one side and the Rector on the other, the weight of argument in this case is all on the side of the Rector.

DERIVATION OF THE POWER OF THE VESTRY.

Another one of the statements which we must controvert, not because we think it has any direct bearing on this case, but to guard against future misuse of it, was this. That the congregation elect the Vestrymen in order, for the purpose, to protect and control their property, to represent them in law, etc., and the inference was drawn that therefore the Vestrymen had control of the property as against the Rector. We contend that the state-

ment is wrong and the inference still more wrong. The statement is wrong because it makes the congregation the source of the power of the Vestry. Statements upon which arguments are based should be accurate both in substance and in form. This is inaccurate and therefore misleading. The truth is that the congregation have no choice in the matter. The Church orders the congregation, on a given day, to elect Vestrymen for purposes which the Church establishes. It is the Church that tells the congregation what steps to take that they may become a Parish, what officers to elect, and what shall be the powers and duties of those officers. The congregation cannot give the Vestry any other power than they are permitted to give. In fact, it is not the congregation that give the Vestry any powers at all, but the Church. The Clerical members of this Committee contend against the Lay members that the relative powers and duties of Rector and Vestry are established by Ecclesiastical law, not by parochial or statute law, or the desire or will or "purpose" of the congregation. By this law the Vestrymen are the Rector's assistants, not his rulers; his helpers, not his governors. The Rector cannot do all the work of the Parish, nor is it appropriate that he should; therefore the Church commands the congregation to select certain of their own number to discharge certain parts of the labor necessary for the well being of the Parish; such parts as are appropriate for Laymen. They are to assist the Rector to protect the property. He has the use, they are to assist where he needs assistance. It is the Church that gives a life office to the Rector, and a one year tenure to Vestrymen. The Vestrymen have the Rector over them by the will of the Church; by the same will he has the Bishop over him. So clearly is this headship recognized, that if a Rector inform his congregation that he cannot work harmoniously with his present Vestrymen and needs a change of persons, the congregation will always give him what he asks.

It is therefore not true that the congregation is the source from which the Vestry derive their powers and duties, either for the internal economy of the Parish or its external relations.

The inference drawn is still more erroneous—that therefore the Vestrymen have control of the property as against the Rector. There are certain duties which the corporation, that is, the

Rector, Churchwardens and Vestry, have to perform as a unit. In doing these things they stand together and act together, although he is still the head. In a suit at law the Wardens and Vestrymen assist the Rector to represent the Parish. They do not do this alone, nor as the leading element in the corporation. He is cited first and he is cited individually, while they are grouped and not named individually. The citation is, "The Rector, Churchwardens and Vestry," or in some cases "Vestrymen." This corporation is a unit in law. And when the Parish must face a hostile suit from outside parties, the corporation is a unit. When so acting, the corporation must be guided and controlled by the civil or statute law of the State. And further, there are many duties within the corporation itself, parochial matters, which the Ecclesiastical law assigns to the Vestry, and as Judge Semmes states in his supplementary argument, that when he speaks of the Vestry he means "Rector, Wardens and Vestry," so we are to understand the Ecclesiastical law as meaning a completed Vestry, with its Rector and Wardens. Thus the law from which our Lay members argue, contemplates the Rector as standing at the head of the Vestry and acting with them, and this is the normal method of action, the normal attitude and constitution of the "Vestry."

But in this case which comes before us from St. John's Parish, we have a Rector and Vestry at variance, seeking a definition, not of united power, but of relative powers between themselves. Yet our Lay members search the law for the powers of the corporation and define these as belonging to the Vestry, forgetting that we are not in this case dealing with a complete and whole Vestry, Rector, Wardens and Vestry, but with an incomplete and partial body not contemplated in the law, being entirely minus the Rector. They find principles and make inferences therefrom with regard to the Vestry, meaning, Rector, Wardens and Vestry; and unconsciously apply them to one part of that body acting against another part, the Vestrymen against the Rector, where they do not apply at all. We think that this is bad law as well as bad logic; it certainly is, unless the corporate body is complete and autonomous without the Rector. Even under Judge Semmes statement, quoted above, a written order directing the Organist not to permit the Rector to have access to the

Organ, must be signed by the Rector himself, as well as by the Wardens and Vestrymen; otherwise it is an order from an incomplete Vestry; that is it is an incomplete order. For even if he be only a unit of the Vestry the Rector is that important unit without whom the Vestry is not a Vestry, nor its signature to any document binding in law. Under the civil law could the corporation sell a piece of property and make a good title if the Rector refused to sign? Under the Ecclesiastical law would this Standing Committee accept Testimonials for a Candidate for Holy Orders if the Rector refused to sign? We think that under both laws, Civil and Ecclesiastical, the Rector is an essential part of the corporation and no act is complete without him.

Misconceptions like these, in our opinion, run through every argument made by the Lay members of this committee—for instance Judge Toulmin says, (page 1.) “In spiritual matters the Rector holds the first place, and has no co-ordinate authority in the Parish. In temporal affairs he is associated with the Vestry only so far as he forms a part of the corporation. The Vestry are elected by the congregation to represent it in law, to look after its temporal interests, to have charge and care of its property, etc.”

We have just commented on this latter statement, but the one preceeding it is equally erroneous. The Rector is not associated with the Vestry, but they with him. Rectors have presided over Parishes for eighteen hundred years—Vestries have been a growth during a short time comparatively; not to usurp the place of the Rector, but, as his work gradually grew more complicated, to assist him to do it.

Judge Toulmin says further, “It is, I believe, a conceded fact that Vestries are entrusted with the care of the property interests of the Parishes, and are the legal custodians of such interests.” This is an instance of what we called “bad law.” We must speak with deference and hesitation where we stand against a conclusion of what Judge Semmes quotes with approval, the “trained judicial mind;” but we must stand with our own convictions. We concede that the “Rector, Wardens and Vestry” are entrusted with the care of the property interests of the Parishes, and are the legal custodians of such interests; but we protest that it is not good law to bring this conceded

general principle relating to a whole Vestry to bear upon an incomplete "Vestry," a mutilated "Vestry;" in fact one part of the "legal custodians" against another part. Every one of these principles argued by our Lay members, is based upon the idea of Rector, Wardens and Vestry acting together as against outside unknown parties, or acting together to control the internal economy of the Parish, and have no application to the relative powers of members of the corporation among themselves. We contend that for these we must go to the Ecclesiastical law, and see what powers the Church defines as belonging to these officers when they are in contention against each other; and for such definition we must go to the decisions of courts. For instance we concede that the Vestry, meaning Rector, Wardens and Vestry, are the legal custodians of the Church edifice. But if the word "Vestry" be narrowed to mean those members commonly so called, elected by the congregation, and if this conceded principle be used to show that such a Vestry have a power superior to that of the Rector over the Church edifice then we say that such application of the legal principle is bad law. We prove this point by citing the decision of the New Jersey Supreme Court, already quoted; for when the Vestry in that case claimed such superior power, and locked their Church against their Rector, he recovered one thousand dollars damages against them. The "Vestry" then, are *not* "legal custodians" as against the Rector; and this by the decision of a civil court, which sought diligently for the Ecclesiastical law, and found it, and applied it; and it cost that Vestry a thousand dollars to be convinced that they were wrong. We have an analogous case, a Vestry locking a Church Organ against a Rector; yet the trained judicial minds of the Lay members of our Committee seek to uphold them in it. The Clerical members of our Committee cannot concede that this is good law or good logic or good justice or good churchmanship, though they hold this opinion in all deference and courtesy and with a certain touch of humor.

THE ORGAN AS MOVEABLE AND PERSONAL PROPERTY.

It is contended by Judge Toulmin that if the right of the Rector to control the Church edifice be conceded, still this right will not include the control of the Organ, because the Organ is not an integral part of the Church edifice, but is rather personal property. To which we reply—In our judgment this position is untenable because it would leave nothing for the Rector to control but the walls the floor and the roof. The pews are moveable and are not necessary parts of the building as an edifice. The Clergy Stalls, the Credence Table, the Reredos, the Font, the Windows, the Lectern, the Pulpit, and even the Altar itself, are all moveable, and can be changed from one place to another or taken away entirely, and yet the Church edifice be left, and remain uninjured as an edifice however it might lack something of being a Church. In the particular case before us, St. John's Church, Mobile, the Altar is a moveable piece of furniture while the Organ is fastened to the floor; two men can carry the Altar, while the Organ can not be moved without being taken to pieces and ceasing to be an Organ until it is put together again; and further, the Altar was a personal gift, while the Organ was purchased by the Parish. If either of these should be exempted from the Rector's control on the ground taken by Judge Toulmin, that it is not a fixture of the Church and not a part of the edifice, it should be the Altar rather than the Organ. And this would give us the strange spectacle of a number of Laymen controlling the Altar against the Priesthood, except during service; a conclusion which in our opinion destroys this argument of our Lay member. We do not ourselves attach any importance to this distinction as to personal property and realty. We hold that anything in or about the Church or Churchyard, anything that is an adjunct to the Church or to any use of the Church, is under the control of the Rector. And we hold that the Organ is under the control of the Rector while it remains in the Church edifice, no matter who owns or lends or hires or pays for it.

ECCLESIASTICAL LAW MUST GOVERN.

And now we will turn from the affirmative arguments made by the Lay members of the Standing Committee, to their rejection of Ecclesiastical law as defined by English decisions, and their rejection of the Institution Office of the Prayer Book as having relation to this case.

We stated that we would show by the civil law itself, that this case must be decided upon the principles of Ecclesiastical law. We are here using the weapon of our Lay members against themselves, and we think we can make it effective.

Here are principles established by many decisions of civil courts: (1.) That when Ecclesiastical cases are under trial, the Ecclesiastical law must prevail where no civil law has been offended: (2.) The statute law does not apply when there are no statute rights invaded: (3.) That in matters of internal discipline, the Ecclesiastical law must settle what are the rights, privileges and duties of Ecclesiastical officers: (4.) And that the civil court must itself ascertain and enforce the Ecclesiastical law under such circumstances.

The particular case before us involves only matters of internal discipline. Shall the Vestry or the Rector have the power and duty of engaging the Choir? Shall the Vestry or the Rector have the control of the Organ when not being used for religious service? These questions relate to the powers and duties of Ecclesiastical officers as assigned to them by Ecclesiastical law, and we affirm that the Statute law of Alabama has nothing to do with them. To establish the principles named above, we cite the following cases. The Supreme Court of Vermont has the following statement in a decision. (Amer. Decis. 80, 653.) "The law of the Church is not to be considered in determining the legal rights of the parties, *except* so far as it was recognized in or made part of the agreement or contract under which those rights are derived." The respective rights of Rector and Vestry are settled by Ecclesiastical law; and the "agreement or contract" under which both Rector and Vestry hold office, are the terms of Ecclesiastical law governing them.

Again—In a case cited in 2 Mich. 115, (Smith *vs.* Bonhoof) the force of Ecclesiastical law as held by a civil court appears more distinctly. A Priest officiating in a Roman Catholic

Church leased a pew to Bonhoof and the Trustees of the same Church rented the same pew to Smith. The question in the suit was whether the Priest or the Trustees had the prior right to rent and control the pews. Here were two civil contracts, and the court was called upon to decide which was the valid and controlling contract. The question reverted exclusively to the relative right of Trustees *vs.* Priest to the control of the Church edifice and the pews. It was held that in such a question the Ecclesiastical law must govern. What were the relative powers granted by the Ecclesiastical law to Priest and Trustees? English cases here were cited and the Canon law of that diocese, and the Supreme Court gave the pew to Bonhoof as holding from the Priest, deciding that Ecclesiastical law gave the prior right of control of the Church edifice and all that it contained to the Priest. Here then was a civil court deciding a case upon principles of Ecclesiastical law.

Again—Chief Justice Beasley, of New Jersey, says (as already quoted.) “So far as the (civil) law has to do with the relations of the Rector with his flock, such relationship is to be regarded as the effect of a contract. What, then, is the agreement into which a congregation of this denomination of Christians enters upon the call of a Rector? So far as touches the matter in controversy, it plainly appears to be this: they offer to the Minister receiving the call such rights in their temporalities as, by the Ecclesiastical law of their sect, belongs to the office which is tendered.” What, then, we ask, are the rights of the Rector of St. John’s Church—under the contract entered into with him by the Vestry? And we answer. Plainly, such rights as the Ecclesiastical law of the Episcopal Church gives him.

Here then are three decisions of Supreme Courts settling Church controversies by Ecclesiastical law, affirming the principle that Ecclesiastical law must determine the relative rights and duties of Ecclesiastical Officers. We affirm that the case before ourselves comes clearly within these limits; and that the relative power of Rector and Vestry to engage the Choir and control the Organ, must be decided by Ecclesiastical and not civil law.

The Committee decided by a vote of four to two that the Canon of the General Convention was indeterminate as regard-

ing this case. It was agreed, then, since the letter of the Canon did not describe the points in this case and say what must be done under such circumstances, it was necessary to ascertain the wider and greater principles lying behind the Canons and apply them. The Clergy at once appealed to the Ecclesiastical law as defined by decisions of courts, and to the still greater and more binding will of the Church as shown by her Offices of Institution and Consecration.

The Lay members of the Committee rejected both of these as not bearing upon this case. They refused to consider the decisions of courts as applicable, admitting only one point in the New Jersey case with regard to "Sacerdotal Functions," and rejecting every other point in that decision. And they referred to the argument of the Clergy concerning the Divine ownership of Church property as "Refining and fine spun theories;" asserting that they could not consider the substance or the effect of such purely spiritual considerations. They then proceeded to construct what is in our opinion a false theory of the Parish as an incorporation, and by likening it to a Bank or Railroad, and the Rector as standing in the position of a President of such a corporation and the Vestry in the position of its Directors, they applied the civil law governing such corporations, and reached the conclusions which they have stereotyped in their votes.

Judge Semmes argued and Mr. Clark acquiesced, that English decisions should be barred, because this Episcopal Church is, in England, a State Church, and the Rector *owns* the Parish, while its circumstances are so different that the rulings of its courts cannot apply here. This is, in our opinion, such a plea as a lawyer might make in a case at common law, that English decisions in common law cases must be excluded because England is a Monarchy and has a House of Lords and its circumstances are different, and it is governed under the theory that the King *owns* the whole land.

Why are English decisions in common law cases universally quoted in this country and universally allowed, unless the Judge is insane or incompetent, while French decisions and German decisions and Austrian decisions are rejected? The same reason, precisely, compels the admission of English Ec-

clesiastical decisions in Ecclesiastical cases in this country. It is because our common law is an inheritance from England. It is the same law; and the English Blackstone and all the English authorities are quoted and accepted as of equal authority here, although England is a Monarchy, governed under the theory that the King owns the whole land and all that therein is, and although all the circumstances of the nation are different. So too, this Church is identical, and her Ecclesiastical law is an inheritance from the Church of England, and the English Ecclesiastical authorities are authorities here, although certain theories and circumstances are different. The differences between the American Church and the Anglican Church are not one whit greater than the differences between the American Government and the English Government. And the Ecclesiastical law of England and the Ecclesiastical law of this Church in America, have the same relation to each other that the common law of England and the common law of America have.

The position which our Lay members take, in endeavoring to rule out English decisions, is no new one. In every trial of similar issues, the counsel for the Vestry have always tried to induce the Court to rule out English decisions. It is their only chance for winning their case. No Judge, sitting in a civil court, has ever consented to such a plea. No case can be quoted in which English decisions were not admitted when pertinent to the issue. Had we a Judge presiding over us to-day, and had we competent counsel to represent the Church instead of Clergymen new to work like this, we believe that English decisions would be admitted; and we believe it, because such has always been the procedure in trials of importance. And then our case would reach a speedy decision, while we ourselves should at once take on a wider knowledge of what Ecclesiastical law really is—that it is something larger than the hundred pages or so of temporary Canons. It is indeed a matter of regret that our general Canon law is not explicit with regard to all those matters which have been appealed to civil courts in this country during a hundred years. We have never had a well founded and well digested system of Canons. But we have an Ecclesiastical law lying back of Canon law which is sufficient

to decide these cases. This law is the law of the Church; and we cannot understand why the Lay members of the Standing Committee will not permit the Clerical members to show from the Ecclesiastical law, what powers the Church has given to Rectors and what powers to Vestries. When we have such law of our own, we mean Ecclesiastical law, we hold that it is a grave and serious error to rule it out, and to bring in secular statute law to govern where we hold statute law does not apply. We hold, too, that our Lay members have constructed a wrong theory of what a Parish is and what the facts are, and so have erroneously applied even the statute law.

Look at this case for a moment. Here is a petition sent up to a Bishop in a matter of internal economy of a Parish. The Vestry and the Rector do not agree as to their respective powers and duties with regard to two matters. They ask the Bishop to decide the case for them. If they desired the civil law they would seek counsel of lawyers. They ask the Bishop, thereby acknowledging his authority. What has the Bishop to do with the civil law in governing his Church? It is plainly evident that this is a purely Ecclesiastical case, and that what all parties desire, all parties, the Rector, the Vestry and the Bishop, is to know what the mind of the Church is with regard to it. What has the Church said about the employment of the Choir, about the use of the Organ? Has the Rector the use of the Organ? Or can the Vestry prohibit him from touching it? It is not what the State of Alabama says Bank Presidents may or may not do, applied as if it were parallel to what a Rector may do; but what the Church has ruled about these matters, what she wishes her officers to do or not to do.

The Clerical members bring decisions of courts. We show where the Church has made absolute rulings about these very points. We bring the opinions of expert Canonists that our own Canon makes it the duty of the Rector to select the persons who compose the Choir. We show that the Rector cannot obey the law with regard to discipline unless he has the right to discharge any members of the Choir. That he cannot change from a quartette to a chorus or to a surpliced Choir nor introduce choral service, unless he has the power to select the persons to compose the Choir. We show, further, that the law of this

Church in England is positive that the Rector has the right to select the persons composing his Choir, and we give the authorities and the books—and the Committee as a whole throw aside all these authorities, because such power does not run parallel with the powers of a Bank President; although every Bank President in own city can select or discharge his clerks at will, though perhaps, he cannot fix their salaries. With regard to the right of the Rector to use the Organ we bring a case exactly in point, where a Vestry did dispute this right of the Rector, and where the court decided in favor of the Rector. The case is *Wilson vs. Mac Math*; yet the Committee as a whole throws this aside because in England the Rector owns the Organ. If he *owns* the Organ how came a Vestry in England to dispute his right to use it? Why was the Vestry bringing suit? What ground had they to sue the “Owner” of the Organ concerning his use of it? Did ever a court in christendom decide that a man had a right to use his own property or direct its use, when his ownership was not disputed? Something is wrong with our Lay members’ theory of English law, upon which they base their rejection of English decisions. The Clerical members of this Committee believe that the Lay members have misread the English law. We assert it as a fact, that the Rector in England does *not* “own” the Church edifice, nor the Church yard, nor the Church Organ—not any more than the King owns the whole realm of England, and all the courts therein, and the justice dispensed from those courts, and the very bodies of all his lieges, as the common law says he does. The “King’s Majesty” is like the “Rector’s Ownership,” a fiction. The truth is that in England the Rector has a life interest in, a life use of, the temporalities of his Parish, nothing more; and in America he has precisely the same. The call of a Vestry in this country conveys the same powers and privileges that the *advowson* does in England. The call of a Vestry here is for life, unless the contract made by the call and its acceptance states a less period. The circumstances are not “markedly different,” but markedly alike. We have no Lords of the manor here to give advowsons or presentations, therefore the Vestry give them. The circumstances here have grown out of the circumstances there; and every court in this country which has tried an Ecclesiastical case, has decided that

these circumstances are sufficiently similar for the English Ecclesiastical law to prevail, where not contradicted by our own express Canon law. What is a "life use" of the temporalities of a Parish? What is a "life use" of anything? The idea of the Church is that the Parish furnishes certain temporalities and is bound to maintain them and keep them in repair, the Church owns them, and the Rector has the use of them. It is idle to say that he has the use of them for religious purposes only, because they have no other uses and he has no other employment. Our Lay members contend that elected Vestries have the control of the temporalities for secular uses. What are those secular uses? The temporalities are furnished to the Rector that he may use them for the only purpose for which he and they exist, the one object of his whole life, to which he as well as they, is consecrated; and if a Vestry should attempt to control or use any of them, Church edifice or Church Organ for any secular purposes, their Rector would quickly show them his superior power by forbidding and putting a stop to such abuse. The "life use" in England is precisely what it is here; and we contend that the English decisions defining the nature of that "use" are law for us. That law is, with regard to the Church Organ—"The control of the Organ rests with the Rector, and he may direct its use at such times as he sees proper;" We assert that this is the law governing in this Diocese, in the absence of express Canons of our own. The fact that this Standing Committee throws it out does not make it inoperative; such an act, in our judgment, only places this Committee in a false position towards the Church. In the opinion of the Clerical members of this Committee, every Ecclesiastical court in this Church is bound by this law, when rendering a decision where it is pertinent to the issue.

We confess ourselves totally at a loss to understand the rejection of the Institution Office by some of our Lay members as bearing on this case. We will not repeat our argument drawn from the Institution Office. Our Lay members did not attempt to answer at that point, for it is fatal to the cause of the Vestry in this case, so far as the control of the Organ is concerned. They simply said it had no bearing, and being three to three there was no more to be said in Committee. The civil courts do

not so regard this office. The one decision admitted at all by our Lay members, the New Jersey decision, used that office as defining the law of this Church. Judge Hoffman argues at length upon the inferences to be drawn from it; Blunt treats of its meanings. Every authority that has ever spoken has so declared—except the Standing Committee of the Diocese of Alabama.

After adjournment the Clergy, anxious to reach some conclusion, that shall include the conceded rights of both Rector and Vestry and harmonize all parties, while yet giving a just decision of the actual controversy, have agreed on the following as their counsel and advice to the Bishop in this case.

FIRST POINT. Does the right to select or engage the Organist and Choir, lie with the Rector, or with the Vestry?

ANSWER. That all contracts binding the Parish as a corporation, must be made by the corporation; that is, by the Rector, Churchwardens and Vestry acting together. There is, however, a division of function in the preliminary work of settling the terms of the contract. The Rector has the right to select the persons composing the Organist and Choir, with whom the contract is to be made; and the Vestry has the right to name the amount of compensation to be paid to each, and the term of office. When these preliminaries are settled, the Rector, Wardens and Vestry, acting together, should make the contract; or they may by mutual consent, assign this duty to a committee.

SECOND POINT. Does the control of the Church Organ, at times other than when it is being used during the services of the Church, lie with the Rector or with the Vestry? Said control to include the right to permit or prohibit its use.

ANSWER. The Ecclesiastical law on this point is explicit. "The control of the Organ rests with the Rector, and he may direct its use at such times as he sees proper." (Wilson vs. Math, 3 B. & C. 250, 3 Phil. 90.) The Rector has a "life use" of all the property of the Parish which is intended for Ecclesiastical purposes; and he is not subject to control except by the

. . . But inasmuch as property interests are involved, this should be interpreted to mean "ordinary use." Should expenditure of money be involved, as in the case of repairs Organ, the Rector, Churchwardens and Vestry should act on, since the Rector acting alone, cannot bind the Parish contract.

Clergy believe, from the course of the debate in the Committee, in which both the Vestry and the Rector were represented, that the above answers would guard the essential interests of the Rector and the Vestry. The debate convinced us that the answers we first proposed were unwise, but we believe that the apprehensions expressed by the Lay members of the Committee on behalf of Vestries, would be sufficiently allayed against by these later answers. We were not able to present these answers before the Committee, as it had adjourned; we avail ourselves of the permission accorded by the whole Committee to submit further argument or conclusion directly to the shop.



THE BISHOP'S DECISION

IN THE CASE OF RECTOR VS. VESTRY

OF ST. JOHN'S CHURCH, MOBILE.

TO THE RECTOR, VESTRY AND CHOIR CHAPTER
OF ST. JOHN'S CHURCH, MOBILE.

Dearly beloved Brethren:

I have duly considered the subject matter submitted through the hands of your "Special Committee," and do herein give you my determination upon the several disputed points presented.

Although the questions in dispute were seemingly of small importance; yet, inasmuch as they involved the necessity of an inquiry into the respective rights and prerogatives of the Clergy and Vestries, I deemed it expedient to call together the Standing Committee of the Diocese—my Canonical Council of Advice—and submit the present "Contention" to their consideration.

Pursuant to notice, the Committee met, and, after much time spent in consultation, have sent to me the result of their deliberations.

Unhappily, they were not agreed as to the main questions submitted. The three Lay Members, whilst conceding to the Rector the right to control the use of the Organ at all Public Services, Marriages, Burials, &c., yet contended that the control of the instrument at other times rested with the Vestry. In a word, they sustained the claim of the Vestry, as set forth through your Special Committee.

On the other hand, the Clerical Members of the Committee gave as their counsel the following:—"The control of the Church Organ at all times, including the right to permit, or prohibit its use, lies with the Rector, and not with the Vestry."

It devolves, therefore, on myself to decide the matter.

In this our age, when all power is supposed to proceed from the popular will, and the people hold themselves free to frame any and every government; and can even, as they presume, establish Churches, create a Ministry, and prescribe the metes and bounds of its functions, it is not surprising that our own Church people sometimes lose sight of the fact that they are members of a "Kingdom, which is not of this World," that their Ministry, with its inherent prerogatives, is not of man's creation, and that, therefore, all questions, which involve the matter of ministerial authority, must find their solution in right views of the Church—as "The Kingdom of God;" and, also in right views of the power of ruling in that Kingdom, conferred originally by the Lord of the Kingdom, and transmitted without material change to the present day.

The bearing of this declaration upon the matter in hand will appear when we come to consider the relation of the Minister to the Worship of the Sanctuary. He is, by virtue of his office, the *Celebrant* of Divine Worship. That is one of his special functions, conferred upon him in his Ordination. That is a part of his inherent prerogative, not to be questioned nor invaded.

Then, again, we come to consider what relation the musical part of the service bears to the worship of the Sanctuary. It is, beyond question, with its Anthems and Hymns of Praise and Adoration, together with the accompaniment of Instruments and Choristers, brought in to enliven and stimulate devotion, an integral part of Divine Worship—as essentially so as the offering of Collects and Litanies. In right views of the musical part of Divine Service, as only a varied part of Worship, will be found the solution of the main question embraced in this present "Contention." The bringing in of Organ and Choir alters not a whit the relation of the Clergy to the musical parts of Worship. All of these accessories and accompaniments are brought in to aid and enliven devotion, but the Minister officiating is virtually, the *Celebrant*, and is the one leading and responsible person worshipping—in accordance with the recognized principle. "Qui facit per alium facit per se."

Most unhappily, the Clergy are at fault here. They do not always seem to realize that worship is being celebrated during

the singing of Hymns. Not unfrequently, may they be seen passing to and from the Vestry Room, and even arranging their sermons in the pulpit, as if the worship being rendered was merely preparatory for the preaching to come, and a performance in which they had no share. The effect of this upon the Congregation and Choir can be easily imagined.

And as for the Choir—their proceedings have been for a long time, and still are to a lamentable degree, mere performances. Indeed, the only legislation of the Church on the subject of music was brought about by the unseemly, and almost scandalous, doings of the Choirs, as will presently be shown. The Organist stirred himself to the most elaborate efforts; tunes were selected for the display of songsters in duets and solos; in many instances, new and unfamiliar tunes were introduced to prevent the congregation from joining in the worship; snatches from popular Operas were played to gratify the audience; and sometimes, after a solemn discourse, music suited to the dancing hall accompanied the steps of worshippers down the aisle. This picture is not at all overdrawn. It was the travesty upon Worship. So much so, that I have been tempted at times to rise and proclaim, "Take these things hence; the Father's House is the House of Prayer." The whole performance seemed to be for the glory of the Choir, with but faint memory of the Most High God. And the difficulty of managing Choirs had become proverbial. I remember, on one occasion, to have heard the late Bishop Meade of Va., say to a young Clergyman, who had asked him if he could tell him how to manage his Choir, "No" said the Bishop, "I cannot; forty years long have I been grieved with this generation."

So utterly irreverential had become the performances of the Choir that, as early as the year 1832, the General Convention passed a "Resolution," calling upon the Clergy—not the Vestry—to "*give order*" * * * and "suppress all light and unseemly music, and all indecency and irreverence in the performance, by which vain and ungodly persons profane the Service of the Sanctuary." This Resolution was prefixed to the "Collection of Psalms and Hymns," published at that date in the Book of Common Prayer.

The "Resolution" proving unavailing, the General Convention, in the year 1874, changed the "Resolution" into a "Canon;" making it mandatory upon the Clergy to exercise their Prerogative, and "give order" for the regulation of the music. As this Canon contains the only legislation of this Church upon the subject of Church music, I quote the section of it which refers to the matter in hand. It is very clear, emphatic, and much more conclusive than has been regarded in this whole contention.

"Title I, Canon 25, Section 2."

"It shall be the duty of every Minister of this Church, with such assistance as he may see fit to employ from persons skilled in music, to give order concerning the tunes to be sung at any time in his Church, and, especially it shall be his duty to suppress all light and unseemly music, and all indecency and irreverence in the performance, by which vain and ungodly persons profane the service of the Sanctuary."

In order to get at the intent and full force of this Canon, it must be borne in mind that it was not framed for the purpose of imparting authority to the Clergy. That authority was not in question. Never within my knowledge, until this present contention, had the question been raised. No, the Minister is called upon, not to *take* but to "*give, order,*" to put in exercise a power and authority, possessed by him in virtue of his office. I see not how language could be made more clear. If an inexperienced in music, as many are, he is called upon, "with such assistance as he may see fit to employ—from persons skilled in music, to give order, &c."

The parties designated as "*skilled in music,*" cannot be reasonably supposed to be an unknown, and haphazard set of people—Legislation takes note of known and recognized parties—but are most assuredly the Choir, and the Organist the chief member thereof. There is no other collection of people in a congregation known as "*skilled in music*" but the Choir, and no other collection was in the minds of the Legislators who framed the Canon. This is without doubt the only reasonable interpretation of the language of the Canon.

The Minister then, is to employ the assistance needed, and it must be such assistance "*as he may see fit.*" In a word, he must

select the Organist and the Choir. Any other interpretation, by which the Vestry or any other party should have the selection of "the persons skilled in music" would introduce an element of conflicting authority, likely to thwart or be subversive of the authority of the Minister, and tending inevitably to endless discord and confusion. No interpretation of a law can stand, which would neutralize and subvert the very purpose for which the law was enacted.

The Canon under view was enacted for the suppression of a crying evil, and I am glad of the opportunity, which the present occasion affords, to reiterate with renewed emphasis what I have repeatedly urged—that the Clergy should exercise their prerogative as the Celebrants of Divine Worship, and give such order as shall restore the Service of God in Psalms and Hymns to its wonted and legitimate possession of dignity and sanctity.

If it be asked why the Canon Law is not more explicit, so as to put an end to all doubt in disputed matters, the answer is not far to seek. Legislation never anticipates unlooked for deviations from the established order of things. Legislators are not prescient nor prophetic. There has never been, if indeed there is now, a necessity for a Canon, defining and declaring the prerogatives of the Ministry. These are clearly defined and clearly set forth in the "Ordinals" and "Office of Institution," which preexisted the Code of Canons, and made legislation on the subjects embraced altogether superfluous. The very absence of explicitness and minuteness of detail in the "Canon on Music," is, in view of established principles, ruling precedents, and universal usage, the very clearest proof that no further legislation had been called for. Our forefathers never anticipated the existence of the present question as to the rights and privileges of the Rector of a Parish.

The relation of this Church to the Mother Church in England needs to be understood and appreciated, before we can duly comprehend the value and force of Anglican precedents and usage. The war for American Independence, which overthrew and abolished the existing Civil Government with all its privileged orders—changing it from a Hereditary Monarchy into an Elective Republic—hardly disturbed the relation existing between the Church in England and her daughter in the

United States. Before the war of the Revolution we were under the jurisdiction of English Bishops. Our Standards of Faith and Worship were those of the Church in England. This relationship continued through, and survived, the war of the Revolution. Not until our Bishops had been consecrated in England can it be said that a fully formed branch of this Church existed in our country. And when our American Church came into possession of all the constituent elements of a Church, then commenced the work of establishing a standard of worship, and an ecclesiastical Constitution suited to a change of local circumstances. The separation of Church and state had taken place of necessity, and a happy necessity it proved, for the Church was thereby set free to do her legitimate work, untrammelled by state interference—and was thereby restored to the normal condition of a Province of "The Kingdom, which is not of this World."

It will be most instructive and interesting, and quite relevant to the subject in hand, to note carefully how little our Fathers originated, and how much they inherited. No change took place in regard to the inherent and ecclesiastical prerogatives of the Ministry. Their powers, originally Divine in their source and imparted directly by Christ, Who is "Head over all things," had been transmitted from age to age. They existed here on these shores before Conventions met and Constitutions and Canons had been adopted. They were not found in the wigwam of the Indian, nor were they derived from the suffrages of the free white man. The sacred forms, by which they were created, were enshrined in "Ordinals and Offices," which knew of no American origin. The animus of our American Fathers in settling the new order of things is set forth with characteristic felicity in the "Preface" to the "Book of Common Prayer" first established. After referring to the changes made necessary, the Preface goes on to say, "In which"—(the alterations made)—"it will also appear that this Church is far from intending to depart from the Church of England in any essential point of Doctrine, Discipline or Worship; or further than local circumstances require." In view of which declaration and all the known facts of history, which are in accord with the declaration, it will not do to deal slightly with English precedents and usages.

Furthermore—this Church has, in the most formal and solemn manner, set forth her idea of the nature of the relation which the Rector sustains to the Vestry in the

“Office of Institution.”

This Office, although not in common use, is the solemn setting forth of the mind of the Church as to the said relation, and it is the *mind of the Church* that we are seeking for, for it is the key to all just interpretation of her laws. Let us examine it carefully.

All things being in due order for the Ceremonial of Institution, and the Bishop, or Institutor appointed by him, having challenged all objection that might exist, the Senior Warden (or the member of the Vestry supplying his place) presents the keys of the Church to the Minister about to be instituted in these words. “In the name and behalf of——Parish (or Church) “I do receive and acknowledge you the Rev.—— as Priest “and Rector (or Assistant Minister) of the same; and, in token “thereof, give into your hands the keys of this Church.”

It is difficult to conceive of an act of deeper significance than this formal presentation of the keys. They are given without any reservation, expressed, implied, or anywhere existing. The Rector receives the keys, not only as the token and symbol of power, but as the *power itself*—the power of entrance, occupancy and control, of opening and shutting. Where is there any power to take them back, or to impose any limitation upon their use? If there is any existing limitation to this grant of power, if there are any parts of the building which he cannot enter and control at will, the whole solemnity is travestied in this act of delivering the keys.

For example—suppose the Senior Warden, at the time of handing over the keys, should add—“but you, our Rector, must take notice that the Key of the Organ is not under your control, except for certain specified purposes; and, at other time, it must be in possession of the Organist to be elected by the Vestry.” How would such a limitation strike any one, who understood what is meant by the giving and receiving of keys? Does it seem less incongruous and contradictory when uttered afterwards, in the Vestry, and put in the form of a Resolution by them? I am sure that no man of independent spirit, who

erstood his privileges and responsibilities, would receive the same under such limitation, for there would be implied distrust in every act of reposing confidence.

My determination, therefore, in this contention is this— that there is no reason to be found in Canon Law, or in the alleged force of Canon Law, in precedent, in usage or in the general propriety and fitness of things, for limiting the control of the pastor over the Organ, the Organist or the Choir and any of its accompaniments and accessories— all of which enter into the service of which he is virtually, constructively, and for the most part actually, and, by virtue of his office, “*The Celebrant!*” according to the principle already cited— “*Qui facit per alium facit per se.*”

As to the use of the Organ in the Sunday School— that particular is included in the foregoing determination. But I must not forget that our little ones are the special objects of the Good Shepherd's care, and his charge to His Ministers is most weighty— “*Feed thou Me? feed My lambs.*” If there be any influence in the tones of the full sounding Organ to elevate the soul and awaken devotion, then, for every reason, give the children its benefit. Soul inspiring should be the worship for children, their offerings of praise and adoration ascend as sweet incense to Heaven.

As regards the claim of the “Choir Chapter” to exercise a control over the Organ, because of their having contributed by their efforts to its repair— I have only to say that, while their interest and aid are duly appreciated, no claim of any control over the Instrument can properly be recognized. Their contributions are made unto the Sanctuary, and pass into the hands of those who exercise authority therein.

THE OPINIONS OF CERTAIN OTHER BISHOPS.

Since writing the foregoing, I have received from the Bishop of Maryland, a Bishop expert in all matters pertaining to church law and usage, the communication following.

He writes— “As to the appointment of the Choristers or Organist, the Canon of the General Convention “(the same Canon which I have cited above) seems to settle that, for in Sec-

“tion 2nd it says, ‘it shall be the duty of every Minister of the
 “Church, with such assistance as he may see fit to employ
 “from persons, skilled in music, &c.’”

“This places the choice of the persons entirely under his con-
 “trol and judgment; and the latter part of the same clause
 “seems to give him power even to dismiss. I have always felt
 “that this was absolutely clear. There is also the usual under-
 “standing (I do not know where it is expressed in Church law
 “but I think it is) that the use of the Church and its furniture
 “for all purposes of worship and instruction are under the abso-
 “lute control of the Rector. Bishop Stevens of Pennsylvania
 (Bishop Stevens was also one of the ablest Canonists in the
 House of Bishops),— “in 1869, decided some such questions in
 “his Diocese. I quote certain words from his decision. ‘The
 “Rector has the right to control such arrangements, both in the
 “Church and Sunday School, as in his judgment shall be in
 “the best interests of each. The building, and all the appurte-
 “nances of the building, being designated for promoting the
 “spiritual good of the Parish, the Rector has the undoubted
 “right to use it, and to control the arrangement of it in such
 “ways as shall best subserve the religious welfare of the people
 “committed to his charge.’ Bishop Stevens gave a decision
 “upon another point. ‘The Rector has the full right to select
 “the Choir, to choose the tunes, to suppress what he deems
 “light and unseemly music, and, consequently, to introduce
 “such as he shall hold to be suitable for Divine Service. Whether
 “there is a paid Organist or Choir, it is the duty of the Vestry
 “to pay them, not to direct them; it is the duty of the Rector
 “to direct them, not to pay them.’”

I doubt not that I could have collected similar rulings, indefinitely, but I deem the above amply sufficient for my present purpose.

In conclusion, I must express my appreciation of the manner and spirit in which all the parties concerned have referred the whole matter to myself for determination. You say, through your “Special Committee,” that “as there was no positive
 “general Church Law in the United States on the subject at issue,
 “but that custom seems to prevail in the absence of local
 “Canons, and that as nothing could be authoritatively settled

“by the meeting, the subject should be referred to the Bishop for his decision, and that all, as good Churchmen, should cheerfully bow to that decision.”

That declaration on your part breathes the genuine Church Spirit, and gives promise of future harmony and mutual confidence. You, dear Brethren, need no assurance from me that in the conduct of this case, and in my judgment here given, I have had but one aim—to find out and maintain the truth, and the right, and the law. Let it ever be our aim to seek after the truth, to maintain the right, and to obey the law.

It may seem to some that the decision above given unduly abridges the rights of Vestries, and reduces their functions within very narrow bounds. Not so. We must call to mind the fact that Vestries are of very modern origin, created to be helpers of the Clergy by relieving them of the secular conduct of the Parishes. The Church achieved her grandest triumphs before Vestries were thought of. But our Vestries are given a prerogative of vast power—the power to choose their own Rectors—a power shared by a very small minority of Christians. Their's is the privilege to look out among the great body of the Clergy, to institute inquiries as to character, talent, capacity for work, prudence in working and general fitness. This is a privilege hard to be overestimated. Having satisfied themselves and secured the man of their choice, then it well becomes them to receive him with fullest confidence.

The privileges enjoyed by our Laity are not generally understood and appreciated. I doubt very much if there is any constitution of man's framing that can compare with that of this Church in the United States. The rights and privileges of all orders are maintained and carefully guarded. Class legislation is impossible. No Canon can be enacted without the concurrent vote of all Orders. Her heritage of “Creeds,” “Ministry” and “Sacraments” stand secure above chance and change by Canonical legislation. Her “Faith, once delivered to the Saints,” and ever since maintained; Her Ministry, emanating directly from Christ Himself; Her Sacraments, unfailingly administered according to Christ's Ordinance—all these give Her an attitude in Christendom, and a claim to Catholicity, not shared in equal degree by any other Christian Communion.

She stands, to-day, holding forth terms of unity to all Christian people, and presents, beyond controversy, the only visible rallying centre for the scattered tribes. For, whilst keeping pace with the progress of enlightened freedom, she maintains an unfailing conservatism in holding fast to all that was "once delivered" and Divine. I doubt much if there can be found on earth a more wise, enlightened and earnest body of men than the Laymen who gather with chosen Clergy in our "Triennial Conventions." Such is the testimony of many who have gone into that Body from the Supreme Court and the Senate Chambers. I once heard a United States Senator, who had represented his native State of Virginia for twenty years, declare, that he never so realized his insignificance as when he first rose to speak in the "House of Clerical and Lay Deputies." And I call to mind that in the General Convention of 1859, at Richmond, during a discussion upon a point of law, fourteen acting Chief Justices of as many states rose and gave their opinion upon the matter at issue.

These reminiscences may appear irrelevant to the matter in hand, but I wish, whilst apparently depreciating the Lay power in our Vestries, to show our people what high trusts are discharged by our Laymen when serving the Church in their legitimate sphere of action; and, also, what strong grounds of confidence they have for the future legislation of a Body in which such men as I have described, have a share.

The remainder of my answer to the appeal—relating, as it does, to matters of a personal and Congregational character—would be out of place in this official report. It is, however, due to all the parties concerned to state that the decision given was received in the same Churchlike spirit with which the appeal was made.

In conclusion, I would restate what is only partially set forth but is throughout implied in the foregoing determination, viz: that it is essential to an intelligent view of the present, and all kindred questions which touch the Ministerial Prerogative, that the difference between a self-constituted Religious Society and a branch of the Historic Church should be clearly understood and appreciated. It is entirely competent to a collection of persons—in so far as their power is concerned—

to band themselves together for religious purposes; to clothe their members with power to exercise various functions; appointing one to teach, another to control the music, to another the direction of the music, the selection of Organist and Choir, and to another the control and management of their House of Worship.

Furthermore—such a society can make sumptuary laws for the regulation of the dress and amusements of its members and can expel them at will for any infraction of its rules. There have been examples of this exercise of power in all ages.

On the other hand, a branch of the Historic Church can claim no such grant of power, and is untrue to her lineage whenever she attempts to assume it. With the Holy Scriptures as her constitution, and her laws in strict conformity therewith; with her Ministry divinely originated, and its prerogatives transmitted; with her membership incorporated through Divine Ordinances, and their citizenship thus sealed and assured; with rights and privileges thereby vested of which they cannot lawfully be divested, save by authority under the sanction of constitutional law—with all this prestige, I say, “This Church” exists to day a Province of the “Kingdom of God.” A thought to inspire every member thereof with a spirit of love, reverence and obedience.

But, to speak more especially of the Church Building, consecrated to the worship of God. “Reverence My Sanctuary,” saith the Lord. When we build a sanctuary and consecrate it, when we place the Title Deed upon the Altar, and invoke the Divine Presence to bless and hallow this “His Dwelling Place,” the ownership thereof passes out of the hands of man. It is only for practical material purposes that it can properly be said to belong to corporators, who are but servitors of the King—the very doorkeeper in the House of God being preferred to higher honor by virtue of his trust than he is who dwells in the tents of ungodliness.”

What now is the relation of the Ministry to this Sanctuary? In the very nature of things they represent more nearly the owner thereof than does or can any other order in the Church. Now then we are ambassadors for Christ—the Sanctuary is the audience chamber, and we stand therein to deliver the

Message; "it is as though God did beseech you

"My Father's House is the House of Prayer." We are herein as the celebrants of worship, to offer the sacrifices of praise and thanksgiving.

Moreover, the building is set apart and consecrated for the celebration of "Holy Mysteries"—Said St. Paul, "Let a man regard us as the Ministers of Christ, and stewards of the mysteries of God."

Therefore it is that when any Minister has lawful charge of the Church, his authority, in all matters pertaining to the object for which it was consecrated, must be, of necessity and the fitness of things, supreme, subordinate only to that of those who "are called in the Lord." Our whole system of legislation is founded upon that idea. Else would it be a "Kingdom divided against itself."

To urge that such authority is liable to abuse is only to say what may be truly predicated of all authority exercised by fallible men. But we do not therefore, abrogate all authority.

To illustrate—the husband may exercise his headship in the family to the distress of wife and children, but we do not, on that account, alter the Marriage Service, expunge the vow of obedience on the part of the wife, and change the tenor of the fifth commandment for the relief of the children.

So in the pastoral relation. The Rector may use his authority to the detriment of the interests under his charge, but we do not, therefore, repeal the laws which establish the rights and privileges which appertain to the Rectorship. No man can have a deeper interest in the safe keeping of the sanctuary than he who ministers therein.

In both of the above named relationships there is presumed—and fairly presumed—to exist mutual love and confidence, and when it does not, it cannot be restored and maintained by force of law. There is no possibility of divorce from the marriage relation, under the law of God and His Church, save for one cause only.

In the case of alienation between Rectors and their congregations—which cases are rare—there is no available remedy in law. Under an establishment—which, thank God, does not

exist in this country—the Rector might hold on to his “Living,” but to a right minded man and to his charge it would prove a living death. In our land there is no such recourse, for Vestries may resign, and congregations dissolve, and all available responsibility vanish.

There is only one universal solvent for all ills that cannot be remedied by man’s wisdom or force of law—in that Divine “Charity,” which endureth and hopeth and never faileth. A spirit of mutual helpfulness and love for the Church, will always prevent irritating friction.

Let us all then, in our several spheres, give heed to the Apostolic injunction, “Endeavoring to keep the unity of the spirit in the bonds of peace; that, speaking the truth in love, we may grow up into Him in all things, which is the Head, even Christ; from whom the whole body, fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love.” Amen.

Faithfully yours,

RICHARD H. WILMER,

Bishop of Alabama.

Diocese of Alabama, May 15th, 1895.



APPENDIX L.

REPORT OF THE COMMITTEE ON PAROCHIAL REPORTS.

The Parochial Reports of this year are the best we have ever had, materially better even than those of last year which were the best to that date. We have 72 Parishes and Missions on our list, the same number as for two years previous. Besides these, we had last year reports from 8 small places which we listed as "Scattering;" this year we have only 2 condensed as "Scattering," six of the eight making no report. From the 72 places on our list we have this year 59 reports, last year we had 65, and 60 the year before last. There are therefore 13 places which make no report this year; these are Auburn, Boligee, Bon Secour, Citronelle, Decatur, Eutaw, Forkland, Fort Payne, Livingston, Opelika, Oxford, Tilden and Uniontown. Of these 2, Auburn and Tilden, did not report last year also but did report the year before; while 2 others, Opelika and Oxford, have not reported for three years. Clerical vacancy is the usual cause for these failures.

FAMILIES—Number reported this year 2642, last year 2559, showing a gain of 83 families over last year, and this in spite of very heavy losses. An analysis of the figures shows net losses as follows:—Anniston, Grace Church 37, last year 18, a loss of 57 families in two years in this Parish, Anniston, St. Michael's 19, Athens 1, Birmingham, St. Mark's 1, Bridgeport 10, Brainerd 1, Carlowville 4, Florence 3, Greenville 1, Mobile, Christ Church 8, Prattville 4, Stanton 1, Scottsboro 1, Sheffield 2, Trinity Station 1, Tusculum 4, Tuskaloosa 4, Union Springs 2, Whistler 1. The total loss is 188 families, and the net loss as shown in the above figures is 105 families. Anniston loses more heavily than any other place, having 56 families less than last year. The heaviest proportionate loss is at Bridgeport, which loses half her number of families.

The gains of families in the diocese make up for losses and give us 83 more. The net gains above losses are as follows:—Birmingham, the Advent 16, St. Mary's 2, Demopolis 2, Eufaula 2, Evergreen 2, Faunsdale 5, Gadsden 7, Greensboro 1, Livingston 2, Marion 1, Mobile, Good Shepherd 8, St. John's 29, Trinity 15, Montevallo 3, Montgomery, St. John's 61, Holy Comforter 13, New Decatur 4, Perdue Hill 1, Selma 3, Spring Hill 2, Syna-cauga 1, Talladega 4, Troy 4. Total gains 271, net parochial gains 188, gain over losses for the diocese 83. The change is not a great one as the figures run in this diocese, and does not call for special remark. We give here a table of the number of families during the last six years.

| | | |
|---------------------|---------------------|---------------------|
| 1890 2566 families. | 1892 2760 families. | 1894 2559 families. |
| 1891 2722 " | 1893 2605 " | 1895 2642 " |

PARISHIONERS— The number reported this year is 11,011 ; against 10,870 last year, 11,248 in 1893, and 11,210 in 1892. There appears to be a net gain of 141 souls during the last 12 months, and a loss of 199 during the last three years. The meaning of this is that we are substantially at a standstill. The births, as shown by infant Baptisms, during the years since 1892 are 1,187, and the Burials number 871 ; 316 persons, therefore, were, were lost by removal. We have no confidence in the absolute accuracy of these figures, nor can we have until every Parish in the diocese has an accurate list of families and parishioners written out in full upon its Register, and every Rector keeps account of changes, and “ rounds up ” his flock once a year to correct his lists. The “ Alabama Registration Cards ” which provide a convenient and even easy way of keeping these two lists of Families and Parishioners, have not come into general use in this diocese, contrary to our expectation. The Chairman of this Committee assured the publisher of these cards that he would sell two thousand of them in this diocese within two years; the actual sale has been less than 500. These cards cost \$1.50 a hundred and 100 cards would register 100 families. The cards for “ Individuals not in Families ” have each room for 4; and 10 of these cards with 90 of the family cards would be the equipment of a small Parish or Mission Station for many years, at the merely nominal cost of \$1.50 ; while 500 cards would carry the largest Parish in the diocese for at least 10 years, at a cost of \$7.50, with absolute accuracy in the two lists of families and parishioners. As it is not the expense which prevents the introduction of these cards, it must be the *inertia* of the Clergy. If the cards were furnished for nothing, probably the same obstacle would prevent their use. Canon III, Section 2, of this diocese is mandatory, that every Minister *shall* keep lists of families, parishioners and communicants within his cure ; and there is a Resolution of the Council ordering the Clergy to submit these lists to the Bishop at his visitation, and asking the Bishop to demand their production that he may see and inspect them. The enforcement of the Resolution would perhaps procure obedience to the Canon, and obedience to the Canon would give us accurate figures, and accurate figures would show us the drift of population, the movement of families into or out of the cities or the state, or from one locality to another.

COMMUNICANTS— The number reported is 6529 against 6353 last year, a gain of 176 ; last year we gained 76 over the year before. We will speak of this again under the head of Present Number of Communicants.

LOSSES OF COMMUNICANTS— by Death. Our loss this year is 86 by death against 94 last year and 85 the year before. The average for 6 years is 83.

Removal. 319 Communicants removed from their Parishes this year, against 382 last year and 400 the year before. The number of removals during the last four years have been nearly double those of preceeding years. The average from 1887 to 1891 was only 225, but 1892 gave us the unprecedented number of 621 Communicants lost by removal. Since then the number has been gradually diminishing, being 400 in 1893, 382 in 1894, and 319 in 1895. The heaviest losses of this year from this cause are Anniston 77, Birm-

ingham 45, Mobile 27, Montgomery 27, and Tuskaloosa 22. During the last 4 years Anniston has lost by removals 283 Communicants, and gained 51; Birmingham has lost 388 and gained 352; Huntsville has lost 50 and gained 7; Mobile has lost 257 and gained 86; Montgomery has lost 92 and gained 148; Selma has lost 57 and gained 23; Tuskaloosa has lost 48 and gained 18. Thus these seven cities have in four years lost 1,170 Communicants by removals, and gained 703; a net loss of 467. As a similar proportion obtains for the whole diocese it is manifest that there is a steady exodus of over 100 Communicants every year out of the diocese, and a loss by death of about 80 to 90; about 200 a year from these two causes.

Dropped. The names of 73 Communicants were dropped from the list this year, against 263 last year, 211 in 1893, and 180 in 1892. We remarked last year at some length upon this item. The number dropped had then been excessive and unnatural for three years. The number this year is still a little large but not inexplicable. The leading items are at Bridgeport, and in Trinity Church, Mobile.

The *Total Loss* this year is 478, against 755 last year, 731 in 1893, and the excessive loss of 906 in 1892. These were years of liquidation, years of severe revision of lists, years of growing accuracy of reports, and also years of commercial distress and panic. In the three years 1889, 90 and 91 we lost 1,217 Communicants, an average of about 400. In the next three years, 1892, 3, 4, we lost 2,392, an average of 797 or about 800 yearly. This year's loss of 478 seems to indicate a return to normal conditions. It would be an interesting question, if we had the data to pursue it, to try to ascertain what became of these Communicants. Our losses were very heavy, especially during the years 1892-94, and it is no small thing to lose 478 Communicants this year. Yet we have managed to make up for these losses and make slight gains, as we show below.

GAINS OF COMMUNICANTS—By Confirmation. The footings in the table show 320 persons Confirmed during the 12 months ending May 1, 1895, of whom 319 were entered as Communicants. This unusual proportion led to an examination of the figures by Parishes, disclosing facts and perhaps errors of which we will speak presently. We have so often spoken of this matter as one needing more careful figures that we give here a table showing the discrepancies of the last 6 years. The first figures are the number of persons Confirmed during the 12 months covered by the report; and the second number immediately under the first, the number of names added to the list of Communicants *by Confirmations*.

| | 1890 | 1891 | 1892 | 1893 | 1894 | 1895 |
|--|------|------|------|------|------|------|
| Confirmed, | 210 | 536 | 375 | 440 | 458 | 320 |
| Added, | 181 | 470 | 365 | 404 | 443 | 319 |
| Confirmed but
not entered as
Communicants, | 29 | 66 | 10 | 36 | 15 | 1 |

There are two reasons why a Rector may not add the whole number of his Confirmees to his list of Communicants ; one reason is that some of the persons confirmed may not belong to his Parish. A person belonging to one Parish and intending to be confirmed there but detained by sickness or other cause, is confirmed in another Parish. The first Parish reports one communicant added by confirmation more than the number confirmed, and the second reports one less than its number confirmed. In Parishes in the same city, however, the interchange of confirmations in a case like the above, is usually a matter of courtesy, and the second Parish does not report the added confirmee. But a Parish in Mobile last year had two persons confirmed for a Chicago Parish, one for a Wisconsin Parish, and one "at large," a stranger who at once took a commendatory letter ; and hence this Parish reported 40 persons confirmed, and 36 added to the list of Communicants by confirmation. In towns where there are schools there will naturally be young people confirmed who do not belong to the Parish and who should not be entered on its list of Communicants, because they are only temporary sojourners and are carried on the lists of their home Parishes. In such cases the Rector of the Parish where they are confirmed should notify the Rector of the home Parish of these young people, of the fact of confirmation and first Communion, that the proper entries may be made. Where this is not done confusion results. A case occurred in Mobile in 1895, where a young man was urged by the Rector of the Parish where he was born and of which he had been a member all his life, to come to confirmation; and it was found that he had been confirmed in Tuscaloosa while at the University, several years before. The then Rector at Tuscaloosa perhaps entered the young man as a communicant, and if so, lost him in a few months by removal ; while the young man's own Rector at home knew nothing of his having been confirmed, and therefore did not seek to know why he did not come to Communion, and of course did not report him as a Communicant. The same Rector recently discovered a similar case of over twenty years standing. Another reason for a discrepancy between the number of persons confirmed and the number of names added to the list of Communicants, may lie in a theory of discipline and instruction held by the Rector. There are Clergy in the Church who hold or seem to hold that the first Communion is a kind of sacrament of itself, to be specially noted and entered on the Parish books, and specially prepared for through some weeks or months or even a year of confession and penance, etc., after confirmation. Apparently we have nothing of this in Alabama.

The discrepancy this year is only of one person, which is so small a number that it called for investigation, since members of the committee knew of six confirmees who were not added to the lists. Analysis of the figures showed that Grace Church, Anniston had 2 confirmees not added, Bridgeport had 1, Christ Church, Mobile had 4 and Spring Hill had 2 ; a total of 9. On the other hand Montevallo reported 6, and Scottsboro 2 added to the list of Communicants by confirmation, while yet not reporting any persons confirmed during the year. If these 8 persons were really confirmed in their own Parishes then the number confirmed during the year in the diocese

should be 328 instead of 320. If rightly added "by confirmation," they were not confirmed in this diocese unless they were confirmed at home, for the excess in other Parishes is otherwise accounted for.

GAINS— By Admission. There were 107 persons admitted to Communion this year, against 108 last year and 155 the year before.

By Removal. 228 Communicants moved into the diocese this year, or possibly from one Parish to another. Last year the number was 227 and the year before 214. The average gain for 9 years from this source is 260.

Total Gain. The total gain of Communicants from all sources this year is 654. Last year it was 778, in 1893 it was 828, in 1892 822, and in 1891 957. Thus the gains of this year were smaller than usual. The average of gains compared with those for this year are shown below. The average is for the last six years, omitting fractions.

| | Whole No.
Confirmed. | Added by
Confirmation. | Admission. | Removal. | Total. |
|----------------------|-------------------------|---------------------------|------------|----------|--------|
| Average of 6 years, | 390 | 364 | 94 | 265 | 811 |
| This year's figures, | 320 | 319 | 107 | 228 | 654 |

PRESENT NUMBER OF COMMUNICANTS— We have this year 6529 Communicants. For convenience of comparison we give here the number of Communicants for the last twenty-five years :

| | | |
|---------------|---------------|---------------|
| 1870....2634. | 1888....4885. | 1892....6196. |
| 1875....3575. | 1889....5409. | 1893....6287. |
| 1880....3458. | 1890....5577. | 1894....6853. |
| 1885....3527. | 1891....6295. | 1895....6529. |

It will be seen that this is the largest number in our history, and we have no doubt that the figures are substantially correct. There are 13 places which do not report this year and for whom we have brought forward the number of Communicants from the last report made ; but it is not likely that these would make any serious changes if this year's figures could be obtained from them. We may safely estimate that we have 6,500 Communicants. The increase of this year over 1894 is 176, the gain of 1894 over 1893 was 76, the gain of 1893 over 1892 was 91. In 1892 we lost 99 from our number of 1891, but in 1891 we had gained 718 over 1890. The growth shown is slow, but it seems to be healthy and fairly steady.

ANALYSIS OF COMMUNICANTS — Sex. The number reported on, this year, is 6,108, only 421 less than the whole number of Communicants. This is a great advance beyond all former reports. Last year there were over a thousand Communicants whose sex was unknown; and the year before there were over two thousand, one-third of the whole number, concerning whom the Clergy were uncertain whether they were male or female—— at least, the Parochial Reports indicated uncertainty. We wrote about it last year humorously, but we are glad to believe, effectively, for this year sees a great difference. Six places do not report under the head of male and female; these are Bridgeport with 17 Communicants, Citronelle with 5, Greenville with 54, Huntsville with 274, Oxford with 11, Whistler with 60. Four of these places were vacant this

Year, and either sent no report at all, or only such an one as a layman unused to such work could make. Of course no fault is found in such case. These are Bridgeport, Citronelle, Oxford and Whistler. The other two places have 328 Communicants between them and each place has at least one male Communicant in its Rector, who probably has his own name on his own books, or ought to have. One of them also reports two Wardens, a Secretary and a Treasurer, four names, all of which appear to be masculine; and the other Parish reports three, as the same person serves as Secretary and Treasurer. Here then are seven and with the Clergy nine males, for the Canon law of the diocese requires all Vestrymen to be Communicants, leaving 319 persons of unknown sex; presumably all females unless they are all males. Leaving them out of our calculations because of this uncertainty, we have reported 2160 male and 3948 female Communicants; the proportion therefore is 64.63 per cent. female to 35.37 male. This result, somewhat to our surprise, confirms the figures of last year. In 1890 the proportions were 67.42 to 32.58, or in every 1000 Communicants 674 were female and 325 male. In 1891, 679 were female and 321 male. In 1892, 681 were female and 319 male. In 1893, 684 were female and 315 male. It will be noted that the proportion of males was gradually diminishing—325, 321, 319, 315 in every thousand. We distrusted these figures for two reasons: one was that the division by sex was evidently too often guessed at; as, for instance, a Rector having 250 Communicants would report 100 male and 150 female. Lines of cleavage do not follow smooth surfaces or round numbers in just that way. Of course if our data were guesses our conclusions were also guesses. Another reason for distrusting the Parochial Reports in this item was that they gave us an unprecedented proportion of men, nearly one-third of the whole number. Two women to one man is indeed bad enough when, theoretically the numbers should be equal. But when in actual practice we find four, six, eight and even nine women to one man obtaining in Churches all around us, we are obliged to doubt our figures of only two to one. Some 50 or 60 years ago, as we may infer from narratives for we have no figures, there were 50 or even 100 female Communicants to one male, and he was ashamed. Thus even the one in ten of some of the "other bodies of Christians" around us, is a great advance on the times of the fathers, "the good old times." It is our impression that the usual present proportion in these "other bodies" is from four to seven female to one male Communicant. We doubt whether one of them has less than four to one, which would be twenty men to eighty women in every hundred, or two hundred in the thousand. When therefore in 1890 we seemed to have three hundred and twenty-five in the thousand, we did not believe the figures. The proportion diminished gradually until in 1893 we had 315 in the thousand, but we did not believe this number either. Christ Church, Mobile, had as an absolute certainty a proportion of 35.2 male to 64.8 female Communicants, but the circumstances were supposed to be exceptional, and a large number of the males were young boys. Some years ago we began commenting on this item, and asking for more accuracy in the reports. Each year thereafter there was an improvement both in the number

of Parishes reporting and in the evident accuracy of the figures given ; there were fewer instances of "smooth cleavage." In 1894 we began to feel satisfied with the reports in this item and began to place some reliance on the figures given. But to our great surprise the proportion of male Communicants leaped from 315 to 353, and this result cast doubt upon the conclusions reached ; and so we wrote that the change was too large a jump for one year even for Alabama. We said this, "If the 'Makers of Reports' will only stop estimating and count the names with regard to sex, we shall have facts instead of guesses, and our inferences will be of some value." And now this year the number of male Communicants in every thousand is 354 (35.37).

- We do not yet feel sure of this proportion. It seems too good to be true ; and on scanning the columns in the table we are not yet free from doubt about guess work. For instance No. 13 reports 14 male to 16 female Communicants. On the other hand, if this proportion be abnormal and therefore doubtful, still the community is an isolated and singular one, living very close to the majesty of nature, and the figures may be true there which would be more than doubtful inland. Again, No. 14 shows an unusual proportion, but here we are forbidden to doubt because of the known accuracy of the Missionary ; the proportion is 17 to 22. Next to it comes No. 15, which with 17 to 46 gives us a normal proportion which we unhesitatingly accept as true. In No. 17 we have 10 male to 8 female, a proportion which on a large scale would give us 660 males to the thousand ; but here the whole number is small and unusual proportions may exist without serious doubt. In No. 21 we have 50 male to 78 female, which is 390 to the thousand, a proportion above even our diocesan average, not seriously doubtful, but we wish we felt sure. No. 45 is one of the largest Parishes, and here the figures are 269 male to 290 female Communicants, a proportion of 481 in the thousand (48.12, 51.88). We wish we could feel sure of this also. No. 49 gives us a proportion of 442 in the thousand. In No. 54 and 55 we have the singular fact, of which No. 17 is the only other example, that the male Communicants exceed the female, the figures being the same in both cases, 9 to 8, a proportion of 529 in the thousand, leaving 471 women to make up the number. No. 68 gives us an even cleavage, 7 to 7. But with all these Mission Stations the small total renders any proportion reasonable ; as, if there be only one family, the man and his wife being Communicants gives an even division of the sexes ; while if they have a son who is also a Communicant, there are two males to one female in that place. Some of the curiosities of these proportions may be seen in Nos. 17, 53, 64, 69, 70 and 73. In each of these places there are 10 male Communicants, and we have selected them for comparison because of this fact ; but to the 10 male Communicants we have of females 8, 16, 14, 18, 33 and 21. We have only one of the larger Parishes that has never reported male and female Communicants ; but we hope this Parish will next year give us the exact figures by count from a written list.

Age. 50 places report and 22 do not with regard to age, the same numbers as last year. This item is as interesting as that of sex, if we could only get the data from which to make inferences. The dividing line between adults and minors is 15 years, or say, the 15th birthday. This is the age adopted by the U. S. Census, and Communicants under that age are not counted in making the comparative tables of Churches. We have the figures this year for 3379 of our 6529 Communicants, or about half the whole number. On this half 83.93 per cent. are adults and 16.07 per cent. are minors ; that is, in every thousand Communicants we have 160 who are under 15 years of age.

Race. We have 147 colored Communicants this year against 121 last year, 69 in 1893, 83 in 1892, and 76 in 1891. There is an increase of 26 over last year and of 78 in two years. St. Mark's, Birmingham, increases from 33 last year to 47 this year ; and the Good Shepherd, Mobile, from 73 to 83.

Relation to this List ; or Frequency of Communing. Whether a Communicant actually communes or not is a question of much interest. Several of the Dioceses have laws regulating the status of a Communicant by the frequency of his communing. The General Convention has been urged for at least twenty years to define the word Communicant, and always, when the question has come up, a contest has raged around this matter of the frequency of Communing. Every little while the question comes up in the Church papers, "What constitutes a Communicant," and many writers of letters urge that the frequency or infrequency of communing has much to do with the definition. Western New York has, or had, a law that no one should be counted a Communicant who had not communed at least three times during the last preceeding twelve months. Other dioceses have a law that a person who has not communed within three years shall have his name dropped. The range here is from three times in one year to one time in three years. So severe a penalty as excommunication, for dropping a name either means that or means nothing, seems to us excessive and unjust. The idea, however, that those who do not commune should be somehow classified differently from those who do, has a principle of justice in it. A first step is to find out how many there are who do not commune ; but as soon as we begin to separate these we strike this difficulty, that we find some whom we cannot say never commune but only that they commune very seldom, and others concerning whom we lack information. Experience has shown that it is best to have these five classes, Regular, Occasional, Seldom, Never, Doubtful. If the Rector of a Parish will take his list of Communicants and on the extreme right of the page rule nine narrow columns, a quarter of an inch wide or less, and write at the top of the columns the words, Male, Female, Adults, Minors, and then the five classes of Communicants above, and taking the list name by name, will put a pencil check mark in the appropriate columns, never more than three for each name, he will have his whole list classified to satisfy our reports. To make his report he has only to count the check marks. In succeeding years, as persons become 15 years of age, he can erase the check marks from the column of "Minors" and place it in that of "adults."

To this end he should have another and wider column for age, and enter the date of birth in figures, say 12 25 50, for one who was born on Christmas day 1850. The period of 15 years is easy to calculate from such an entry. The column of "Doubtful" will probably be very full at first, but will gradually clear away as he gains more information. A list of Communicants once properly made should never be rewritten, but new names should be added below and those who drop out, by death, removal, etc., may have a line drawn through the name, and the number of the page given where the cause of loss is recorded.

Fifty-one reports this year give the classification of Communicants regard to frequency, and twenty-one do not. The fifty-one cover 8405 communicants, or a little more than half the whole number. Of these 73.68 per cent. are regular Communicants against 72.04 last year; 11.86 per cent. are occasional Communicants; 6.49 per cent. communicate but seldom, and 7.54 per cent. never commune, against 6.3 per cent. last year and 6.1 the year before. When we have better figures under this head we will comment upon the meanings contained in them.

PARISH INSTITUTIONS.

There are reported this year 55 Parochial Sunday Schools, against 51 in 1894, 49 in 1893, 49 in 1892, 43 in 1891, and 47 in 1890. This is a gain of 8 schools over last year and of 8 in 5 years. But there are 17 places which appear to have no Sunday Schools. These are Auburn, Bridgeport, Citronelle, Columbia, Forkland, Fort Payne, Madison, Martin's Station, Montevallo, Opelika, Orrville, Oxford, Perdue Hill, Prattville, Sylacauga, Tilden, Trinity Station. These Missions will become extinct in the course of time, if the population be stationary, in the ordinary course of events, if we may judge of the future from the events of the past. Children will usually go to Sunday School, and if there be no school of their own Church accessible will go to the one that is, whatever be its name. There is no such thing possible as an undenominational Sunday School unless there be undenominational teachers. Under ordinary circumstances the children, with few exceptions, will acquire an unconscious but very strong bias in favor of the sect of which their teacher is a member, and that bias will, in a very large proportion of cases, determine the future Church membership of the child. It is the result of observation that nearly or quite one-half of all the Protestant pupils sent to Roman Catholic Schools, become Romanists within a few years. We regret that we cannot give the authority for this statement. We derived it from three sources in casual reading. A person in Maryland living near a Roman Catholic school for girls, kept account for a series of years; a graduate of a convent in Kentucky told one our members concerning the girls who were at school with her; and a Roman Catholic periodical, urging contributions for establishing a school, stated as a fact that over 70 per cent. of Protestant pupils submitted to that Church sooner or later. The last authority is the best, of course, as more likely to be based upon wide experience. The same

ce holds good in Sunday Schools and is recognized by all our Mission-shops and most skillful Missionaries, as the pages of the "Spirit of Mission" for twenty years bear witness; so that the first effort of a good Mission is to establish a Sunday School and supply it with Church text books. Modern leaflet system is, in our opinion, a delusion and a snare. The children are not well instructed, and the doctrines of Christ "as this Church has received the same," are not engrafted on the child's mind. The Bishop's series of books is the best that has come under our observation. But to have no Sunday School at all is to court dissolution when the present generation passes away. Besides these considerations of experience we have the command of our Lord. After His resurrection He gave three commands to His disciples; one of them was "Feed My sheep," and the other two were, "Tend My lambs." This matter belongs rather to our Bishops than to this Committee, but the facts given in the reports seem to call for comment.

In 1891 55 Sunday Schools reported we have 467 officers and 3038 pupils. In 1890 we had 471 officers and 3031 pupils, practically the same numbers. In 1889 we had 482 officers and 2965 pupils. In 1892 we had 449 officers and 2915 pupils.

The largest Sunday School in the diocese is that of St. John's Mobile, which has 310 pupils and 38 officers. Second on the list comes St. John's Montgomery, with 255 pupils and 24 officers. Third is Trinity Church Mobile, with 135 pupils and 23 officers. Fourth is Selma, with 148 pupils and 20 officers.

Three Parishes stand fifth, Huntsville with 130 pupils and 20 officers, St. Michael's Anniston and Christ Church Mobile, with 130 pupils each and 20 officers.

PAROCHIAL SUNDAY SCHOOLS—There are 7 Parochial Mission Sunday Schools reported against 5 last year. St. Michael's Church, Anniston, has one, which is one of the two new ones. St. Mary's, Birmingham, has one, which is the new one. Huntsville has one but does not give the number of teachers or pupils, Christ Church, Mobile, has two, and St. Peter's Talladega, has two reported last year. In 6 of these 7 schools there are 42 officers and 255 pupils against 28 officers and 150 pupils last year. These give us a total of 42 officers and 3293 pupils in all the Sunday Schools in the Diocese.

PAROCHIAL MISSIONS—Of these we have 16 this year against 14 last year; 16 families against 62 last year; with 336 individuals against 217 last year and with 55 Communicants against 89 last year; a large increase in families but Communicants, and a large decrease in them. St. Mary's, Birmingham, reports one such Mission with 75 families and 200 individuals against 61 families and 120 individuals last year. We presume the Rector of this Parish has found it difficult as yet to ascertain the number of Communicants in his Mission, but we will confer a favor on this Committee if he will order 100 of the cards to which we have already referred, and make a regular registration of the Mission. We will deputize a St. Andrew's Brotherhood man to do it for him. Last year the Church of the Advent, in the same city, reported 3 Parochial Missions—Barlowville 1, and St. John's Mobile, 1, none of which appear in the

reports of this year. The 55 Communicants in these Missions bring our total of Communicants in the Diocese up to 2684.

PARISH DAY SCHOOLS— Of these there are 3 against 2 last year. St. Mark's Birmingham, adds the new one this year to those of the Good Shepherd, Mobile, and St. Peter's Talladega, heretofore reported.

GUILDS, CHAPTERS AND PARISH SOCIETIES— We have this year 117 such societies against 100 last year and 105 in 1893. But the 117 should be 118, for Orrville reports \$12.25 as the dues and earnings of such a society, yet reports no society, following the example of New Decatur for two years previous. We are glad to say that the latter place has two societies this year instead of the one we conjectured, because of its footprints, to exist last year. Last year Bridgeport had 1 such society, Eutaw had 2, and Stanton had 1, which do not appear in the reports for this year. Thus as 4 have disappeared while we have 17 more than last year, there must have been 21 new societies organized; at least 21 make their appearance for the first time. Of the 118 societies 13 do not report the number of members, perhaps because they are countless, but in 105 societies there are 487 male and 1806 female members. Last year we had 403 male and 1832 female members; before that time we did not divide the members according to sex. The totals run 1895, 2293; 1894, 2235; 1893, 2188; 1892, 1935; 1891, 1853. Of the 118 societies of this year 8 of them in 4 Parishes, make no report concerning finances. Four "Makers of Reports," therefore, failed to get from the societies the amount of money they had handled during the year. The remaining 114 societies handled over 15 thousand dollars during the year, and their earnings were over \$10,500. Of this we will speak further on, under the head of finances.

LAY READERS— Forty-eight are reported this year against 34 last year.

MINISTERIAL OFFICES.

BAPTISMS— Forty-two places report Baptisms this year and 31 do not. Last year 23 places had no Baptisms and in 1893 26 had none. There were 65 adults Baptized and 368 infants, against 100 adults and 460 infants last year, and 66 adults and 359 infants in 1893. The totals are—

| | | | | | |
|-------|------|-------|------|-------|------|
| 1890, | 457. | 1892, | 400. | 1894, | 560. |
| 1891, | 434. | 1893, | 425. | 1895, | 433. |

HOLY COMMUNION— Fifty-six places report this year, and 17 do not. Last year 13 places made no mention of a Communion, and 21 the year before. There were in the 56 places 1394 public and 80 private celebrations. There appear to be 8 or 9 places where there is a celebration every Sunday and Holy-day against 11 last year and 9 the year before; and perhaps 4 or 5 where there is a celebration every Sunday only. The numbers are so irregular that it is difficult to draw inferences from them. There are 52 Sundays in the year and 37 Holy-days, and on Christmas and Easter we may count two celebrations, making 91 in all. But in every year some Holy-days will fall on the Sundays, which would diminish the possible number, and if the Rector

vacation that would again diminish the number. Where we see more public celebrations reported, therefore, we must understand that the was celebrated in other places than his own home Parish. Where we to 90, we understand a celebration every Sunday and Holy-day while tor was in residence; a vacation of two months taking off 8 Sundays e or four Holy-days, and of one month taking off four Sundays and wo Holy-days. 55 to 60 celebrations means every Sunday with Christ-h Wednesday, and Good Friday or Ascension day added, but not the oly-days. These are small matters, however, compared with the fact re are any places in the diocese where Church people have had no nity at all for Communion. If the people of such places would ask t they desire there would be no difficulty. Some years ago one of our received a complaining letter from a Mission Station, saying that the had forgotten them; for several years they had had no visit from any an, no Communion, no Baptisms, and they felt hurt and aggrieved ly to join some sect. In reply, after expressing sympathy and set- ate for a visit, he asked what they were in the habit of doing when nted a barrel of flour? Was it their custom to sit back and lament injured and be ready to forsake flour for corn meal? If, on the con- hen they wanted flour they were in the habit of sending to the near- e where it was to be had, and of paying for it or for its transportation, ld they not exercise the same common sense with regard to religion? raments of the Church are to be had by any person or any community he desire is strong enough to lead to the making some effort to obtain

IC SPEAKING— There were 2508 Sermons preached in the Diocese r, with 13 places not reporting. There were 506 *Lectures*, 654 *Brief es*, 180 *Instructions to Classes* more or less in the nature of addresses, l alleged lectures were delivered in 25 places, by presumably the same of persons. If evenly distributed among the 25 persons there would t 20 lectures for each one, a fairly large number, but not improbable. a very well-read man, a *full* man, with a fine flow of language, ind 40 lectures not impossible to him in the course of parochial life one year, if he could find good audiences for such a number. But 80 or 100 lectures in one year, are beyond reason. We feel compelled t here what we said last year. “ Some of the Clergy report a number ures beyond the power of mortal man to deliver without softening of n or mental paralysis, unless they have a hand-organ power of de- of words. A Lecture, properly speaking, is from an hour to an hour alf long, on some one subject, without text, is not subordinate to a s service nor part of one, though it may open and close with a brief if a Clergyman be lecturer. While the Brief Address is distinctly s, is part of a religious service, is usually delivered in a surplice as the should not; and may be anywhere less than a half hour long. Ser- ithout text or without manuscript are often carelessly called lectures, may just as well be more exact in our use of language. Last year we

entered into this subject at length, and would ask those who are in doubt how to answer the questions in the parochial reports, to read again the definitions there given. (Journal of 1893.) A man may preach 100 sermons in a year and give 500 brief addresses, but 100 lectures would consign him to an early grave, unless they were repetitions of one or two lectures to different audiences; if to the same audience we do not think the audience would survive to tell the tale."

Among the Parochial Missions we find 65 sermons delivered by the Clergy, and 201 addresses by Lay Readers. These last were all done by the Laymen of two Parishes, Christ Church, Mobile, and the Holy Comforter, Gadsden. Other Lay Readers may have been busy, but their Rectors do not report the work. As a grand total there have been 4114 different audiences addressed in sermons, lectures, or addresses, in this diocese during the past year, with 17 places not reporting under this head; against 4146 last year with 14 not reporting, and 2970 in 1893 with 17 places not reporting. These figures tell of hard and continuous work all over the Diocese. There may be chaff but there must be much good wheat sown, and if it be enriched with prayer there should be a good harvest. In this connection see the Aggregate of all Services, further on.

MARRIAGES, BURIALS, ETC— There were 105 Marriages this year, the smallest number in a long time; the numbers running back to 1890 being, 119, 107, 127, 143, and 140. The Burials numbered 203, also the smallest number for a long time; the numbers running back being, 222, 213, 233, 228 and 209. St. John's Church, Mobile, leads as usual with 38 Marriages and 43 Burials, more than one-third of the whole number of Marriages in the diocese and one-fifth the number of Burials; but this year the Church of the Advent Birmingham, is not second as usual, this place falling to Christ Church, Mobile, with 17 Marriages and 30 Burials. More than one-half the Marriages and nearly one-third the burials, occurring in the City of Mobile.

OFFICIAL ATTENDANCE AT MEETINGS— This is intended to enable the Clergy to report a kind of work that requires much time and labor. Meetings of Vestries and Committees, meetings of Guilds, Chapters and Brotherhoods, non-parochial burials, when the burials are reported by some other Parish, etc. It is intended to include things which do not come under any other head. These are reported for 29 places only, but the footing is 456. One Rector shows a great activity with 103 such items of labor; the two other greatest are 85 and 61. Naturally this kind of work is larger in cities, where the Clergy are called upon not as citizens merely but as Clergymen, to attend meetings of various sorts, and to give time to a thousand things that the rural Clergy escape. The ever active Church of the Advent, Birmingham, makes no report under this head, probably because the Rector attended so many meetings and did so many things, that he was not able to keep track of them all and has no written record.

CONFIRMATIONS— There were 320 persons confirmed from May 1st, 1894, April 30th, 1895. We state the dates because, as our figures do not agree with those of the Bishops, many readers do not understand the cause of the discrepancy. The Bishops' reports cover the time from Council to Council, a variable year, sometimes only eleven months long and sometimes thirteen, of course their figures are useless for purposes of close comparison. The number of confirmed each 12 months beginning with the reports of 1890 are follows :

| | | | | | |
|-------|------|-------|------|-------|------|
| 1890, | 210. | 1892, | 375. | 1894, | 469. |
| 1891, | 536. | 1893, | 440. | 1895, | 320. |

While this is the smallest number for several years there were good reasons for the falling off, to which we will not here refer. The average for the six years is 338. Omitting 1890 and 1891 when the figures were abnormally low and abnormally high, we have 395 as the average, last year it was 424. We probably take 400 as about our natural average.

Of the 320 confirmed this year 123 are male and 197 female. We are glad to say that the Makers of Reports knew the sex of every one confirmed this year ; and for the first time in our history we have none of indeterminate sex, presumably neuter. The percentage of males is higher than the average, being 61.56 female and 38.44 male. To state it as we did under the head of " Sex " in the Analysis of Communicants, we have 384 males to the thousand in the confirmees of this year. With regard to age also every one is classified, and we have 182 adults, and 138 under 15 years of age. There were 20 negroes confirmed, all but one being in Birmingham. *From other Religious Bodies* we received 92 this year against 141 last year and 91 in 1893; 173 were *Heads of Families*, against 64 last year and 77 the year before. Twenty-nine persons were not at once *Admitted to Communion*, of whom 13 were in one Parish which had 24 confirmed ; while 12 were in another Parish which had only the 12 confirmed. This is No. 57 in the list in the Tables following this report. It escaped our notice when we wrote that apparently there had no Clergymen in our diocese who held back confirmees for further instruction after confirmation, before admitting them to Communion.

PUBLIC SERVICES.

Fifty-nine places report under this head and 14 do not. That is, only one place that has sent in any report at all fails to give the number of services, 13 places did not report this year. In the 59 places there were 3262 public services on Sundays and 2778 on week-days, a considerable increase over last year, when the numbers were 2959 and 2433, respectively. In the Parochial Missions (not Diocesan) there were 231 Sunday services, and 29 on week-days. A decrease but not a noticeable one from last year, when the numbers were 258 and 35. We notice, however, that of the 231 Sunday services at Parochial Missions, 206 are reported by one Parish, while no other Parish rises above 10. This is mainly Brotherhood work, of course, and amounts out " the liveliest Brotherhood in Alabama," as a member of the Chap-

ter which reports 10 claimed his own to be, at the great meeting of the Brotherhood in Washington last year, evidently because he did not know the figures. This same Chapter also reports 20 of the 29 week-day services at Missions while the other reports none at all. The figures are all in the tables which follow this report, and under the head of Public Services. In the column of week-day services we see one Parish reporting 313. This is St. Michael's Anniston. This indicates the daily service. True there are 365 days in the year, but 52 are Sundays, on which day week-day services cannot be held. This leaves 313 week-days, from which it is apparent that the Rector of St. Michael's only missed one day in the year. There is a vacation well deserved and indeed necessary to the Clergyman who has a daily service while in residence, which apparently was not enjoyed by the Rector of St. Michael's. Another noticeable report is from the Church of the Advent, Birmingham, always full of good works, which had 200 services on week-days last year in the Parish Church, as it reports none at Missions. St. Peter's Church, Talladega, also had the great number of 268 week-day services in the Parish Church. It is probable that some of these were in schools connected with the Parishes; but if so they are equivalent to any other public services.

Forty-three *Parochial* and six *Mission Sunday Schools* report 2250 sessions, an average of 46 sessions each. Twenty-one schools report 52 sessions each, which may be true; 5 schools report 50 each, which we believe much more likely to be true; 2 schools report 53 sessions, which again we believe to be true, since most schools miss a session sometimes on account of bad weather or vacation, while many schools have extra sessions to practice carols for Easter or Christmas. We believe "52" to be an estimate, in the majority of cases, based upon the Rector's knowledge that there are usually 52 Sundays in the year. We give warning, however, that in some years there are 53 Sundays, and when one of those years comes along we expect to catch these 52-men napping, and when that happens we shall speak with great vim and pleasure.

Classes. Twenty-two places report the number of sessions of classes, held by the Rector or his assistants, outside the Sunday Schools. Only 14 places reported under this head last year. One Parish reports an abnormal number of such classes, 82; this is about 7 every month, not quite 2 every week through the year. It is possible that this Rector holds night classes through the busy season of the year; if so it is a most commendable method of activity; or he may be an assistant teacher in a day school; in which case to report such classes is an error, unless he teaches without compensation, and because he is Rector. However he does it he evidently works hard. In the diocese 354 such classes are reported as being held during the year; but we feel sure that confirmation and other classes were held in more than 22 places.

The *Aggregate of all Services for Instruction or Worship* is 8904, with 14 places not reporting, against 8042 last year with 11 places not reporting, and 6262 in 1893 with 15 not reporting, and 5577 in 1892 with 20 not reporting. There are about the same number of Clergy, so that the increase lies in their

greater activity, together with more work on the part of the Laity than was ever known before.

FINANCIAL SUMMARY.

SOURCES OF INCOME—Balances. Those members of the diocese who were industrious enough to read our report of last year, will remember the long and hard tussle we had with the remnants of money left over from the year before. Two and a half pages of good space in this Journal, and almost as many weeks of good time belonging to this Committee's "last man," were expended in the vain endeavor to account for the loss of \$5,838.59, and in moralizing over the same. This large amount was composed of many items which belonged to 1893, and were by 1893 handed over to 1894, to be honestly received and honestly dealt with. When we wrote down the last figures of the similar items of 1894, to be handed over by that year to the vicissitudes of the unknown future contained in 1895, we bade them a mournful farewell. We may be pardoned, considering the great interest of the subject, in quoting a few lines.

"What will happen to them between now and next year no mortal can tell. We know what they are on the 30th day of April, 1894, but what they became on the first day of May, we shall not know until this report comes to be written 12 months from now. We fervently hope they may be protected from all the vicissitudes to which balances have been subject in this region of figurative troubles; and that as they are now, so may we find them again in due season."

Joyfully we write in 1895 that almost all of these defenceless balances came safely through the year, and smiled a bright welcome to us as we checked them off. Evidently the treasurers or other "Makers of reports" all over the diocese, braced themselves for contest, and with careful effort saved these left-over and orphaned remnants from destruction. In the 4 columns of last year's "Cash on Hand" in table 8, there were 70 balances. All but 16 of them are well and happy in this year's tables. And of the 16, 9 are missing because no reports at all came from the Parishes where they were left last year, so that we have no proof of accident befalling them and may hope they have survived; and 2 more are strangers, coming from places that made no report last year. Thus while last year we had somewhere about 50 to lament over, this year we have but five to mourn about and provide with epitaphs. As 11 of the 16 are faulty from no fault of theirs, we will pass them by without remark, and turn to the 5 unfortunates. Taking them alphabetically we first have Athens, which classic place ended its fiscal year on the last day of April, 1894, without any balance of any kind left over. How it managed to handle a sum of money amounting in exact figures to \$598.26 and yet have not one penny too much or too little, we cannot tell; but Athens said so and so we tabulated her. The ancient Romans used to say that the ancient Greeks were tricky. We forget our Latin authors and have only the remembrance of college days to bear us out. Far be it from us to

say that an Athenian of to-day is tricky. We mean to give no chance for wrathful reprisal here. It is no libel to speak historically. But we ask, respectfully, how it can be possible to balance one's books on April 30 with no sum left over, and yet begin on the 1st of May with \$33.31 cents which purported to come forward from that day before? It is true that Athens ended last year with a floating debt of \$63.75; but it paid that debt this year, as the tables show, in a perfectly straightforward and American and 19th century way. But the Parish treasury was empty on the night of April 30th, despite that floating debt. The two sides of the treasurer's books were even down to that last 26 cents, for both debit and credit sides footed \$598.26. Yet the treasurer debited himself with the next day's rising sun, with \$33.31. Where did he get it? True, it might have been given to him, or he might have found it somewhere; but in that case it would not have been a "*Balance from Last Year*," and it would not have had that 31 cents, or at least the 1 cent at the end. Perhaps there was a change of treasurers and the money slipped in between them. But conjecture is vain; there are the facts, let him speculate who loves conundrums. This balance does not require an epitaph, since it was not lost but found; but it comes upon our tables, as so many did last year, without parentage or known origin, like a foundling in a basket. Athens is not alone in this matter, for Mt. Pleasant had a similar experience. There is a difference, however, which leads us to speak with gentleness and reserve. The facts are that the Guilds and Societies of Mt. Pleasant began this year with a balance of \$46.97 which was not reported as on hand at the close of last year. Perhaps the Guilds and Societies of Mt. Pleasant did not report to their Rector last year. Perhaps they have just begun to keep accounts. One must begin sometime if one begins at all, and one rarely begins to keep accounts without some little money in one's pocket, which is a balance left over not from previous accounts, indeed, but from that unfigured time preceeding. It will be seen at once that this case differs from that of Athens, not in the outward appearance so much as in the hidden realities. In both cases money was found; the change is in who found it.

On the other hand we have two balances lost. Sheffield balanced her books on April 30th, 1894, with \$20.20 in the hands of her treasurer, and opened a new account on May 1st, without anything brought over. Thus between the setting and the rising sun something happened on the banks of the Tennessee. What it was that happened is clear in its results but not in its causes. Twenty dollars and twenty cents were lost, that is the clear result; and while it is really the only thing with which this Committee has to do, we yet feel moved to conjecture as to how it happened. But oh! last year we lost \$5,838.59, and it was lost in spots all over the diocese, like the pits that follow postules in a small pox case which do not discriminate as to locality. What is this little sum of \$20.20 in comparison with that vast wealth! We should not mind indeed were it not that it happened in Sheffield, and a good many of us lost money there during the last few years, in town lots and iron furnaces and various other sad names of things. But we can forgive; let it go; especially as it is Sheffield's loss, not ours. The other of the two lost bal-

at Jacksonville. Here again, as in the case of Mt. Pleasant, we are in a tight place, because it was a Society that lost it, and we may soon have a large number of voters out of women; and besides, women feel the loss of more than men and are more apt to be sensitive about it. We will therefore, that the Guilds and Societies of Jacksonville had last year a balance over; but began this year without a dollar, or even that small sum in cents with which their figures ended. Lastly we have a case of more Grecian turpitude, upon which we look with more than Roman—feelings. I pause to consider whether we are speaking in a parliamentary manner—we have some doubt about it, probably others will have none at all; we must hasten to explain that by Grecian turpitude we only mean what the ancients say concerning the Athenians, that they were anxious either to tell some new thing. The new thing in this case is a new balance sheet taken the place of an old one. Our first category was of balances in which nothing was left; the second category was of balances left and nothing found. This one combines the errors of the other two and is a third category, for a balance was left last year but was lost, and a different one was found. The new one is larger than the old, which makes it easier for Tuscumbia to bear, but that fact does not alter the character of the transaction. The case is this: the place we named had a balance of *Cash on Hand* on April 30th, 1894, of \$65,00 even, and upon a new year on the next day with a *Balance brought forward from* the previous year of \$91.28. We cannot admit the conjecture that it came to pass by addition of \$26.28 to the \$65. Had it been \$20.20, we might have thought it probable that it floated down the river from Sheffield, which would account for Sheffield's loss; but the new amount is so exact that we think it a case of Grecian turpitude, turpitude being what we have defined. With this we drop the matter of balances, and pass to the various items of yearly income; but before we change the subject we leave two items on record. One is of congratulation that only five items in these categories needed the touch of our hand to heal or to exasperate—we do not know which until the Record speaks or the mail brings information—last year it was nearer fifty. The other word is of commiseration for our beloved brethren who lack the sense of humor, and have read the reports and have written about balances with growing doubts about our sanity; and perhaps with some indignation at the intrusion of levity upon the grave pages of a Journal. We can only say that we follow the figures. They have been what they should be, so would we; but when they piped, did we not dance?

INCOME—The amount received from *Pew Rents* this year in 55 places is \$14,435.49, about two thousand dollars more than last year, and equal to the amount of 1893. The *Envelope Pledge System* in 15 places yielded more than last year, yielded \$10,827.97, about \$1,250 less than last year. The *General Subscription Lists* in 41 places, one less than last year, yielded \$3,370.52, nearly two thousand dollars more than last year. These various methods of raising money cover the general support of the Parishes

through the diocese, outside of Missionary funds. One Parish reports its method of support as by "Bond and Coupon," which we do not fully understand though the name gives a general idea of the method, but enters its income for general purposes under the head of Pew Rents. These three columns (Table 4) give for 61 places out of 73, a total of \$40,638.98. Tabulating these sources of income, of money used for the direct support of Parishes and Missions, we have the following:

| | |
|---|-------------|
| Pew Rents, 5 places,..... | \$14,435.49 |
| Envelope Pledge System, 15 places,..... | 10,827.97 |
| General Subscription Lists, 41 places,..... | 15,870.52 |
| General Domestic Missions, 7 places,..... | 1,265.00 |
| Diocesan Missions, 26 places,..... | 2,808.25 |
| | <hr/> |
| | \$44,707.23 |

There were in 21 places *Extra Subscriptions* for various objects outside of the regular support of the Parishes \$10,143.66, nearly double the amount for similar purposes last year. Six places received from *Real Estate*, by sale or rentals, \$503. Six places reported income from this source last year but to nearly \$3,000. *Interest from Endowment or Trust Funds*, was received by 5 places to the amount of only \$418.98. Evidently our Parishes are none of them endowed, while some appear to have the beginnings of funds laid by. This is work for the future.

The *Communion Alms* of this year amount to \$2,140.77, and for years running back as follows: 1894, \$2,320.28; 1893, \$2,595.78; 1892, \$1,915.31; 1891, \$2,507.69; 1890, \$2,843.89.

Offerings Other than Alms are \$7,261.58 against \$9,919.51 last year, \$11,233.18 the year before, and \$9,771.98 in 1892. As the *Communion Alms* are, in most of the regular Parishes, given but once a month, while the other offerings come three times a month, these last should naturally be about three times larger; the disparity however is much greater. This year the offerings of the three Sundays are about \$3,600, more than three times, or about 4½ times greater than the one Sunday's *Communion Alms*. In 1894 about 4½ times greater; in 1893 about 4½ times, and in 1892 more than 5 times greater. Four years are enough to show that this is not an accident but a habit, and the figures indicate that our people give over one-third less for the *Communion Alms* than for other purposes. That is, if the average offerings on the plate when it is presented and placed on the Altar were \$100, on *Communion Sunday* it would only be \$60. We would be glad if some of our dialecticians would take this subject up and reason out the probable causes, and if they like, read us a homily thereon in the DIOCESAN RECORD.

Gifts and Legacies this year amount to \$5,688.09 in 22 places; \$200 less than last year in 15 places. The largest amount this year was received by Huntsville, being \$1,500; the two next largest are New Decatur with \$715, and Florence with \$705.43. St. John's, Montgomery, follows with \$500, and St. Michael's, Anniston, with \$403.46.

Borrowed Money. Floating debts were created by 13 places to the amount of \$5,478.83 and mortgages were given to the value of \$2,450. In all \$7,928.83 was borrowed, against \$11,852.12 last year.

GUILDS AND SOCIETIES— *Balances* were brought forward by these organizations to the amount of \$3,561.95, of which the largest is in Demopolis and is over \$1,600. Evidently there is a society here that is preparing for some future work for the benefit of the Parish. We have already spoken of certain indiosyncracies in two society balances, one of which is in this column in an unparliamentary manner from Mt. Pleasant; and the other failed to reach this column from last year from Jacksonville. *Trust Funds*, or *Interest*, brought forward for expenditure or reinvestment by the Societies amounted to \$880.86 in 5 places. The *Dues and Earnings* reached the large sum of \$10,558.04. The whole revenue from Pew Rents, Pledges and regular Subscriptions was \$40,633.98, and with the Missionary giving added was \$44,707.23; while these quiet workers, whom nobody thought worth reporting a few years ago and several places seem to think not worth reporting now, have added over ten thousand dollars to the wealth of the diocese this year, more than one quarter as much as all the regular income of all the Parishes; and this outside of all gifts received. If we add the gifts which probably would not have been received but for them, we add another thousand dollars to their work; and this was not a good year for gifts. The total of money handled by them this year was \$16,084.85, of which they spent for their Parishes or for Missionary work over \$8,500; carrying forward to the future over \$7,500. These figures lack completeness, for Grace Church, Aniston has 2 societies, Gadsden has 4, and Marion has 1, from which we have no report of finances of societies.

SUNDAY SCHOOLS— Treasurers of Sunday Schools *Brought Forward* from last year \$279.91 in 18 places. Last year 21 treasurers had left on hand \$827.10; but 3 schools do not report that did report last year, these are Boligee, Decatur and Uniontown. All the balances brought over are correct, for which we thank the 18 Sunday School financiers; may they in due time become Parish Treasurers. *Offerings* during the year amounted to \$3,111.75. The variation is so great from year to year that we tabulate the amounts here for future reference and comment.

| | |
|----------------------------------|----------------------------------|
| 1888, \$3,066.56, in 19 schools. | 1892, \$3,231.13, in 29 schools. |
| 1889, 3,639.63, " 28 " | 1893, 4,534.99, " 30 " |
| 1890, 3,958.69, " 34 " | 1894, 3,250.56, " 33 " |
| 1891, 3,808.63, " 30 " | 1895, 3,111.75, " 35 " |

If we compare the above figures either by amounts or by the number of schools reporting, the results are singularly variant, for which there must have been a cause.

We have here 35 schools reporting their finances, and three schools, Boligee, Decatur and Uniontown, absent by no fault of theirs; we may say therefore that we have 38 Sunday Schools that report their finances. But we have 55 Sunday Schools in all, and therefore 17 which either have no finances and

do not teach the children to give, or else do not take the trouble to report under this head. We are at a loss which to consider the most probable conclusion. It is probable that in some of these schools the children are too poor to give, but it is not likely that this disqualification extends to 17 schools.

The largest amount given this year is by the Sunday School of St. John's Church, Montgomery, 255 pupils and 24 officers, \$668.14. Next follows St. John's, Mobile, 400 pupils and 38 officers, \$417.56. Third on the list is Huntsville, 130 pupils and 20 officers, \$322.30. St. John's Montgomery, is the banner Sunday School this year, the place held by Huntsville last year with \$748.55, also by Huntsville in 1893 with the extraordinary amount of \$1,186.82; by St. John's Mobile in 1892, with \$415.52; by St. John's Montgomery in 1891, with \$600; by the same school in 1890, with \$500; by St. John's Mobile in 1889, with \$565; and by St. John's Montgomery in 1888, with \$535. These three Sunday Schools seem to alternate with each other year after year, first one leading and then another, but the other two always coming in as second and third. We have looked up the figures for 8 years back, but it would be interesting to carry them as far back as the reports allow. This also would make a pleasant article for the Record.

PAROCHIAL MISSIONS—There were only 4 reports under this head last year and 5 this year. Apparently not many Parishes keep account of the amount of money contributed by their Missions and Mission Sunday Schools towards their own support. The amounts are small except in one case; Selma's Missions contributed \$420.24, a noteworthy fact.

INCOME FROM ALL OTHER SOURCES—There are only 13 entries under this head, which speaks well for our form of report as covering nearly all possible sources of income, and also for another thing which we will explain. It has been extensively used in past years by this Committee for forcing balances. For a number of years we were content to allow our Parishes to expend more money than they received, or rather, to report it so. It was a singular fact that they never expended less money than they received; which is in accord with one of the idiosyncracies of human nature, since they depended upon memory rather than accounts. We are all of us often hazy in memory about monies we have received, as every housekeeper knows about her grocer; and we are apt to imagine we have given more than we did, as every treasurer of a Parish or a society knows about those who think they have paid their dues and have not. So the Parishes had a way of reporting that they had given to various objects, a total considerably larger than they could remember to have received from all sources of income. As we said, for some years we let these figures go into the Journal as we received them; contenting ourselves with various remarks in our reports which remarks some of our brethren thought unparliamentary in character. Evidently this could not continue. On the one side was the satirical world, on the other side were the figures which justified the satire; While our admonitions to our brethren were—unparliamentary. Our own consciences came in play also. Could we allow our diocese to assert that it spent more money than it received? If a man receives a thousand dollars and spends twelve hundred, and yet does not borrow

make a debt, what is the necessary inference? Yet this one man's error casts a slur upon the whole diocese! And so we altered the figures. We have entered into this explanation because every now and then new Clergymen come into the diocese whose previous training has not been such as to convince them of the expediency of maintaining a relation between receipts and expenditures. We have endeavored in this last sentence to speak in a parliamentary manner; the effort is sometimes almost painful; it forces a circumlocution and use of large latin words that we fear do not bring out the full force of meaning. We say, or one of our members selected for the duty does, "Sir, is there not an omission in your report?" "I think not." "But, sir, you expended \$1,200, did you not?" "If my report says so, I did." "Your report does say so; but it also says that you only received \$1,000, is there not a mis——." "Not at all, sir. My report is correct. I went over it twenty times, as also did my treasurer." "But, my dear Sir, it is not possible for you to spend more money than you received." "But I did not spend more money than I received." "Unfortunately your report says you did." "My report is correct, sir." ——— Now what is to be done? If that man stays in Alabama a term of years we will educate him by little and little in this particular, or try to. But he is the kind of man that offers a resolution—— "Whereas, The present form of Parochial Report is cumbrous and exacting, full of unnecessary details and inquisitorial in its nature, therefore be it *Resolved*— That a Committee be appointed to revise and correct the same, and remove all features to which any member may object." And he supports his motion with a speech in which he declares the superiority of the statistical system of the diocese from which he came, which was so nicely adapted to the memory, the convenience, the habits, and the methods of bookkeeping of the average Clergyman of to-day, that he was himself often enabled to make out his yearly report on a half sheet of note paper while on the cars on his way to the Diocesan Convention. Patience, good nature, and a little quiet humor, with a steady effort to bring them up to the standard, form the only method of dealing with gentlemen of this variety; while for a number of years we must "edit" their reports and force balances for them, while their minds are slowly growing to comprehend what is required of them in Alabama. Now a large part of this work of our committee comes in this column which is the text for these "brief remarks." In former years it has been a very full column, but look at it now! There are only 13 entries, and this committee are responsible for two or possibly three of the 13.

TOTAL INCOME— This column (table 6) is one of the most interesting of all for purposes of comparison. There are 13 blanks in it this year, with 60 places out of 73 reporting. We append here a table showing the total income of the diocese for a series of years.

| | | | | |
|-------|---------------|-------|----|-------------------|
| 1880, | \$ 49,084.28, | ..... | 42 | places reporting. |
| 1881, | 46,523.92, | ..... | 32 | " " |
| 1882, | 45,395.08, | ..... | 38 | " " |
| 1883, | 54,267.94, | ..... | 38 | " " |
| 1884, | 44,626.50, | ..... | 42 | " " |

| | | | | |
|-------|-------------|-------|----|-------------------|
| 1885, | 64,332.21, | ..... | 44 | places reporting. |
| 1886, | 92,721.92, | ..... | 44 | " " |
| 1887, | 62,946.42, | ..... | 39 | " " |
| 1888, | 129,218.55, | ..... | 46 | " " |
| 1889, | 88,180.58, | ..... | 47 | " " |
| 1890, | 125,057.20, | ..... | 55 | " " |
| 1891, | 110,265.80, | ..... | 49 | " " |
| 1892, | 125,883.85, | ..... | 51 | " " |
| 1893, | 126,628.87, | ..... | 55 | " " |
| 1894, | 106,696.74, | ..... | 64 | " " |
| 1895, | 110,930.09, | ..... | 60 | " " |

These figures demonstrate the value of a good statistical system. The movement in favor of a better system of reports began in 1884, and the next year showed the first results. It was 1888 before the new system was really accepted, and 1890 before the figures became reliable.

EXPENDITURES.

GENERAL OBJECTS— Alabama gave to *Foreign and Domestic Missions* this year \$829.09, against \$928.18 last year. But last year we gave the largest amount in our history, while this year is next. The figures, running back, are— \$799.09, \$928.18, \$595.93, \$598.40, \$664.09. Twenty-one places contributed this year, and 23 last year. St. John's, Montgomery leads with \$441.35, as she led last year with \$329.10. Last year she gave more than one-third of the whole amount, this year more than one-half of all our contributions to Foreign and Domestic Missions. The columns for *Indian Missions* and *Colored Missions* are a blank this year, not one single Parish contributing to their support; we have never given much to these objects, but it is not often that we do not give anything at all. So, too, the *Bible and Prayer Book Society* did not receive one dollar from Alabama this year. Last year we gave \$4.00, not much but something; and in previous years we have almost always at least had our name on the list of contributors as well as on the list of beneficiaries. The Good Friday offering for the *Mission to the Jews* amounted to \$95.38, against \$66.60 last year, \$122.18 the year before, and \$120.16 in 1892. Fifteen Parishes joined in this offering this year, against 14 last year. Various unspecified *General Church* objects received \$198.97, one of which certainly was the Church Building Fund. The *Total Amount* given by this diocese for General Church Purposes is \$1,113.44, against \$1,134.69 last year, \$874.00 the year before, and \$1,040.78 in 1892. A three years' total of \$3,301.13 to be reported to the General Convention next October. About half as many dollars as we have communicants.

DIOCESAN OBJECTS— During our parochial report year, which runs from May 1 to May 1, there was paid on the *Diocesan Assessment* \$5,122.33. The Treasurer's report of last year shows that we began this year with arrearages amounting to \$1,086.69. The assessment of this year was \$5,722.00, which with the arrearages of the year before made \$6,808.69. Up to the 1st of May

he received \$5,080.33; so that on that day the amount due the diocese from the Parishes was \$1,728.36. Now we have a question in our parochial report asking each Parish and Mission how much it owes to the diocese on May 1. When the answers to these are put in a column and footed up, the amount ought to agree with the above amount of \$1,728.36; but it does not, being only \$920.67. Or, if the Makers of reports hold that the report covers only the current year, then the arrearage should agree with the shortage on the current year's assessment. But the assessment of the current year was \$5,722.00, and the payments \$5,080.33; leaving a shortage of \$641.67, while the Makers of reports acknowledge a shortage of \$920.67. Evidently, then, they report all payments, both for the current year and on arrearages of past years; but only acknowledge arrearages on the current year. This indicates that the arrearages reported should cover the amount due for the previous as well as for the current year.

This committee is not responsible for any other figures than those of the parochial reports, but as a matter of interest we may state that the treasurer received up to the meeting of the Council, some two weeks after our year closed, \$4,860.79 on the assessment of \$5,722.00, of this year. He therefore begins a new year with an arrearage charged against the Parishes of \$861.21, which the Finance Committee make \$862.45. The Council remitted dues amounting to \$60.70 leaving an arrearage to go over to next year of \$801.75. All previous arrearages before 1894, were also remitted.

DIOCESAN MISSIONS—The amount given for this purpose from May 1, 1894, to May 1, 1895, was \$2,642.87, against \$3,665.36 last year, and \$4,007.75 in 1893; being \$1,029.84 less than last year, and \$1,372.23 less than in 1893. This means trouble, concern and perplexity in the Board of Missions, and hard lines for the Missionaries. St. John's Montgomery leads this year with \$500; Christ Church, Mobile is second with \$453.11; Huntsville is third with \$333.32; Greensboro is fourth with \$250; Selma is fifth with \$220.20; and Tuskalooza sixth with \$170.39. These are all that gave \$100 or over, though the Comforter, Montgomery with \$93.00, and Carlowville with \$91.20, came very near it. The order of precedence changes every year. It will be interesting to see how this ran for several years back.

| | 1895. | 1894. | 1893. | 1892. |
|----------------------------|-------------|-------------|-------------|-------------|
| St. John's Montgomery,... | 1..\$500.00 | 2..\$565.55 | 1..\$760.00 | 1..\$700.00 |
| Christ Church, Mobile,.... | 2.. 453.11 | 4.. 388.48 | 3.. 573.00 | 2.. 361.55 |
| Huntsville,..... | 3.. 333.32 | 3.. 412.04 | 4.. 351.00 | 4.. 320.77 |
| Greensboro,..... | 4.. 250.00 | 5.. 249.53 | 5.. 262.36 | 3.. 340.85 |
| Selma,..... | 5.. 220.20 | 1.. 876.30 | 2.. 756.00 | 5.. 303.00 |
| Tuskalooza,..... | 6.. 170.39 | 6.. 204.64 | 0.. 000.00 | 6.. 149.45 |

The figures in the above table differ from those of the treasurer in several instances, because his year closes with the meeting of the Council and covers eleven and a half months, and ours with the 1st of May covering twelve months; and also because the amount he credits to the Woman's Auxilliary came from Parishes that report their giving to us as to Diocesan Missions.

The Treasurer's total (including Woman's Auxilliary) is \$2,928.27 from Parishes and Missions ; our total is \$2,635.52 ; showing that he received \$292.75 between May 1, and the meeting of the Council. Of this amount Huntsville gave over \$20.00, Greensboro \$10.00, Selma \$70.00, and Tuscaloosa about \$1.50, which will appear in their reports and make a difference between their figures and his next year.

The Church Home received \$764.16 in money this year, against \$1,056.07 last year. Of the amount given this year Christ Church, Mobile contributed \$676.39, or within \$88 of the whole, and last year \$654.00, only a little more than half. The Gifts in Kind, contained in boxes, were valued at \$381.95, of which Tuscumbia gave \$90.00, St. John's, Montgomery \$66.00 and Demopolis \$50.00.

The University of the South received \$159.88 this year, against \$90.05 last year, \$268.50 the year before, and amounts ranging from \$105 to \$160 since 1888. In 1887 we gave \$412.40, which is the largest amount the reports show as ever given. We may hope the figures of this year indicate a return of the tide, but it is hard to say. Only 6 places contributed this year against 9 last year, 19 in 1893, 8 in 1892, and 7 in 1891 ; but in 1893 there was a special appeal made, which increased the number of places contributing and the amount given. In 1887 13 places contributed, and the Church of the Advent, Birmingham, alone, gave \$191.40. This year St. John's, Montgomery gives \$114.13, which is nearly \$100 more than any other Parish.

Disabled Clergy, and Widows and Orphans, etc. This fund received \$216.39 this year, from 14 places only. This is not far from an average amount. The largest giving in six years was \$352.14 in 1893 and was the response of the diocese to a special appeal from the treasurer. The average for the 6 years 1890-95, is \$240.00 ; but if we omit 1893 the average for the 5 years would be \$217.67, which we believe to be more nearly normal. Christ Church, Mobile, leads with \$72.20, from May to May, a part of which was included in the treasurer's report of last year as received after May 1. St. John's, Montgomery is second with \$26.71.

The total amount given for Diocesan objects is \$9,484.60 with 19 places not reporting. As 13 of these did not report at all this year, we have 6 which did not contribute to the expenses of the diocese. This is the smallest amount since 1890, as will be seen from the following table of total amounts given for Diocesan purposes.

| | | | |
|-----------|------------|-----------|-------------|
| 1888..... | \$8,309.23 | 1892..... | \$10,416.07 |
| 1889..... | 9,404.27 | 1893..... | 10,743.99 |
| 1890..... | 9,285.71 | 1894..... | 10,698.41 |
| 1891..... | 9,669.28 | 1895..... | 9,435.25 |

This is \$1,263.16 less than last year, and over \$1,000 of the loss fell upon Diocesan Missions.

PAROCHIAL OBJECTS— The diocese gave to the support of the Clergy this year \$28,046.90, against \$29,833.39 last year, and \$29,844.01 the year before, a difference of about \$1,800, which probably represents the reduction of sal-

aries that has taken place this year. These figures do not represent Missionary stipends, or the salaries of the Bishops, but only the direct giving of Parishes and Missions to their own Clergy. Any one who desires may take the Journals of last year and this year and compare the items Parish by Parish. We did this, but have not the heart to print what we found or make any comment thereupon. Every reduction means sorrow and trouble and privation in a family. We had about 84 Clergymen in the diocese, and they received an average of about \$825.00 each; but omitting the salaries of \$2,000 and over, the average was \$658.00 to 31 Clergymen. A day laborer's wages are \$540; an ordinary mechanic receives about \$780, and a skilled mechanic's wages are \$1,092.00, at \$3.50 per day and 26 days per month. Adding the Missionary funds to the amount given directly by the Parishes and Missions to their Clergy, and we have \$29,645.16. Deducting from this 8 salaries of \$1,500 and over, and we have an average paid to 27 of our Clergy, of \$566.00 each; a little more than day laborer's wages, and considerably less than the wages of an ordinary mechanic. These figures give the reason why so few of our boys become Clergymen, and give a reason also for honoring those of them who do. And further, what man of ordinary ability and fair education may not reasonably expect to earn much more than two or even three thousand dollars yearly, in business or one of the professions? We have no patience with the idea sometimes expressed, that any of the Clergy, young or old, are self-seeking or mercenary. The whole amount paid in salaries this year, including the Bishops, is \$87,840.12.

Current Expenses amounted to \$10,722.03 in 46 places, with 13 places which seem able to provide heat, light, cleaning, attendance, music, etc., without expense; and 13 other places which do not report this year about anything. There has been sharp economy in these things this year, for last year 39 places reported over \$11,500.

Repairs and Improvements cost only \$4,549.79 this year, against \$6,077.03 last year, \$7,979.08 in 1893, and \$6,281.23 in 1892. The Church of the Advent, Birmingham, leads with \$1,502.86.

New Buildings, Lands, etc. Under this head there was expended \$8,625.88. This column varies greatly from year to year: last year the amount was \$12,267.40; in 1893 it was \$26,170.45; in 1892 it was \$34,123.44; and in 1891 \$6,800. This year Florence leads with \$3,217.35 and spent \$1,622.43 last year; St. Mark's, Birmingham has spent \$1,800.49 and spent last year \$2,000; Perdue Hill \$1,086.70. New Decatur adds \$638.25 to the value of her property, and Mt. Pleasant spends \$535.

For the Poor the diocese expended \$2,645.46, almost exactly the same amount as last year, which was \$2,636.76, while the year before it was \$3,636.09. The figure 6 singularly dominates in this item, occurring twice every year and once 3 times. Christ Church, Mobile leads with \$1,029.64, St. John's, Montgomery is second with \$405.87. Christ Church gives almost 39 per cent. of the whole amount, last year 42, the year before 43 per cent., and in 1892 45 per cent. In 12 years this Parish has given over \$15,000 to the poor and about \$10,000 to the orphans. The Communion Alms this year

were \$2,140.77. so that there were \$500.00 given to the poor more than the Alms amounted to ; but this excess belongs to only nine places, the others gave enough less to bring the amount down to \$500. Grace Church, Anniston gave to the poor \$141.74 in excess of its Communion Alms; St. Michael's \$93.22; the Advent, Birmingham \$60.00; and St. Mary's \$19.65; Christ Church, Mobile \$478.73 and St. John's \$61.75; St. John's, Montgomery \$168.42; which gives an excess of \$1,028.51. Two Parishes present the curious anomaly of having no Communion Alms at all; these are Selma and Whistler. Yet Selma gives \$167.00 to the poor and Whistler \$5.00. These places are open to so much doubt with regard to excess, that we have not included them in the list above. Apparently their people appeared before the Lord empty. As a matter of fact we do not believe they did, but the Makers of their reports seem to say so. It must be said in justice to Whistler that she had neither Rector nor Vestry, and did the best she could with her report.

Expended for the Sunday School—Only twenty-six Sunday Schools expended any money or had any expended for them this year, leaving nearly 20 schools that somehow managed to get along without expense. We are sorry for the children in these 20 economical schools. They could not have had any picnic, they could not have had any new books, they must have used second-hand lesson leaflets with dog-eared corners, and have received even them as a gift. Not a banner in those schools, not a day's outing, not a library book, not a paper—and dependent upon the charity of other schools for even the leaflets from which they study their lessons. Such must be the unfortunate and miserable condition of those Sunday Schools that receive no care from the Parish to which they belong, and not one cent in money. Not content with throwing them thus out of her care, the mother Parishes of some of these schools even take the poor little nickles and dimes of their own children, and use that money for Parish purposes. We must presume that parochial reports tell the truth. The Makers of reports have difficulty, of course, when they find Chapters and Guilds and Sunday Schools keeping no accounts, and find treasurers of such Chapters and Guilds and Sunday Schools who know how much money they have just at this moment, indeed, because they can count it, but who have no idea how much they have received during the year, or how much they have expended or what for. But where are the Rectors of the Parishes in which these account-less Chapters and Guilds and Sunday Schools dwell? When the defeated Makers of reports return to their Rectors and tell the tale, and when these Rectors thus find out, to their amazement, that certain organizations for whose good conduct the Rectors are responsible, are in the habit of receiving money and keeping it and expending it without accountability or responsibility, without receipt or check, as a colored cook runs the kitchen when she keeps the pantry key—When these Rectors thus learn the facts through the inability of the Makers of reports to make a report, why do they not arise in dignity and go to these Guilds and Chapters and Sunday Schools and say—— “These things must cease. I desire you to choose certain persons of good report, who shall be able to read and write; whose duty it shall be to receive money and write

down the date and the amount in a book; who shall pay out money when directed to do so, and shall be able to write down the date and the amount in a book. Who shall be able to put the amounts received on one page and the amounts paid out on another page; and so render a just and true account on the last day of April of every year, that the Committee on Parochial Reports may not again have cause to animadvert upon my Parish and myself." If these Rectors would only do this thing in a proper and clerical and reverend way, their laity would bow their heads and say. "It shall be done, O sir! even as you say." And then that Rector's conscience would be easy, and his report next year would be marked "O. K.," and he could smile when he meets this committee, and feel safe.

Now 18 Sunday Schools brought forward from last year \$279.91; 35 of them raised during the year \$3,111.75, a total of \$3,391.66; 21 of them had money left on hand to be carried forward to next year, \$1,005.41; 26 of them expended during the year, \$1,802.34; leaving \$583.00 which was expended for various Parochial or Missionary purposes. We have presumably 45 schools, and only 26 of them spent any money on themselves or had any money spent on them. Thirty-five raised money, and 9 of these saw even that money, their own money, go into some unknown, far distant, misty bourne, while the sad little ones in those 9 schools lived on bread and water, so to speak, doled out by charity from strangers. This must be so in the nature of things; for if the Parish spent no money on them where did their small, perhaps, but inevitable expenses come from? We will not this year give the names of these Sunday Schools; we have said so much that there might be wrath. Next year, however, we will see about it.

Valuation of Gifts in Kind— Gifts were received by 12 places to the value of \$3,870.53. Almost one-half of this was in Huntsville, which has for many years been fortunate in this respect. St. John's, Montgomery, whose people also have long been liberal to their Parish, received a valuation of \$450.00, while St. Michael's Anniston, the Advent Birmingham, the Comforter Montgomery, Mt. Pleasant, and Perdue Hill, received gifts ranging from \$200 to \$300 in value.

Purchases were made to the amount of \$1,877.60 by 11 places, with one notable one of \$1,448.02 by the Comforter, Montgomery.

Parochial Missions cost the Parishes that conduct them \$157.28; while, as we showed under the head of income, the Missions contributed towards their own support, \$505.99. Something seems to be wrong here. Looking into the items we find that St. Michael's Anniston, received from her Missions \$46.57, expended for them \$36.68, and carries forward for their benefit \$9.89; which is a good account and true balance. Christ Church, Mobile received \$5.18 and expended \$81.60; the amount above receipts coming out of her own treasury. Selma received \$420.24 from her Missions, expended nothing for them, carries forward no balance and holds no trust funds for them. Talladega received \$15.00 from her Missions, expended nothing for them, carries nothing forward and holds no fund for their benefit. Whistler received \$19.60 from some Mission of her own though we did not know she had one,

and expends \$25.00 for it ; the balance, of course, coming out of her own funds. We have then Selma and Talladega doing something that needs looking into. Missions are not often sources of revenue, but it seems they sometimes may appear to be so in the reports.

Trust Funds grew to the amount of \$2,171.88 ; only 5 places reporting money thus laid aside for endowment or for future use. St. John's, Montgomery leads with \$1,289.10 ; Greenville lays aside \$425.00. Christ Church Mobile \$419.78 ; the other amounts are small.

Paid on Debt. Sixteen places paid \$17,327.40 ; of which the Advent, Birmingham paid \$7,708.12 ; St. Mary's paid \$2,800.00. Christ Church, Mobile \$1,527.98 ; Selma \$1,607.50 ; and Sheffield \$1,329.35. These are all that were of a thousand dollars and over.

Arrearages to Rectors were paid by 6 places to the amount of \$872.14 ; and to the Diocese by 7 places to the amount of \$836.88. Guilds, Societies and Sunday Schools expended in ways *Not Otherwise Accounted for*, \$4,020.17 ; and *All Other* Parochial expenditures amounted to \$1,493.57.

And now we come to the **BALANCES OF CASH ON HAND**, the remnants of money left over and carried forward to be the first items in the accounts of a new year. There were 70 of these last year, this year there are 76. *Guilds and Societies* carry forward \$4,275.44, in 23 places. Twenty-one *Sunday Schools* have \$1,005.41 ; and 29 *Parish Treasurers* \$3,027.94, with which to open the new accounts. We speak of these as carried forward ; we, perhaps, should rather say they are left over. Whether they will be carried forward or not we shall not know until next year's reports come under the eye of this Committee.

We have this year 30 Parish Treasurers who have succeeded in finishing their year's accounts without any balance of money left in hand. How could this have been done ? Three of them handled over \$1,000 cash during the year, and one of them handled over \$13,000. There is no greater puzzle in all these parochial reports than this. We are not denying its possibility, but only its probability. There is about one chance in ten thousand that it might happen so in a natural way, but to have 30 out of 72 treasurers come out even—— creates a puzzle. There are two conceivable ways, aside from what we call a natural way, in which this might happen. Here is one of them. A treasurer balances his accounts on April 30, and finding himself possessed of a small balance, and having a somewhat larger debt, perhaps to his Rector, draws a check for that exact balance, dollars, dimes, nickels and cents, and pays it on that debt. Then, of course, he comes out even. And here is the other way. Finding himself with an adverse balance on that day, he borrows and gives his due bill for exactly his shortage, and so comes out even ; the due bill then is floating debt. If he reports a floating debt of some even amount, say \$500, or \$100, then that debt was not created for that special purpose. Let any one look at the balances that *are* reported and consider them. The nearest approaches to even amounts are one of \$1, one of \$2, and one of \$7 ; three out of 76 ! Of the floating debts of Parishes that have no balance, there are two which may possibly have originated this way.

One is for \$20.48, and one is for \$55.78. It is possible, of course, that reports were made to balance by altering items here and there by plus or minus—— concerning which, as we have no evidence, we make no remark at present.

The *Total Parochial Expenditures* are \$100,710.38, against \$94,663.64 last year, \$106,549.35 in 1893, \$111,733.66 in 1892, \$97,362.28 in 1891, and \$102,574.65 in 1890. It is therefore not far from an average amount, though about \$6,000 more than last year and less than the year before.

The *Grand Total* of amounts expended for General, Diocesan and Parochial purposes is \$110,930.09, which balances the income, and with somewhat less "editing" than ever before. Three Parishes have expended over ten thousand dollars; these are the Church of The Advent, Birmingham, which leads with \$13,265.66; Christ Church, Mobile, second, with \$12,462.13; and St. John's, Montgomery, third, with \$10,817.12. Three Parishes have expended between 5 and 10 thousand; these are St. Mary's, Birmingham, \$7,267.61, Huntsville, \$6,142.45, and Selma, \$6,511.97. Two Parishes have expended over four thousand; these are the Comforter Montgomery, \$4,682.49 and Florence \$4,563.76. Four Parishes have expended over three thousand; these are St. John's Mobile \$3,916.32, Trinity Mobile \$3,717.01, St. Mark's Birmingham \$3,536.82, and Demopolis \$3,328.63. Christ Church, Mobile, usually holds the second place in amount expended, having held the first place only three times in ten years; first one Parish and then another taking the first place with some special expenditure. But her total for ten years is \$135,522.00, that of the Advent, Birmingham, is \$109,764.00, St. John's, Montgomery, is \$86,771.00.

PRESENT CONDITION.

DEBT— There is a decrease of about \$1,500.00, in the debts secured by *Mortgages* since last year, and the amount stands at \$27,209.70, carried by six Parishes, Sheffield appears to have paid a Mortgage during the year, of \$1,200.00, for which we congratulate her. *Floating Debts* have also materially diminished, being \$11,598.96 against \$16,012.45 last year, and amounts running back of \$10,839.35 in 1893, \$15,667.10 in 1892, and \$2,655.89 in 1891. This column gives us one of the pulse beats of the diocese. When the people do not pay their subscriptions or pew-rents, etc., promptly and the Parish treasurer gets out of money, his usual recourse is to borrow money to meet the Parish obligations. He may borrow and repay several times during the year, which all should show in his report under the head of Sources of Income, *Borrowed*, and Expenditures, *Debts Paid*. That a good deal was so borrowed and repaid is shown by the fact that the amount of both Mortgage and Floating debt last year was \$44,656.15, and this year \$38,808.66, showing a diminution of \$5,847.49; while debts were paid to the amount of \$17,327.40, showing that \$11,479.91 was both borrowed and paid during the year. When the amount of Floating Debt is large, it indicates slow payments by the people and hard times among treasurers. When it is small we understand

that the people respond readily to the call of the treasurers and that the latter can meet their obligations without much borrowing. There is another column, to which we will refer presently, which would throw much light upon the matter if the treasurers, or Makers of reports, would only tell the truth about it.

Liabilities, come under two heads, *Home debts*, largely consisting probably, of arrearages of salaries to Rectors, but also any other current items which would have been paid if the treasurers had been in funds; and *Arrearages to the Diocese*. Of the Home debts the amount is small, being only \$910.81, against \$1,168.06 last year. Arrearages to the diocese on the 1st May amounted to \$920.67, according to the parochial reports. When the Council met, two weeks later, the Diocesan Treasurer's shortage was \$861.25 which would indicate that between the 1st and the 15th of May only \$59.46 had been paid him. Nobody but himself could make us believe the truth of this. He probably received more nearly ten times the \$59.46. The inference is that the Makers of some of the reports took credit to themselves on the 1st of May for what they intended to do a few days later, or rather, and this is what we really believe, a good many of the reports were made up hastily, just before the Council, and were dated back to the 1st of May. We wish we knew which ones these were. Again we say if the treasurer of the Diocese will give us the arrearages as they stand on his books on May 1, we will take great pleasure in comparing his items with those of the reports, and giving a list of them here.

SPECIAL TRUST FUNDS—Of these there are held by *Parish Treasurers* \$7,341.03, against \$22,153.56 last year, such a heavy decrease that we look to the items to account for it. Grace Church, Anniston had \$16,000.00 last year, which seems to have disappeared, with no corresponding large expenditure to account for it. Greensboro holds \$1,600.00 which she did not have last year. Greenville has increased from \$3,500 to \$3,800. St. John's Montgomery held \$498.60 last year which she has probably expended during the year, as it does not appear now. *Guilds and Societies* hold \$3,244.96, about \$200 more than last year, but differently distributed. *Sunday Schools* hold \$219.06. It must be understood that these are not the ordinary treasurer's cash balances carried forward to a new year, but special trust funds held for future use. It is money "saved up" and laid away for the present. The total held by Parishes, Societies and Schools is \$10,805.05. Probably the omission of the \$16,000.00 of Grace Church, Anniston was an inadvertence. The diocese has belonging to it, which if the diocese reported to itself would come under this head, nearly \$30,000.00 belonging to the Bishop's Fund; \$35,000.00 belonging to the Church Home; \$19,000.00 belonging to the Disabled Clergy Fund; and if we may venture to add the \$16,000.00 belonging to Grace Church, Anniston, we would have a total of \$110,805.00 of money, aside from all that is invested in lands and buildings, of which we may estimate that \$100,000.00 is permanent endowment.

ASSETS— For several years we have had occasion to call this an empty column because it never got right figures in it. This is the column which we referred a little while ago, under the head of *Debt*, in the next column. PROBABLY the figures which are in it are right enough, but they are not enough of them. The question in the Parochial Reports is, "Due and not Collected," and the Parish Treasurers seem to have hesitated about answering it. Seven Parishes have answered it this year, and seven the year before. There ought to be 73 answers. It is not possible that the moment May 1st comes, all Parish Treasurers by consent forgive and blot out all money due them from their people; do they run the rest of the year? It cannot be possible that 68 Parishes and Missions began the year 1895-6 on the 1st of May last, without due and not collected. Floating debts amounting to \$11,600.00 reported, but no floating assets not yet gathered in. That shows bad management; going in debt without probable income to meet the debt. If a man owes a floating debt of say \$500, and uncollected assets of \$1,000, it is all right. We understand that the people were slow to pay and the treasurer was forced to borrow; but he has assets to meet the debt without resort to the future. But if he has no assets, the debt has a bad look. If a Parish is in arrears to its Rector or to the Diocese, and if it has a considerable sum of uncollected assets, we understand that the treasurer has a hard time; he has been unable to collect and unable to borrow, and so is left behind in his payment, but is not in fault. If he has no uncollected assets then the case does not look so well. If the treasurers do not answer this question because it is too much trouble to make the figures, then they are not good treasurers; because the pledged income ought to be known to them and the amounts received on those pledges ought not to wait three minutes to foot them up, and a period of time within ten minutes to suffice to fill in the blank, provided they keep a cash book; and if they do not do it, then they ought to. If the treasurers do not answer because they are shy of delicacy about telling the amount of assets due and uncollected, why then—— in that case—— we do not know exactly how to phrase it to express our feelings and yet be "parliamentary." Something is wrong with delicacy. If he is delicate also about asking for his money in collection of pledges, then alas for that Parish, and alas for its Rector, and for everybody to whom it owes money. Now just look at this column. In the middle of Table 9, just after Special Trust Funds. Just look at the seven entries in it! See how many Parishes pretend that every dollar of them has been collected; every pew rent paid, every subscription paid, every envelope passed in on time. Even the promises to subscribe in the "RECORD" have all been redeemed. Every member of every society, male or female, has paid every penny of dues. The treasurers all have easy work to do. One treasurer of Parish or Guild or Chapter or Society or any other body, has ever to ask for money; they have nothing to do the rest of the year, but quietly keep the large funds on hand and look out for the future. That is what this empty column means. Seven treasurers keep

books and know how they stand. What can be the matter with all the rest? For this column does not tell the truth. If it told the truth there would not be one empty space in it from top to bottom, and the footing would be nearer 32 thousand than 32 hundred dollars.

INSURANCE— The amount of Insurance reported is practically the same as last year, a little over \$180,000.00, in 29 places. We have in the diocese insurable property, subject to fire risk, amounting to over \$700,000.00; but according to the reports, a large proportion of this is not insured at all. We give here a list of the places which report no insurance but which have insurable property. Athens, Bridgeport, Briertfield, Boligee, Bon Secour, Camden, Citronelle, Clayton, Columbia, Eutaw, Evergreen, Faunsdale, Forkland, Gallion, Greensboro, Greenville, Hayneville, Jacksonville, Livingston, Lowndesboro, Marion, Martin's Station, Trinity Church, Mobile, Montevallo, Mt. Pleasant, Opelika, Perdue Hill, Piedmont, Prattville, Stanton, Scottsboro, Tilden, Trinity Station, Tuscumbia, Union Springs, Uniontown, Whistle. The Church buildings alone, in this list, are worth \$80,000.00, the Rectories \$11,400.00, and Church Furniture, \$12,800.00; a total of \$108,700.00, apparently uninsured. Making allowences for carelessness in reporting, there is yet far too large a property not protected against fire.

CAPITAL INVESTED.

CHURCHES— There appear to be 67 *Church Buildings* in the diocese, against 64 last year, 58 in 1893, and 58 in 1892. The Church at Sheffield was burned during the year or we would have had 68. The valuation is \$470,687.00, against \$478,884.00 last year, and \$467,200.00 in 1893. Thus with three additional Church buildings there is an apparent loss of \$8,200.00 in value in 12 months. The changes in valuation are less numerous than last year, but in many cases not more reasonable. This Committee then begged the Makers of reports, to make themselves or have made by fairly competent judges, estimates of the value of their Church buildings which would stand to reason, and which need not be altered for a long time to come unless from just cause. Some of them have done this, but others have made changes which are so erratic that we again take the time and space to make a list of them.

Grace Church, Anniston last year valued her Church at \$35,000.00, her Rectory at \$10,000.00, other real property at \$3,000.00, Furniture at \$5,000.00, and total at \$53,000.00. This year the valuations are, Church \$25,000.00, Rectory \$5,000.00, other real property \$2,000.00, Furniture \$3,500.00, and total \$36,500.00. This is an apparent loss of \$16,500.00, and diminishes our figures by so much; but we believe the estimates of this year to be correct, and that the previous estimates were inflated. The new Rector is a good business man and has no superior as an accountant, and whatever changes he makes are just and true. But we would like to ask what *did* become of that \$16,000.00 trust fund of last year? St. Michael's, Anniston also makes changes which are evidently right ones, though they are small. She drops

vexatious \$55.89 from valuation of real estate, and \$29.00 from furniture. Auburn values her Church at \$1,000.00 this year, against \$1,500.00 last year, and also diminishes her estimate of furniture from \$200.00 to \$100.00, a total diminution of \$600.00. The Advent, Birmingham gives us figures which we believe better than those of last year, dropping odd dollars and cents, dropping also \$5,000.00 from the value of her real estate, and \$500.00 from her furniture. But she brings to life again that Chapel which has appeared and disappeared, changed values from \$4,500.00 down to \$1,500.00, and which last year was gone, we thought, for good and all; but here it is again, calling itself worth \$1,500.00. If it disappears next year we shall call it the Flying Dutchman, that strange ship which could not get fairly around the cape of 'Good Hope,' or could not stay around. The diminution from last year's figures in the total is \$10,179.46. St. Mark's, Birmingham was a blank last year, having nothing. This year she has a Church, a School House, some real estate not built on, and some furniture. This Parish adds \$5,200.00 to our total valuation. Brierfield changes her furniture from \$75.00 to \$400.00, an increase of \$325.00, but reports no commensurate expenditure nor gifts. If she did not purchase this \$325.00 worth of furniture, nor have it given to her, she must have put on magnifying spectacles since last year so that it looks larger; but we hope it is all there and will stay there. Boligee, on the other hand, has lost \$10.00 worth of furniture. We regret this very much, for it was all she had. Probably it was moths or rust, unless it was thieves. It is possible that being of small value it was thought best not to report it at all; if so it is all right. Citronelle makes no report this year, but last year had a Church valued at \$748.60. We have given notice for two years running that we intended to "edit" these valuation figures, before long, out of eccentricities; this year we begin by making Citronelle's Church worth \$750.00. It is a gain of \$1.40 in money, but of an untold amount in—— we wish to be parliamentary, and to be respectful even to the oddities which we edit out of existence; we therefore say it was a gain in blank, and proceed. Decatur adds \$100.00 in Church furniture, having reported none last year. Eufaula gives us an example of eccentric valuation. Her Church last year was worth \$2,000.00, a round and reasonable amount; this year it appears at \$2,180.00. Why, oh! why? We find, after a search, that this Parish expended \$192.41 on Repairs and Improvements; but to keep a building in repair is only to keep it up to its value. We will submit, however, and give up our objection, and report these new figures; but we do so because the Maker of the report did not put in that last \$2.41 which he might have added. Had he done so no power on earth would have prevented us from editing his odd amount into the nearest even one, say \$2,200.00; and if he does not do it next year, we may very likely do it for him then. Evergreen follows a better path and earns our thanks by dropping \$175.00 from her Church valuation, and making it an even \$1,000.00. She still has \$75.00, but it is in furniture and hence reasonable. Florence makes quite a large change in her valuation this year, which is a sign of healthy growth, for it is too large to be merely an estimate. We are glad to call special attention to it. Last year her Church

building was worth \$3,000.00; this year it has increased in value to \$5,700.00; nearly double. What was done we do not know, and do not remember to have read in the RECORD. If we have been cheated in this, and the \$2,700.00 increase is the result of a new pair of spectacles, we shall take revenge at the earliest opportunity. But no! It is not possible. We regret even to have suggested it. Fort Payne had \$75.00 worth of furniture last year, but makes no report this year. Gadsden makes changes in the right direction; she adds a piece of real property valued at \$800.00, and adds also \$14.00 to her furniture to make it an even amount. Greenville adds \$200.00 to the value of her Rectory making it now \$2,500.00, and drops \$200.00 from her valuation of furniture. We presume these changes are to reach values that she is sure of. But in Hayneville we come to another eccentric change impossible to understand. The Church at this place was valued last year at \$2,000.00; this year it has increased to \$2,222.00. Hayneville did not expend any money this year for Repairs and Improvements, or Purchases, and only spent the very small sum of four dollars for Current expenses; where, then, did the three extra twos come from? We can conjecture only two sources. One is that the Maker of the report has Writers' Cramp, and when he made one 2, he was unable to stop until he had made four of them right along; and either forgot or was unable to correct the resultant error. The other conjecture is that the matter was debated in the Vestry, and the very curious valuation is the result of a succession of compromises. Our only surprise is that the figures do not run still further on the same line and add 22 cents. Here we are going to do some more editing, and we take that \$22.00 and drop it out. Hayneville's Church shall appear in our columns as worth \$2,200.00, and that is a last ditch unless we are driven from it. Lowndesboro makes sundry changes again which we have no valid objection; only as she jumped from \$2,500.00 year before last, to \$3,500.00 last year, and descends to \$3,000.00 this year, we respectfully ask that she will stay about there unless some just cause for change arises. She evidently has a very good Church, why not be satisfied with it? If our remarks lead her to make one more change, we will forgive it, if it result in stability. Lowndesboro makes two other changes. Her Rectory was worth \$600.00 last year, and this year it is worth \$400.00. If it were insured it might burn, and then she could have a new one. But last year she had furniture valued at \$600.00, this year it is worth \$1,000.00. Yet she has expended no money in purchasing anything, or even repairing anything, and got along with the amazingly small sum of \$1.29 for Current Expenses. Hayneville managed on \$4.00, but this beats Hayneville. It costs two or three times that to wash the windows of some of our Churches. Probably somebody pays those small expenses and says nothing about it; and we do not doubt that Lowndesboro really has \$1,000.00 worth of furniture, and that she made a truer and more careful valuation of it this year than last. But having reached a satisfactory figure wont she please stay there or thereabouts, unless she accounts for a change by reporting a purchase or a gift or something. Marion cuts down her valuations severely, but we presume for

Just cause. Her Church and Rectory last year were each valued at \$3,000.00, and this year are reported at \$1,500.00 each, and her furniture changes from \$350.00 to \$300.00. This shrinkage in value cuts down our diocesan figures by \$3,050.00, but as we do not doubt it is in the direction of truth, we do not regret it ; only—— do not change again. Martin's Station adds \$50.00 worth of furniture, having reported none heretofore, which of course was an error. Trinity Church, Mobile had last year " Other Real Property " valued at \$500.00, and this year reports a valuation of \$2,400.00, an increase to her real estate and to our diocesan footing of \$1,900.00. She does not report any commensurate expenditure or gifts ; but having been in a transition state for a year, probably has not her bookkeeping yet well in hand. Montevallo valued her Church building last year at \$600.00, and this year calls it worth \$800.00, an increase of one-third. She did not spend any money on the building this year and therefore simply magnifies it in her own eyes and in our figures. If she will keep it at this value we are content. The Comforter, Montgomery, makes one quite notable change in adding \$1,500.00 to her valuation of furniture, making this item amount to \$3,500.00, against \$2,000.00 last year. This looks like a new Organ, but we have no means of knowing what it is. Mt. Pleasant reports a new Church, for which we heartily congratulate her. It is valued at \$650.00, and we hope will not mark itself up or down without genuine cause therefor. Mt. Pleasant increases her furniture from \$35.00 to \$150.00, incident, of course, to the new Church ; making a gain to our figures of \$765.00. New Decatur has long been one of those valuation-ators of such careful and painful exactness, that it is impossible for the ordinary mortal to follow them into the intricacies and eccentricities of their methods and processes of arriving at involved and labored, detailed and excessive answers to simple questions. We pause to take breath. If any one will take last year's Journal and see how New Decatur then gave us a severe and most unaccountable change of figures, spending only \$336.36, yet increasing the valuation of her Church from \$3,100.00, a clear, plain and comprehensible amount, to \$6,381.87, indicating a new pair of spectacles laid off in facets like the little busy bee, or the " go to the ant thou sluggard "—— If any one will take that Journal and see how we puzzled over that increase of \$3,281.87, which came from nowhere but went into the Church and abode there ; and then will look at this year's figures from the banks of the great river of the north ; he will ascertain the cause of these labored sentences wherein we are trying to say something without saying too much. The Church building at New Decatur was valued last year, as we have said, at \$6,381.87; this year it has grown to \$6,531.00. We do not know what part of it grew; but \$149.13 flew in and lit somewhere, to change the figure and concluded to stay, like a mistletoe, again to change the figure, on an oak. Now that 13 cents added to that other 87 cents made a dollar, and so eliminated cents from this year's estimate ; a result which must have caused poignant anguish to the Maker of that report. How can he live without cents in his valuation column ? Something, however is again wrong, for New Decatur expended for Repairs and Improvements \$149.66: as anybody may see who

will look at the table of Parochial Expenditures. The dollars in these two amounts and the purpose for which expended, establish to our minds the identity of them; and if so, New Decatur has lost 53 cents in money, and further lost the privilege of standing upon the last possible notch of queer-ness in valuation, with an odd figure each time. But further, New Decatur has a new Rectory, as we advised last year to meet the needs of a growing family. We ought to congratulate that Parish, but we cannot because of the exasperation caused by the valuation of it at \$639.00. It is true that cents are omitted here, we cannot imagine why. The Maker of that report would undoubtedly have spent 49 cents out of his own pocket for the privilege of putting them in this report, if he had thought of it. Looking back at his account of expenditures we find \$638.25 spent for "New Buildings, etc." Evidently this is the Rectory. We therefore retract what we have just said about the 49 cents, but convict the Maker of that report of editing his own figures. He added 75 cents in valuation over and above the actual money spent, in order to get that \$639.00, moved thereto, perhaps, by our declaration last year that we would not have any more cents in our valuation columns. Lastly——last year New Decatur had \$1,251.00 worth of Church furniture, this year it is \$1,280.00, this is all right. Now we are going to do some editing. We hesitated about altering these figures before, fearing the wrath of New Decatur, until we found that plain instance of editing her own figures, above. That Church shall change from \$6,581.00 to \$6,550.00. That Rectory shall change from \$639.00 to \$650.00. The rest we will leave alone. In our tabulation columns these changes will be found as the recorded values of New Decatur property. Perdue Hill has a New Church valued at \$1,200.00, drops her real estate, having built upon it; and adds Church furniture to the amount of \$300.00. Perdue Hill is a neighbor of Mt. Pleasant and the new Churches are the work of the Rev. Mr. Murray and his people. May they long enjoy these new Churches and speedily insure them for fear that something might happen. Piedmont in 1893 valued her Church at \$1,200.00, in 1894 she dropped it to \$800.00, this year she raises it again to \$1,050.00. During these three years of changes she spent no money on that Church, though the pendulum of its value has swept back and forth. This present amount looks like a compromise between different opinions; it is a gain of \$250.00, and we hope the pendulum has stopped its swing and will stand still; but that building ought to be insured less worse happen. In 1893 Piedmont had real property valued at \$2,500.00; in 1894 this dropped to \$500.00; in 1895 it has gone, alas, unless it comes back again like another pendulum. In 1894 there was no income from the sale of it; but this year we cannot tell, for the Income tables have gone to the printer. Let us hope that she got the \$500.00 for it. This place also lost \$50.00 worth of furniture, but that might happen; furniture is not like real estate. Selma has added \$3,000.00 to her valuation of Church furniture, having now \$13,500.00, the second largest valuation in the diocese. She has generous people, who are frequently giving gifts to their mother Church. Sheffield met with a great misfortune this year in losing her Church building and its contents by

fire. Fortunately she was insured for \$1,000.00, half the value of her Church. We sympathize with her, and hope the Vestries of all uninsured Parishes will profit by her experience. Talladega's Church was valued last year at \$800.00, her Rectory also at \$800.00; this year she raises them to \$1,000.00 each; and drops \$50.00 from her valuation of furniture. The gain in figures is \$850.00. Tuscaloosa goes the other way. Her Church last year was worth \$7,000.00, and her Rectory \$4,000.00; this year she appraises them at \$6,000.00, and \$3,000.00, and adds other real property to the value of \$400.00. The net loss to our footings is \$1,600.00. We presume these are more accurate valuations than those of last year, certainly there is no exaggeration in them. Troy adds a new Rectory valued at \$900.00, and increases her furniture from \$80.00 to \$100.00. Union Springs reports Church furniture worth \$200.00, not before estimated. Altogether there are nearly or quite 100 changes in valuation; many of these we believe were made in response to our request of last year to the Clergy, to please find values so fair and just that they would not need alteration except for cause; but many others seem to be merely a new guess; and there are a few which are nothing but the cost of repairs added to a former valuation. We have spoken several times of "change for cause." But a building is not materially enhanced in value because of having its windows mended, or a leak stopped, or a new coat of paint put on. A few years ago Christ Church, Mobile spent over \$7,500.00 in repairs and improvements; putting a new iron ceiling in the place of an old one of plaster, strengthening the steeple, repairing the organ, etc., and the next year spent \$1,200.00 in decoration; yet did not add one dollar to her valuation. It was a good deal of money to spend, but it was not a just cause for increase of valuation. To give that Church an exterior coat of paint alone costs \$300.00, yet no one would claim that the permanent value of the Church building was increased thereby. In a few years, when serious decay set in, the permanent value would be decreased if the paint were *not* used. What we are trying to make clear is that every building made by hands needs repairs every year or every few years, but that such repairs only keep it up to its value; and that our Makers of reports are not justified in adding such repairs to a former valuation. A man does not count his coat more valuable because he has a lost button sewed on; nor can he add to the value of a horse because he has him re-shod. Needed repairs are not a "cause" for a change of valuation. In the matter of improvements also, a new stained glass window, for instance, does not add to the appraised value of the Church, and for this reason. If a Parish is compelled to move from one location to another and sells her Church building to some other body of Christians, and both parties select a board of appraisers to settle the value of the building, that window may decrease rather than increase the valuation; because the old Parish will probably desire to take it with them to be put in their new Church, so that the old Church will be minus a window. Such moveable improvements therefore, however costly, should not change a valuation; but a wing or a transept or a Vestry-room added as a permanent part of the structure, do increase its value. Another just cause for change is some former

error in valuation; as when Talladega, in 1893, dropped from \$3,000.00 to \$700.00. But her second change in 1894, raising the amount to \$800.00, was of doubtful correctness. Her third change of this year to \$1,000.00, indicates a reconsideration and more careful estimate. We trust that these columns will hereafter be more stable and trustworthy.

The footings are as follows: Sixty-eight *Church buildings* with the land they stand on are valued this year at \$470,730.00, against 65 last year valued at \$478,884.93—— in which estimate the 93 cents was an absurdity. Five *Chapels* this year are valued at \$29,700.00, against four last year at \$28,200.00. Twenty-four *Rectories* are valued at \$74,750.00, against twenty-two last year at \$78,500.00. Five *School and Parish houses* are valued at \$30,850.00, against four last year at \$30,350.00. Twenty pieces of *Real Estate* are valued at \$23,650.00, against twenty-two last year at \$30,855.00. *Church furniture* is valued at \$89,365.00, against \$85,951.00 last year. The total of *Capital Invested* is \$719,045.00, against \$732,742.00 last year. The apparent loss is \$13,700.00; the real loss is the \$2,000.00 Church burned at Sheffield. All the rest comes from changes in valuation.

ORGANIZATION— Thirty-four places do not know when they were organized, which is something like a man not knowing when he was born. Last year twenty-seven did not know; which indicates that seven places have forgotten during the interim, or else have awakened to the fact that they are getting on towards middle age and hence have become sensitive about it. We will fill in the seven blanks for which last year's Journal gives us the figures, with entire disregard about that sensitiveness; because if we one year omit to carry them forward we may never get them again, and then may not know where to look for them. The places that have never answered this question are Athens, Brierfield, Bon Secour, Camden, Citronelle, Clayton, Columbia, Demopolis, Eutaw, Fort Payne, Gallion, Hayneville, Livingston, Madison, Marion, Martin's Station, Trinity Church, Mobile, Montevallo, Opelika, Oxford, Piedmont, Tilden, Trinity Station, Tuscumbia, Whistler and Woodlawn; yet one lifetime will cover the time of the oldest of them. This is the 64th Annual Council, which would indicate that the diocese was organized in 1831. Some Councils may have been omitted, as for instance, during the war. Whether omitted Councils are counted or not in the above 64, we do not know. Taking 1831 as the date, there were only two organized Parishes in the State at that time. We would be glad if some person possessing the information would write to the RECORD giving the facts. According to the Parochial Reports only Christ Church, Mobile and Christ Church, Tuskaloosa were in existence at that time. Our Canon law now requires 12 self-supporting Parishes to form a diocese.

INCORPORATION-- Eleven Parishes report under this head against 13 last year. Filling in the blanks from last year's Journal, we have 12 Parishes incorporated, four not incorporated and 56 that do not know. We think that if a Parish has no proof of incorporation it is virtually not incorporated, and should assume itself to be not incorporated; and if it desires incorporation

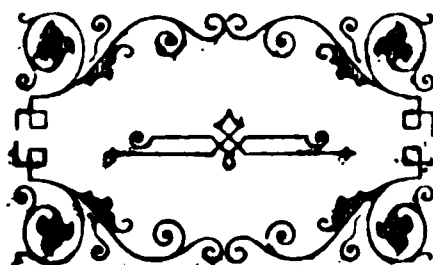
should proceed to obtain it. Titles to property may be involved in this, or the power to receive bequests. The valuable table prepared by Bishop Jackson and published in the Journal of 1898, concerning deeds and titles to property, contains nothing about incorporations. We ask the Clergy to please answer these questions every year. From time to time the information is wanted by those in authority and it should be found in the current Journal. It is often impossible to obtain a file of old Journals to hunt up past answers given in years gone by; nor should the labor of carrying forward answers from former reports be imposed upon this Committee.

TITLES— Eight places having Churches and other property do not know in whom the title to their property vests. We are astonished at some of the names in this list; they are The Advent, Birmingham, Bridgeport, Brierfield, Demopolis, Livingston, Marion, Piedmont and Tilden. Perhaps we should say they do not report the fact, but we see no good reason for not reporting if they know. With the exception of Marion they also do not report about incorporation. If really without information on these points, they are in an unfortunate condition.

SITTINGS— We have filled in a number of these from old Journals and have a footing of 17,050 sittings in Churches, and 2,125 in Chapels in the diocese. Four places have never given us their number of sittings. These are Bridgeport, Eutaw, Opelika and Tilden. Alabama has to report to the General Convention in October the number of sittings in Churches and Chapels in the diocese. What are we to do about these 4 that have never made report to the diocese? Without them we have 19,175; with them we may have 19,500. Another question the General Convention asks is "How many sittings are wholly free?" We have asked that question of the Parishes and Missions, and 43 give us plain answers, with the number of such sittings; 11 neglect or decline to answer; and 9 Makers of reports write the word "All" where a certain unknown number of figures ought to be. Just look at the last column on the last table at the end of this Journal! There is a column composed of 43 sets of figures, 11 blanks, and 9 "alls." How is that word "all" to be added into the sum of that column? The footing of the figures is 11,420. We know, then, that we have at least that number of free sittings in our Churches. If we were to fill in the blanks we would have 13,095; but in this we would omit one blank which we are convinced would have been filled by the Maker of the report had there been any free sittings in his Church. This is the Comforter, Montgomery. If again we were to scratch out the "alls," which our committee men have copied from the reports into the column, and transfer to it the figures probably meant, from another column, we should have a total of 14,770. Now which of these three sums is to be reported to the General Convention? A strict constructionist would report the first, 11,420. A man accustomed to take some chances in doing a thing, might report 13,095. But who can tell us what nine times "all" is that we may add it to 13,095?

How SUPPORTED— Three Parishes report themselves supported by *Parents*, but we know there are five; are they delicate about this matter? We refer our readers to the last table following this report for further information under this head. We suggest to the makers of next year's reports that "Offertory" in this column is an error, and the word "Offerings" should be used in its place. The "Offerings" are the alms of the people given at the time of worship and in the Church. The "Offertory" is the Act of presentation of these alms to the Lord, when the vessel containing them is presented and laid upon the Holy Table." The act of presentation cannot support anything; it is the Offerings presented that are the support of that part of the work of the Church for which they are intended.

J. L. TUCKER,
J. F. JOHN,
J. G. MURRAY,
B. P. WILLIAMS,
E. T. PETERS,
W. K. P. WILSON,
F. S. PARKER,
COMMITTEE.



STATISTICAL SUMMARY.

(1)

| PARISHES AND MISSIONS. | | OFFICERS OF PARISHES AND MISSIONS. | | | | FAMILIES | | | | PARISHIONERS. | | | |
|------------------------|--------------|------------------------------------|-----------------------|----------------------------------|--------------------|---------------------|---------------------------|----------|---------|----------------------------|----------|---------|--------------------------------|
| Number. | PLACE. | NAME. | RECTOR OR MISSIONARY. | WARDENS. | SECRETARY. | TREASURER. | Number Reported Last Year | Changes. | | Number Reported Last Year. | Changes. | | Present Number of Parishioners |
| | | | | | | | | Lost. | Gained. | | Lost. | Gained. | |
| 1 | Annisdon. | Grace Church. | J. F. John | A. L. Tyler, J. Keith, Jr. | F. E. Gordon | M. B. Wellborn. | 1 | 67 | 39 | 2 | 94 | 11 | 141 |
| 2 | Annisdon. | St. Michael's. | C. H. B. Turner. | J. W. Noble, W. W. Goldsworthy | A. E. Noble. | H. Frederickson. | 2 | 57 | 21 | 2 | 337 | 40 | 301 |
| 3 | Athens. | St. Timothy. | E. W. Spalding. | | | Mrs. Ella Houston. | 3 | 12 | 1 | 12 | 68 | 13 | 58 |
| 4 | Auburn. | Holy Innocents | | | | | 4 | 7 | | 7 | 29 | | 29 |
| 5 | Avondale. | Christ Church. | B. Dennis. | J. Pescott, J. F. Neuman. | W. R. Lyle. | W. D. McCord. | 5 | 8 | | 8 | 31 | 4 | 30 |
| 6 | Bessmer. | Trinity Church. | J. A. Van Hoose. | A. M. Adger, C. E. Morris. | N. L. Carpenter. | N. L. Carpenter. | 6 | 9 | 2 | 9 | 48 | 12 | 7 |
| 7 | Birmingham. | Advent. | T. J. Beard. | R. H. Pearson, W. J. Milner. | S. J. Johnston. | Chas. Roberts. | 7 | 219 | 22 | 88 | 1108 | 89 | 150 |
| 8 | Birmingham. | St. Mary's. | O. P. Fitzsimmons. | R. H. Elliot, W. H. Porter. | W. C. Cochran | J. T. Mead. | 8 | 116 | 16 | 18 | 437 | 64 | 77 |
| 9 | Birmingham. | St. Mark's. | J. A. Van Hoose | | S. L. Warren. | J. L. Tuggle. | 9 | 8 | 1 | 7 | 44 | 8 | 44 |
| 10 | Bridgeport. | Christ Church | | | C. F. Schofield. | F. A. Edmonds. | 10 | 20 | 10 | 10 | 40 | 5 | 35 |
| 11 | Brierfield. | Mission | J. F. Smith. | | G. F. Peter. | G. F. Peter. | 11 | 10 | 1 | 9 | 41 | 33 | 27 |
| 12 | Boligee. | St. Mark's | | | | | 12 | 6 | | 6 | 80 | | 30 |
| 13 | Bon Secour. | St. Peter's. | | | | | 13 | 16 | | 16 | 85 | | 85 |
| 14 | Camden. | St. Mary's. | J. G. Murray. | J. T. Beck. | J. F. Foster. | E. N. Jones. | 14 | 14 | | 14 | 54 | 2 | 54 |
| 15 | Carlowville. | St. Paul's. | F. B. Lee. | J. D. Allison, J. D. Lide. | J. D. Allison, Jr. | J. D. Allison, Jr. | 15 | 24 | 4 | 20 | 83 | 9 | 5 |
| 16 | Citronelle. | Mission. | | | | | 16 | 4 | | 4 | 18 | | 18 |
| 17 | Clayton. | Grace Church. | I. O. Adams. | | | Mrs. A. M. Walthour | 17 | 5 | | 5 | 22 | | 23 |
| 18 | Columbia. | St. Paul's. | I. O. Adams. | | | | 18 | 2 | | 2 | 4 | | 4 |
| 19 | Decatur. | St. Paul's. | | | | | 19 | 7 | | 7 | 40 | | 40 |
| 20 | Demopolis. | Trinity Church. | J. A. Harrison | E. H. C. Bailey, J. H. Robertson | Geo. J. Michael. | Geo. J. Michael. | 20 | 54 | | 56 | 211 | 8 | 209 |
| 21 | Eufaula. | St. James. | I. O. Adams. | H. R. Shorter, J. W. Whitlock. | J. D. Clayton. | E. L. Brown. | 21 | 39 | 8 | 41 | 163 | 11 | 108 |
| 22 | Eutaw. | St. Stephen's. | | | | | 22 | 25 | | 25 | 97 | | 97 |
| 23 | Evergreen. | St. Mary's. | G. R. Upton. | P. D. Bowles, F. L. Hickox. | C. B. Savage. | C. B. Savage. | 23 | 8 | | 9 | 36 | | 31 |
| 24 | Fannada. | St. Michael's. | W. A. Stickney. | J. H. Minge, C. D. Walker. | E. C. Minge. | A. S. Bennett. | 24 | 19 | | 6 | 83 | | 124 |
| 25 | Florence. | Trinity Church. | N. D. Van Syckel. | R. L. Bliss, H. B. Lee. | H. B. Lee. | H. D. Smith. | 25 | 40 | 4 | 1 | 154 | 13 | 103 |
| 26 | Forkland. | St. John's. | | | | | 26 | 8 | | 8 | 28 | | 28 |
| 27 | Fort Payne. | St. Luke's. | | | | | 27 | 2 | | 2 | 9 | | 8 |
| 28 | Gadsden. | Holy Comforter. | J. F. Smith. | Otto Aricola. | J. Balfour. | O. R. Goldman. | 28 | 5 | | 7 | 37 | | 43 |

[illegible]

STATISTICAL SUMMARY--Continued.

(2)

| Number. | PLACE AND NAME | COMMUNICANTS' LIST. | | | | | | | | | | INSTITUTIONS OF THE PARISH. | | | | | | | | | | | | | | | | | | | | | | | | | |
|---------|----------------------------|---------------------|-------------|----------|-------------|------------------|---------------|-------------|-------------|-----------------|-------|-----------------------------|---------|---------|----------------|---------------|-----------------------|-------------|---------------------|--------|-----------|-----------|-----------------|----------------|----------------------|-----------|-----------------|----------------|-----------------------|-----------|--------------|---------------|----|-----|-----|---|---|
| | | Loss. | | | Gain. | | | ANALYSIS. | | | | Relative to this List. | | | Sunday School. | Mission S. S. | | | Parochial Missions. | | | | | | | | | | | | | | | | | | |
| | | By Death. | By Removal. | Dropped. | Total Loss. | By Confirmation. | By Admission. | By Removal. | Total Gain. | Present Number. | Male. | Female. | Adults. | Minors. | | Colored. | Regular Communicants. | Occasional. | Seldom. | Never. | Doubtful. | Teachers. | Other Officers. | No. of Pupils. | No. of such Schools. | Teachers. | Other Officers. | No. of Pupils. | No. of such Missions. | Families. | Individuals. | Communicants. | | | | | |
| 1 | Annisson, Grace Church. | 131 | 57 | 20 | 19 | 1 | 8 | 9 | 83 | 24 | 59 | 80 | 3 | 3 | 35 | 35 | 26 | 23 | 1 | 1 | 10 | 2 | 69 | 1 | 10 | 3 | 130 | 1 | 6 | 8 | 112 | 1 | 1 | 1 | 1 | | |
| 2 | Annisson, St. Michael's. | 118 | 20 | 20 | 13 | 13 | 3 | 13 | 111 | 39 | 72 | 111 | 27 | 27 | 17 | 17 | 6 | 4 | 3 | 3 | 10 | 3 | 23 | 1 | 10 | 3 | 130 | 1 | 6 | 8 | 112 | 1 | 1 | 1 | 1 | | |
| 3 | Athens, St. Timothy. | 42 | 12 | 13 | 13 | 13 | 3 | 13 | 29 | 8 | 21 | 27 | 3 | 3 | 17 | 17 | 6 | 4 | 3 | 3 | 10 | 3 | 23 | 1 | 10 | 3 | 130 | 1 | 6 | 8 | 112 | 1 | 1 | 1 | 1 | | |
| 4 | Auburn, Holy Innocents. | 26 | 8 | 4 | 4 | 4 | 4 | 4 | 26 | 8 | 18 | 18 | 3 | 3 | 25 | 25 | 1 | 1 | 4 | 4 | 10 | 4 | 15 | 1 | 10 | 4 | 15 | 1 | 6 | 8 | 112 | 1 | 1 | 1 | 1 | | |
| 5 | Avon lake, Christ Church. | 21 | 8 | 4 | 4 | 4 | 4 | 4 | 17 | 6 | 11 | 15 | 2 | 2 | 17 | 17 | 1 | 1 | 4 | 4 | 10 | 4 | 15 | 1 | 10 | 4 | 15 | 1 | 6 | 8 | 112 | 1 | 1 | 1 | 1 | | |
| 6 | Bessmer, Trinity Church. | 21 | 2 | 3 | 3 | 3 | 3 | 3 | 6 | 6 | 9 | 15 | 1 | 1 | 17 | 17 | 1 | 1 | 4 | 4 | 10 | 4 | 15 | 1 | 10 | 4 | 15 | 1 | 6 | 8 | 112 | 1 | 1 | 1 | 1 | | |
| 7 | Birmingham, Advent. | 533 | 11 | 36 | 7 | 26 | 23 | 75 | 554 | 173 | 381 | 117 | 63 | 17 | 47 | 47 | 7 | 7 | 10 | 10 | 12 | 4 | 125 | 1 | 12 | 4 | 122 | 1 | 6 | 8 | 40 | 1 | 75 | 200 | 1 | 1 | |
| 8 | Birmingham, St. Mary's. | 248 | 5 | 4 | 9 | 13 | 18 | 31 | 270 | 87 | 184 | 117 | 63 | 17 | 47 | 47 | 7 | 7 | 10 | 10 | 12 | 4 | 125 | 1 | 12 | 4 | 122 | 1 | 6 | 8 | 40 | 1 | 75 | 200 | 1 | 1 | |
| 9 | Birmingham, St. Mark's. | 33 | 5 | 5 | 19 | 19 | 19 | 19 | 47 | 23 | 24 | 24 | 1 | 1 | 47 | 47 | 7 | 7 | 10 | 10 | 12 | 4 | 125 | 1 | 12 | 4 | 122 | 1 | 6 | 8 | 40 | 1 | 75 | 200 | 1 | 1 | |
| 10 | Bridgeport, Christ Church. | 28 | 11 | 11 | 11 | 11 | 11 | 11 | 17 | 17 | 17 | 17 | 1 | 1 | 17 | 17 | 7 | 7 | 10 | 10 | 12 | 4 | 125 | 1 | 12 | 4 | 122 | 1 | 6 | 8 | 40 | 1 | 75 | 200 | 1 | 1 | |
| 11 | Brierfield, Mission. | 25 | 9 | 9 | 8 | 8 | 8 | 8 | 24 | 8 | 16 | 20 | 4 | 4 | 20 | 20 | 4 | 4 | 11 | 11 | 14 | 4 | 17 | 1 | 11 | 4 | 17 | 1 | 6 | 8 | 40 | 1 | 75 | 200 | 1 | 1 | |
| 12 | Buena, St. Mark's. | 15 | 1 | 1 | 1 | 1 | 1 | 1 | 15 | 4 | 11 | 13 | 3 | 3 | 15 | 15 | 4 | 4 | 11 | 11 | 13 | 3 | 17 | 1 | 11 | 3 | 17 | 1 | 6 | 8 | 40 | 1 | 75 | 200 | 1 | 1 | |
| 13 | Bon Secour, St. Peter's. | 30 | 1 | 1 | 1 | 1 | 1 | 1 | 30 | 14 | 16 | 16 | 1 | 1 | 15 | 15 | 4 | 4 | 11 | 11 | 13 | 3 | 17 | 1 | 11 | 3 | 17 | 1 | 6 | 8 | 40 | 1 | 75 | 200 | 1 | 1 | |
| 14 | Camden St. Mary's. | 36 | 1 | 1 | 2 | 2 | 2 | 2 | 39 | 17 | 22 | 31 | 8 | 8 | 2 | 30 | 6 | 2 | 1 | 1 | 13 | 3 | 23 | 1 | 13 | 3 | 23 | 1 | 6 | 8 | 40 | 1 | 75 | 200 | 1 | 1 | |
| 15 | Carlisle, St. Paul's. | 64 | 5 | 5 | 5 | 5 | 5 | 5 | 63 | 17 | 46 | 58 | 5 | 5 | 43 | 43 | 10 | 10 | 15 | 15 | 16 | 4 | 24 | 1 | 15 | 4 | 24 | 1 | 6 | 8 | 40 | 1 | 75 | 200 | 1 | 1 | |
| 16 | Citronelle Mission. | 5 | 1 | 1 | 1 | 1 | 1 | 1 | 5 | 5 | 5 | 5 | 1 | 1 | 5 | 5 | 10 | 10 | 15 | 15 | 16 | 4 | 24 | 1 | 15 | 4 | 24 | 1 | 6 | 8 | 40 | 1 | 75 | 200 | 1 | 1 | |
| 17 | Clayton, Grace Church. | 18 | 1 | 1 | 1 | 1 | 1 | 1 | 18 | 10 | 8 | 8 | 1 | 1 | 15 | 15 | 2 | 2 | 1 | 1 | 17 | 1 | 9 | 1 | 17 | 1 | 9 | 1 | 6 | 8 | 40 | 1 | 75 | 200 | 1 | 1 | |
| 18 | Columbia, St. Paul's. | 2 | 1 | 1 | 1 | 1 | 1 | 1 | 2 | 2 | 2 | 2 | 1 | 1 | 14 | 14 | 4 | 4 | 1 | 1 | 18 | 1 | 15 | 1 | 18 | 1 | 15 | 1 | 6 | 8 | 40 | 1 | 75 | 200 | 1 | 1 | |
| 19 | Decatur, St. Paul's. | 27 | 1 | 1 | 1 | 1 | 1 | 1 | 27 | 7 | 20 | 28 | 4 | 4 | 14 | 14 | 4 | 4 | 1 | 1 | 18 | 1 | 15 | 1 | 18 | 1 | 15 | 1 | 6 | 8 | 40 | 1 | 75 | 200 | 1 | 1 | |
| 20 | Demopolis, Trinity Church. | 142 | 1 | 1 | 2 | 2 | 2 | 2 | 142 | 40 | 123 | 19 | 2 | 2 | 51 | 51 | 28 | 15 | 8 | 8 | 18 | 2 | 95 | 1 | 18 | 2 | 95 | 1 | 6 | 8 | 40 | 1 | 75 | 200 | 1 | 1 | |
| 21 | Eufaula, St. James. | 118 | 4 | 7 | 11 | 12 | 6 | 8 | 21 | 50 | 78 | 106 | 22 | 22 | 110 | 110 | 16 | 16 | 2 | 2 | 21 | 2 | 80 | 1 | 21 | 2 | 80 | 1 | 6 | 8 | 40 | 1 | 75 | 200 | 1 | 1 | |
| 22 | Eufaula, St. Stephen's. | 65 | 1 | 1 | 1 | 1 | 1 | 1 | 65 | 22 | 43 | 62 | 13 | 13 | 1 | 61 | 2 | 2 | 2 | 2 | 22 | 2 | 40 | 1 | 22 | 2 | 40 | 1 | 6 | 8 | 40 | 1 | 75 | 200 | 1 | 1 | |
| 23 | Evergreen, St. Mary's. | 25 | 1 | 1 | 1 | 1 | 1 | 1 | 27 | 7 | 20 | 27 | 7 | 7 | 27 | 27 | 1 | 1 | 2 | 2 | 27 | 7 | 20 | 1 | 27 | 7 | 20 | 1 | 6 | 8 | 40 | 1 | 75 | 200 | 1 | 1 | |
| 24 | Fairdale, St. Michael's. | 46 | 1 | 1 | 1 | 1 | 1 | 1 | 66 | 23 | 43 | 67 | 9 | 9 | 4 | 44 | 22 | 22 | 2 | 2 | 46 | 1 | 20 | 1 | 46 | 1 | 20 | 1 | 6 | 8 | 40 | 1 | 75 | 200 | 1 | 1 | |
| 25 | Florence, Trinity Church. | 104 | 1 | 7 | 8 | 8 | 8 | 8 | 104 | 32 | 72 | 90 | 14 | 14 | 1 | 75 | 18 | 10 | 6 | 6 | 25 | 4 | 25 | 1 | 25 | 4 | 25 | 1 | 6 | 8 | 40 | 1 | 75 | 200 | 1 | 1 | |
| 26 | Forkland, St. John's. | 23 | 1 | 1 | 1 | 1 | 1 | 1 | 23 | 7 | 15 | 18 | 4 | 4 | 2 | 14 | 2 | 2 | 2 | 2 | 23 | 7 | 20 | 1 | 23 | 7 | 20 | 1 | 6 | 8 | 40 | 1 | 75 | 200 | 1 | 1 | |
| 27 | Fort Payne, St. Luke's. | 4 | 1 | 1 | 1 | 1 | 1 | 1 | 4 | 2 | 3 | 4 | 1 | 1 | 1 | 3 | 1 | 1 | 1 | 1 | 4 | 2 | 3 | 1 | 4 | 2 | 3 | 1 | 6 | 8 | 40 | 1 | 75 | 200 | 1 | 1 | |
| 28 | Gadsden, Holy Comforter. | 18 | 1 | 1 | 1 | 1 | 1 | 1 | 28 | 8 | 17 | 25 | 8 | 8 | 1 | 20 | 5 | 5 | 3 | 3 | 18 | 1 | 23 | 1 | 18 | 1 | 23 | 1 | 6 | 8 | 40 | 1 | 75 | 200 | 1 | 1 | |
| 29 | Gallons, St. Andrew's. | 16 | 1 | 1 | 1 | 1 | 1 | 1 | 16 | 5 | 10 | 15 | 1 | 1 | 15 | 15 | 3 | 3 | 1 | 1 | 16 | 5 | 10 | 1 | 16 | 5 | 10 | 1 | 6 | 8 | 40 | 1 | 75 | 200 | 1 | 1 | |
| 30 | Greenbush, St. Paul's. | 193 | 1 | 1 | 1 | 1 | 1 | 1 | 193 | 137 | 48 | 137 | 8 | 8 | 112 | 112 | 6 | 6 | 1 | 1 | 193 | 137 | 48 | 137 | 8 | 8 | 112 | 112 | 6 | 6 | 8 | 112 | 1 | 75 | 200 | 1 | 1 |

[illegible]

[illegible]

STATISTICAL SUMMARY.—Continued.

FINANCIAL SUMMARY. (4)

| PUBLIC SERVICES. | | | | | | | | | | SOURCES OF INCOME. | | | | | |
|-------------------------------|-------------------|------------|--------------|------------------------------------|-----------------------|--|--------|--------------------------|-----------|-------------------------|----------------------------|---------------------|---------------------------------------|-------------------------------------|---|
| PLACE AND NAME | On Sunday School. | Week Days. | | No of Classes Not in Sunday School | The same at Missions. | Aggregate of All Services for Instruction or Worship | Number | Balance from Last Report | Pew Rents | Envelope Pledge System. | General Subscription List. | Extra Subscriptions | Real Estate, Sale, Exchange or Rents. | Trust Funds Brought Forward For Use | Interest from Endowment or Trust Funds. |
| | | Parochial | Mission & P. |  |  |  |  |  |  |  |  |  |  |  |  | Parochial | Missions |
| 1 Aniston, Grace Church | 109 | 85 | 146 | 12 | | 801 | 1 | \$ 20 35 | \$ | \$ | \$ 1187 18 | \$ 116 00 | \$ | \$ | \$160 00 |
| 2 Anniston St. Michael's | 141 | 8 | 32 | | | 543 | 2 | 60 89 | | 270 47 | 881 73 | 59 50 | | | |
| 3 Athens, St. Timothy | 52 | | 23 | | | 75 | 3 | 38 81 | | | 75 75 | | 25 00 | | |
| 4 Auburn Holy Innocents | 52 | | | 3 | | 132 | 4 | 18 54 | | | 226 50 | 13 00 | | | |
| 5 Avondale, Christ Church | 48 | | 3 | | | 80 | 5 | | | 67 06 | | | | | |
| 6 Bessemer, Trinity Church | 150 | | 200 | 10 | | 410 | 7 | | | | 4838 19 | 205 00 | | 5880 28 | 141 98 |
| 7 Birmingham, Advent | 115 | | 63 | 10 | | 292 | 8 | 74 75 | 3129 25 | | | 2185 31 | | | |
| 8 Birmingham, St. Mary's | 114 | | 50 | | | 164 | 9 | | | 95 59 | | 2429 11 | | | |
| 9 Birmingham, St. Mark's | 20 | | | | | 60 | 10 | | | | | | | | |
| 10 Bridgeport, Christ Church | | | | | | | 11 | | | | | | | | |
| 11 Briarfield, Mission. | | | | | | | 12 | | | | | | | | |
| 12 Bolligee, St. Mark's | | | | | | | 13 | | | | | | | | |
| 13 Bon Secour, St. Peter's | | | | | | | 14 | | | | | | | | |
| 14 Camden, St. Mary's | 24 | 40 | 6 | 3 | | 78 | 15 | | | | 141 90 | | | | |
| 15 Carlisle, St. Paul's | 45 | | 4 | | | 49 | 16 | | | | 239 50 | | | | 40 00 |
| 16 Chronelle, Mission. | | | | | | | 17 | | | | 60 00 | | | | |
| 17 Clayton, Grace Church. | 24 | 53 | 11 | | | 67 | 18 | | | | | | | | |
| 18 Columbia, St. Paul's | | | 2 | | | 2 | 19 | | | | | | 213 00 | | |
| 19 Decatur, St. Paul's | | | | | | | 20 | | | | | | | | |
| 20 Demopolis, Trinity Church. | 81 | 2 | 31 | | | 212 | 21 | | | 984 87 | 600 00 | | | | |
| 21 Eufaula, St. James | 134 | 53 | 111 | 83 | | 380 | 22 | 7 85 | | | | | | | |
| 22 Euclid, St. Stephen's | | | | | | | 23 | | | | | | | | |
| 23 Evergreen, St. Mary's | 25 | 53 | 1 | | | 78 | 24 | 45 43 | | | 200 00 | | | | |
| 24 Fannsdale, St. Michael's | 10 | 11 | | | | 22 | 25 | | | | 15 00 | 54 00 | | | |
| 25 Florence, Trinity Church | 126 | 52 | 117 | 10 | | 305 | 26 | 1285 11 | | 9 60 | 450 75 | 613 90 | | 140 00 | 17 00 |
| 26 Highland, St. John's | | | | | | | 27 | | | | | | | | |
| 27 Mt. Payne, St. Luke's | 58 | | 7 | 1 | | 118 | 28 | | 47 00 | | 35 75 | 473 38 | | | |
| 28 Osiden, Holy Comforter | 9 | | 2 | | | 11 | 29 | | | | 194 75 | | | | |
| 29 Patton, St. Andrew's | 94 | 35 | 111 | | | 246 | 30 | | | | 1035 19 | | | | |
| 30 Greensboro, St. Paul's | 43 | 52 | 92 | | | 152 | 31 | 168 00 | | | 450 00 | 65 00 | | | |
| 31 Greenville, St. Thomas | | | | | | | 32 | | | | | | | | |

| | | | | | | | | | | | |
|-----|-----|-----|-----|-----|--------|---------|---------|---------|---------|-------|---------|
| 104 | 52 | 129 | 284 | 33 | 32 43 | 1390 80 | 333 32 | 166 75 | | | 69 00 |
| 105 | 45 | 15 | 120 | 34 | | | 254 01 | | | | |
| 106 | 60 | | | | | | | | | | |
| 107 | 12 | 52 | 70 | 35 | | | 150 00 | 20 00 | | | |
| 108 | 10 | 6 | 11 | 36 | | | | | | | |
| 109 | 27 | | 51 | 37 | | | | 41 89 | | | |
| 110 | 37 | 24 | 12 | 38 | | | | 75 00 | 72 00 | | |
| 111 | 12 | | | | | | | | | | |
| 112 | 123 | 92 | 620 | 39 | 425 98 | 4787 07 | | | | | |
| 113 | 206 | 20 | 166 | 40 | 238 94 | | | | | | |
| 114 | 104 | | 10 | 41 | | | | | | | |
| 115 | 140 | 53 | 272 | 42 | 8 02 | | 2884 06 | 113 75 | 103 00 | 26 21 | |
| 116 | 80 | 31 | 187 | 43 | 138 64 | | | | | | |
| 117 | 10 | | 10 | 44 | | | | 1784 81 | | | |
| 118 | 104 | 52 | 204 | 45 | 105 22 | 3741 70 | | 31 00 | | | |
| 119 | 3 | 43 | 288 | 46 | 131 12 | 1397 67 | | 69 70 | 660 50 | 60 00 | 1380 10 |
| 120 | 30 | 35 | 78 | 47 | 21 13 | | | | 654 36 | | |
| 121 | 12 | 50 | 73 | 48 | 80 | | | 69 57 | | | |
| 122 | 143 | 52 | 282 | 49 | 13 56 | | | 150 00 | 200 00 | | 234 00 |
| 123 | | | | | | | | 620 50 | | | |
| 124 | 19 | | 28 | 50 | | | | | | | |
| 125 | 14 | | 29 | 51 | | | | 144 54 | 2 00 | | |
| 126 | 40 | 52 | 98 | 52 | 15 00 | | | | | | |
| 127 | 5 | | 5 | 53 | | | 63 50 | 200 00 | 700 35 | | |
| 128 | 7 | | 7 | 54 | | | | 17 50 | | | |
| 129 | 48 | 46 | 238 | 55 | | | | 36 40 | | | |
| 130 | 45 | 51 | 98 | 56 | | | | 46 80 | | | |
| 131 | 42 | 52 | 142 | 57 | 306 34 | | | | 1234 50 | | |
| 132 | 56 | 50 | 101 | 58 | | | | | | | |
| 133 | 11 | | 11 | 59 | | | | | | | |
| 134 | 70 | 10 | 477 | 60 | | | | 51 45 | | | |
| 135 | 5 | | | 61 | | | | 70 35 | 68 03 | | |
| 136 | 37 | 52 | 142 | 62 | 25 00 | | | | | | |
| 137 | 140 | 2 | 353 | 63 | | | | | | | |
| 138 | 44 | 40 | 70 | 64 | 91 38 | | | 8 75 | | | |
| 139 | 26 | 44 | 82 | 65 | 72 39 | | 1773 11 | 274 00 | | | |
| 140 | 24 | 30 | 82 | 66 | 8 51 | | | | | | |
| 141 | 5 | | | 67 | | | | | | | |
| 142 | 37 | 52 | 142 | 68 | | | | | | | |
| 143 | 140 | 2 | 353 | 69 | 45 | | | | | | |
| 144 | 44 | 40 | 70 | 70 | 65 | | | | | | |
| 145 | 26 | 44 | 82 | 71 | | | | | | | |
| 146 | 24 | 30 | 82 | 72 | | | | | | | |
| 147 | 5 | | | 73 | | | | | | | |
| 148 | 37 | 52 | 142 | 74 | | | | | | | |
| 149 | 140 | 2 | 353 | 75 | | | | | | | |
| 150 | 44 | 40 | 70 | 76 | | | | | | | |
| 151 | 26 | 44 | 82 | 77 | | | | | | | |
| 152 | 24 | 30 | 82 | 78 | | | | | | | |
| 153 | 5 | | | 79 | | | | | | | |
| 154 | 37 | 52 | 142 | 80 | | | | | | | |
| 155 | 140 | 2 | 353 | 81 | | | | | | | |
| 156 | 44 | 40 | 70 | 82 | | | | | | | |
| 157 | 26 | 44 | 82 | 83 | | | | | | | |
| 158 | 24 | 30 | 82 | 84 | | | | | | | |
| 159 | 5 | | | 85 | | | | | | | |
| 160 | 37 | 52 | 142 | 86 | | | | | | | |
| 161 | 140 | 2 | 353 | 87 | | | | | | | |
| 162 | 44 | 40 | 70 | 88 | | | | | | | |
| 163 | 26 | 44 | 82 | 89 | | | | | | | |
| 164 | 24 | 30 | 82 | 90 | | | | | | | |
| 165 | 5 | | | 91 | | | | | | | |
| 166 | 37 | 52 | 142 | 92 | | | | | | | |
| 167 | 140 | 2 | 353 | 93 | | | | | | | |
| 168 | 44 | 40 | 70 | 94 | | | | | | | |
| 169 | 26 | 44 | 82 | 95 | | | | | | | |
| 170 | 24 | 30 | 82 | 96 | | | | | | | |
| 171 | 5 | | | 97 | | | | | | | |
| 172 | 37 | 52 | 142 | 98 | | | | | | | |
| 173 | 140 | 2 | 353 | 99 | | | | | | | |
| 174 | 44 | 40 | 70 | 100 | | | | | | | |
| 175 | 26 | 44 | 82 | 101 | | | | | | | |
| 176 | 24 | 30 | 82 | 102 | | | | | | | |
| 177 | 5 | | | 103 | | | | | | | |
| 178 | 37 | 52 | 142 | 104 | | | | | | | |
| 179 | 140 | 2 | 353 | 105 | | | | | | | |
| 180 | 44 | 40 | 70 | 106 | | | | | | | |
| 181 | 26 | 44 | 82 | 107 | | | | | | | |
| 182 | 24 | 30 | 82 | 108 | | | | | | | |
| 183 | 5 | | | 109 | | | | | | | |
| 184 | 37 | 52 | 142 | 110 | | | | | | | |
| 185 | 140 | 2 | 353 | 111 | | | | | | | |
| 186 | 44 | 40 | 70 | 112 | | | | | | | |
| 187 | 26 | 44 | 82 | 113 | | | | | | | |
| 188 | 24 | 30 | 82 | 114 | | | | | | | |
| 189 | 5 | | | 115 | | | | | | | |
| 190 | 37 | 52 | 142 | 116 | | | | | | | |
| 191 | 140 | 2 | 353 | 117 | | | | | | | |
| 192 | 44 | 40 | 70 | 118 | | | | | | | |
| 193 | 26 | 44 | 82 | 119 | | | | | | | |
| 194 | 24 | 30 | 82 | 120 | | | | | | | |
| 195 | 5 | | | 121 | | | | | | | |
| 196 | 37 | 52 | 142 | 122 | | | | | | | |
| 197 | 140 | 2 | 353 | 123 | | | | | | | |
| 198 | 44 | 40 | 70 | 124 | | | | | | | |
| 199 | 26 | 44 | 82 | 125 | | | | | | | |
| 200 | 24 | 30 | 82 | 126 | | | | | | | |
| 201 | 5 | | | 127 | | | | | | | |
| 202 | 37 | 52 | 142 | 128 | | | | | | | |
| 203 | 140 | 2 | 353 | 129 | | | | | | | |
| 204 | 44 | 40 | 70 | 130 | | | | | | | |
| 205 | 26 | 44 | 82 | 131 | | | | | | | |
| 206 | 24 | 30 | 82 | 132 | | | | | | | |
| 207 | 5 | | | 133 | | | | | | | |
| 208 | 37 | 52 | 142 | 134 | | | | | | | |
| 209 | 140 | 2 | 353 | 135 | | | | | | | |
| 210 | 44 | 40 | 70 | 136 | | | | | | | |
| 211 | 26 | 44 | 82 | 137 | | | | | | | |
| 212 | 24 | 30 | 82 | 138 | | | | | | | |
| 213 | 5 | | | 139 | | | | | | | |
| 214 | 37 | 52 | 142 | 140 | | | | | | | |
| 215 | 140 | 2 | 353 | 141 | | | | | | | |
| 216 | 44 | 40 | 70 | 142 | | | | | | | |
| 217 | 26 | 44 | 82 | 143 | | | | | | | |
| 218 | 24 | 30 | 82 | 144 | | | | | | | |
| 219 | 5 | | | 145 | | | | | | | |
| 220 | 37 | 52 | 142 | 146 | | | | | | | |
| 221 | 140 | 2 | 353 | 147 | | | | | | | |
| 222 | 44 | 40 | 70 | 148 | | | | | | | |
| 223 | 26 | 44 | 82 | 149 | | | | | | | |
| 224 | 24 | 30 | 82 | 150 | | | | | | | |
| 225 | 5 | | | 151 | | | | | | | |
| 226 | 37 | 52 | 142 | 152 | | | | | | | |
| 227 | 140 | 2 | 353 | 153 | | | | | | | |
| 228 | 44 | 40 | 70 | 154 | | | | | | | |
| 229 | 26 | 44 | 82 | 155 | | | | | | | |
| 230 | 24 | 30 | 82 | 156 | | | | | | | |
| 231 | 5 | | | 157 | | | | | | | |
| 232 | 37 | 52 | 142 | 158 | | | | | | | |
| 233 | 140 | 2 | 353 | 159 | | | | | | | |
| 234 | 44 | 40 | 70 | 160 | | | | | | | |
| 235 | 26 | 44 | 82 | 161 | | | | | | | |
| 236 | 24 | 30 | 82 | 162 | | | | | | | |
| 237 | 5 | | | 163 | | | | | | | |
| 238 | 37 | 52 | 142 | 164 | | | | | | | |
| 239 | 140 | 2 | 353 | 165 | | | | | | | |
| 240 | 44 | 40 | 70 | 166 | | | | | | | |
| 241 | 26 | 44 | 82 | 167 | | | | | | | |
| 242 | 24 | 30 | 82 | 168 | | | | | | | |
| 243 | 5 | | | 169 | | | | | | | |
| 244 | 37 | 52 | 142 | 170 | | | | | | | |
| 245 | 140 | 2 | 353 | 171 | | | | | | | |
| 246 | 44 | 40 | 70 | 172 | | | | | | | |
| 247 | 26 | 44 | 82 | 173 | | | | | | | |
| 248 | 24 | 30 | 82 | 174 | | | | | | | |
| 249 | 5 | | | 175 | | | | | | | |
| 250 | 37 | 52 | 142 | 176 | | | | | | | |
| 251 | 140 | 2 | 353 | 177 | | | | | | | |
| 252 | 44 | 40 | 70 | 178 | | | | | | | |
| 253 | 26 | 44 | 82 | 179 | | | | | | | |
| 254 | 24 | 30 | 82 | 180 | | | | | | | |
| 255 | 5 | | | 181 | | | | | | | |
| 256 | 37 | 52 | 142 | 182 | | | | | | | |
| 257 | 140 | 2 | 353 | 183 | | | | | | | |
| 258 | 44 | 40 | 70 | 184 | | | | | | | |
| 259 | 26 | 44 | 82 | 185 | | | | | | | |
| 260 | 24 | 30 | 82 | 186 | | | | | | | |
| 261 | 5 | | | 187 | | | | | | | |
| 262 | 37 | 52 | 142 | 188 | | | | | | | |
| 263 | 140 | 2 | 353 | 189 | | | | | | | |
| 264 | 44 | 40 | 70 | 190 | | | | | | | |
| 265 | 26 | 44 | 82 | 191 | | | | | | | |
| 266 | 24 | 30 | 82 | 192 | | | | | | | |
| 267 | 5 | | | 193 | | | | | | | |
| 268 | 37 | 52 | 142 | 194 | | | | | | | |
| 269 | 140 | 2 | 353 | 195 | | | | | | | |
| 270 | 44 | 40 | 70 | 196 | | | | | | | |
| 271 | 26 | 44 | 82 | 197 | | | | | | | |
| 272 | 24 | 30 | 82 | 198 | | | | | | | |
| 273 | 5 | | | 199 | | | | | | | |
| 274 | 37 | 52 | 142 | 200 | | | | | | | |

SOURCES OF INCOME.

| PLACE AND NAME | MISSIONARY. | | | | | | | | | | GUILDS AND SOCIETIES | | | | SUNDAY SCHOOL. | |
|-------------------------------|----------------|---|-------------------------------------|---------------------------|---------------------------|---|--|--------|---------------------------|--|----------------------|----------------|-----------------------------|---------------------------|------------------------------|--|
| | Comminion Alms | Offerings other than
Comminion Alms. | Gifts, Legacies and
Valuation of | Borrowed
Floating Debt | Borrowed
Mortgage Debt | Received from
Domestic Mis-
sions N. Y. | Received from
Diocesan Mis-
sions. | Number | Balance from
Last Year | Trust Funds
Brought For-
ward of Interest. | Dues and
Earnings | Gifts in Money | Valuation of
Other Gifts | Balance from
Last Year | Offerings during
the Year | |
| 1 Anniston, Grace Church | \$ 51 32 | \$ 458 72 | \$ 403 46 | \$ 200 00 | \$ | \$ | \$ | 1 | 2 81 | \$ | \$ 501 85 | \$ | \$ | \$ 17 77 | \$ 55 76 | |
| 2 Anniston, St. Michael's | 38 35 | 392 47 | 10 00 | 80 87 | | | | 2 | | | 13 10 | | | | 108 48 | |
| 3 Athens, St. Timothy | 2 66 | 13 00 | | | | | 150 00 | 3 | | | | | | | | |
| 4 Auburn, Holy Innocents | | 33 41 | | | | | | 4 | | | | | | | | |
| 5 Ayoville, Christ Church | 20 32 | 139 15 | 16 65 | | | | 200 00 | 5 | 2 50 | | 110 80 | | | 1 52 | 16 57 | |
| 6 Bassener, Trinity Church | | 76 84 | | | | | | 6 | 73 05 | | 406 88 | | | | 96 37 | |
| 7 Birmingham, Advent | 65 00 | 39 00 | 237 60 | | 1200 00 | | | 7 | 122 88 | | 1385 17 | | | 12 59 | 173 81 | |
| 8 Birmingham, St. Mary's | 61 29 | 272 61 | | | | | | 8 | | | 91 64 | | | | 10 00 | |
| 9 Birmingham, St. Mark's | | 92 87 | | 817 61 | | | | 9 | | | | | | | | |
| 10 Bridgeport, Christ Church | 10 00 | 4 25 | | | | | 140 00 | 10 | | | | | | | | |
| 11 Bridgeport, Mission | | | | | | | | 11 | | | | | | | | |
| 12 Bridge, St. Mark's | | | | | | | | 12 | | | | | | | | |
| 13 Ben Secour, St. Peter's | 12 85 | 16 50 | 10 00 | | | | | 13 | | | 60 00 | | | | 6 72 | |
| 14 Camden, St. Mary's | | 71 89 | | | | | | 14 | | | 106 66 | | 1 50 | | 30 12 | |
| 15 Carlowville, St. Paul's | | | | | | | | 15 | 60 99 | | | | | | | |
| 16 Carlowville, Mission | | | | | | | | 16 | | | | | | | | |
| 17 Clayton, Grace Church | 10 00 | 1 25 | | | | 50 00 | 200 00 | 17 | | | 10 00 | | | | 1 75 | |
| 18 Columbia, St. Paul's | | | | | | 50 00 | | 18 | | | | | | | | |
| 19 Decatur, St. Paul's | | | 12 00 | | | | | 19 | | | | | | | | |
| 20 Memphis, Trinity Church | 29 76 | 111 82 | | 35 78 | | | | 20 | 1677 70 | | 272 25 | 80 00 | | 3 89 | 21 20 | |
| 21 Memphis, St. James | 53 58 | 193 73 | 101 05 | | | | | 21 | 5 45 | 63 30 | 169 70 | 4 50 | 25 50 | 76 11 | 80 77 | |
| 22 Gulfport, St. Stephen's | | | | | | | | 22 | | | | | | | | |
| 23 Greenville, St. Mary's | | 13 58 | | | | | 25 00 | 23 | | | 36 45 | | | | 2 19 | |
| 24 Hainesville, St. Michael's | | 30 65 | | | | | | 24 | 18 98 | | | | | | | |
| 25 Lawrence, Trinity Church | 66 83 | 115 56 | 705 48 | | | 100 00 | 300 00 | 25 | | 410 68 | 319 60 | | | 1 25 | 17 03 | |
| 26 Oakland, St. John's | | | | | | | | 26 | | | | | | | | |
| 27 Payson, St. Luke's | | | | 70 00 | | | | 27 | | | | | | | | |
| 28 Madison, Holy Comforter | 78 82 | 20 00 | | | | | | 28 | | | | | | | | |
| 29 Alton, St. Andrew's | 13 25 | 20 00 | | | | | | 29 | | | | | | | | |
| 30 Reservoir, St. Paul's | 70 62 | 70 89 | | | | | | 30 | | | | | | | | |
| 31 Reservoir, St. Thomas | 20 00 | 100 00 | | | | | 25 00 | 31 | | | | | | 10 67 | 146 10 | |
| 32 Reservoir, St. Thomas | | | | | | | | 32 | | | | | | | 15 00 | |

[illegible]

FINANCIAL SUMMARY.—Continued.

(5)

| Number | Place and Name | Sources of Income. | | | EXPENDED FOR ALL PURPOSES. | | | | | | | | | | | |
|--------|---------------------------|--------------------------------------|--------------------------|------------------------|-------------------------------|-----------------|------------------|-----------------|-----------------------|---------------|---------------|--------|----------------------|--------------------|---------------------|-------------------------|
| | | Missions and Mission Sunday Schools. | | From all Other Sources | GENERAL. | | | | | | DIOCESAN. | | | | | |
| | | Balance from Last Year | Receipts during the Year | | Foreign and Domestic Missions | Indian Missions | Colored Missions | Jewish Missions | Bible and Prayer Book | Other Objects | Total General | Number | Dioce-san Assessment | Dioce-san Missions | (Church Home) Money | (Church Home) Valuation |
| 1 | Annapolis, Grace Church | \$ | \$ 46 57 | \$ | 2249 33 | \$ 52 40 | | \$ 4 05 | | \$ 6 68 | 63 13 | 1 | \$ 240 00 | 16 72 | \$ 8 08 | \$ 26 20 |
| 2 | Annapolis, St. Michael's | | | 7 43 | 2864 72 | 16 36 | | | | | 16 36 | 2 | 98 00 | 9 50 | | |
| 3 | Athens, St. Timothy | | | | 330 25 | | | | | | | 4 | 30 00 | 5 05 | | |
| 4 | Auburn, Holy Innocents | | | | 296 45 | | | | | | | 5 | | 1 25 | | |
| 5 | Avondale, Christ Church | | | | 594 57 | | | | | | | 6 | 35 00 | | | |
| 6 | Bessmer, Trinity Church | | | 55 88 | 149 80 | | | | | | 14 00 | 7 | 300 00 | 15 00 | | |
| 7 | Birmingham, Advent | | | | 13265 06 | 14 00 | | | | | | 8 | 243 75 | | | |
| 8 | Birmingham, St. Mary's | | | | 7267 61 | | | | | | | 9 | 20 00 | | | |
| 9 | Birmingham, St. Mark's | | | | 3536 82 | 4 00 | | 1 50 | | | 5 50 | 10 | | | | |
| 10 | Bridgeport, Christ Church | | | | | | | | | | | 11 | | 5 00 | | |
| 11 | Bridgefield, Mission | | | | 154 25 | | | | | | | 12 | | | | |
| 12 | Bolicee, St. Mark's | | | | | | | | | | | 13 | | | | |
| 13 | Bon Secour, St. Peter's | | | | 247 37 | | | | | | | 14 | 16 00 | 4 85 | | 10 00 |
| 14 | Camden, St. Mary's | | | | 540 15 | 14 35 | | | | | 14 35 | 15 | 40 00 | 91 20 | 4 00 | |
| 15 | Carlisle, St. Paul's | | | | | | | | | | | 16 | | | | |
| 16 | Citronelle, Mission | | | | | | | | | | | 17 | | 2 00 | | |
| 17 | Clayton, Grace Church | | | 6 00 | 331 75 | | | | | | | 18 | | | | |
| 18 | Columbia, St. Paul's | | | | 57 25 | | | | | | | 19 | 30 00 | | | |
| 19 | Decatur, St. Paul's | | | | 225 00 | | | | | | | 20 | 140 00 | 61 42 | 20 76 | 50 00 |
| 20 | Demopolis, Trinity Church | | | 111 65 | 3828 63 | 25 00 | | 3 10 | | | 28 10 | 21 | 80 00 | 17 00 | 4 50 | 25 50 |
| 21 | Eufaula, St. James | | | 25 93 | 1392 85 | 5 68 | | 2 05 | | | 7 73 | 22 | | | | |
| 22 | Etowah, St. Stephen's | | | | | | | | | | | 23 | 18 33 | 6 59 | | |
| 23 | Evergreen, St. Mary's | | | | 329 70 | | | | | | | 24 | 42 00 | 7 83 | | |
| 24 | Fannedale, St. Michael's | | | | 127 63 | 20 00 | | 1 00 | | | 21 00 | 25 | 22 50 | 30 85 | | |
| 25 | Florence, Trinity Church | | | | 4563 76 | 16 90 | | 3 18 | | | 20 08 | 26 | | | | |
| 26 | Fortland, St. John's | 1 50 | | | | | | | | | | 27 | | | | |
| 27 | Fort Payne, St. Luke's | | | | | | | | | | | 28 | 25 00 | 30 00 | | |
| 28 | Hadesden, Holy Comforter | | | | 704 90 | | | | | | | 29 | 40 00 | 250 00 | | |
| 29 | Hallow, St. Andrew's | | | | 284 00 | | | | | | | 30 | 240 00 | 250 00 | | |
| 30 | Greensboro, St. Paul's | | | | 1662 68 | 108 06 | | 6 65 | | | 110 15 | 31 | | | | 2 50 |

| Mission, St. Andrew's | | | | | | | | | |
|---------------------------------------|--------|----------|--------|-------|-------|--------|----|---------|--------|
| Waterville, Nativity. | | | | | | | | | |
| 22 Jacksonville, St. Luke's. | 84 49 | 6143 45 | 16 00 | 10 84 | 44 87 | 26 84 | 33 | 314 00 | 388 83 |
| 23 Livingston, St. James. | 30 00 | 378 59 | 8 02 | | | 8 02 | 34 | 30 00 | 28 95 |
| 24 Lowndesboro, St. Paul's. | | 256 91 | | | 60 62 | 60 62 | 35 | 30 00 | |
| 25 Madison, Mission. | | | | | | | 37 | 80 00 | |
| 26 Marton, St. Wilfrid's. | | 365 94 | 7 19 | | | 7 19 | 38 | 10 00 | 3 00 |
| 27 Martin's Station, St. Luke's. | | 87 00 | | 26 78 | 74 55 | 120 05 | 39 | 10 00 | |
| 28 Mobile, Christ Church. | 5 18 | 12462 18 | 18 75 | | | | 40 | 645 00 | 453 11 |
| 29 Mobile, Good Shepherd. | | 1296 44 | 5 00 | | | | 41 | 286 00 | 60 00 |
| 30 Mobile, St. John's. | | 3916 32 | | | | 5 00 | 42 | 250 00 | 31 05 |
| 31 Mobile, Trinity Church. | | 8717 01 | | 12 50 | | 12 50 | 43 | 15 00 | 18 85 |
| 32 Montevallo, Mission. | | 179 90 | | | | | 44 | 1011 00 | 500 00 |
| 33 Montgomery, St. John's. | | 10417 12 | 441 35 | 15 15 | | 456 50 | 45 | 110 00 | 98 00 |
| 34 Montgomery, Holy Comforter. | | 447 76 | | | | | 46 | 10 00 | 20 00 |
| 35 Mt. Meigs, Grace Church. | 55 86 | 4682 40 | | | | | 47 | 5 00 | 445 00 |
| 36 Mt. Pleasant (cedar Hill Mission). | | 958 18 | | 2 85 | | 2 85 | 48 | 30 00 | 7 00 |
| 37 New Decatur St. John's. | | 1930 40 | | | | | 49 | 8 00 | 2 00 |
| 38 Opelika, Emanuel. | | | | | | | 50 | | |
| 39 Orrville, Mission. | | 208 90 | | | | | 51 | 5 00 | 4 01 |
| 40 Oxford, Mission. | | | | | | | 52 | 10 00 | 13 20 |
| 41 Perdue Hill, Mission. | | 1525 35 | | | | | 53 | 650 00 | 10 00 |
| 42 Piedmont, Christ Church. | | 253 59 | 2 50 | | | 2 50 | 54 | 401 25 | 220 20 |
| 43 Prattville, St. Mark's. | | 177 75 | | | | | 55 | | |
| 44 Stanton, Mission. | | 56 80 | | | | | 56 | | |
| 45 Selma, St. Paul's. | 420 24 | 6511 97 | | | | | 57 | | |
| 46 Scottsboro, St. Luke's. | | 249 88 | | | | | 58 | | |
| 47 Sheffield, Grace Church. | 9 24 | 1998 81 | 1 06 | 51 | | 1 57 | 59 | 5 00 | |
| 48 Spring Hill, St. Paul's. | | 83 07 | | | | | 60 | 5 00 | |
| 49 Sylacauga, Mission. | | 195 25 | | | | | 61 | 10 00 | 21 25 |
| 50 Talladega, St. Peter's. | | 1040 18 | 8 91 | | | 8 91 | 62 | 35 00 | 81 25 |
| 51 Tilden, Grace Church. | | | | | | | 63 | | |
| 52 Trinity Station, Grace Church. | | 35 05 | | | | | 64 | | |
| 53 Tusculum, St. John's. | | 649 09 | 10 95 | 1 33 | 8 75 | 21 02 | 65 | 30 00 | 23 50 |
| 54 Tusculum, Christ Church. | | 2607 02 | 27 07 | 4 00 | | 31 07 | 66 | 180 00 | 170 89 |
| 55 Troy, St. Mark's. | | 1421 24 | | | | | 67 | 20 00 | 3 00 |
| 56 Tyngs, St. Peter's. | | 119 20 | | | | | 68 | 5 00 | |
| 57 Union Springs, Trinity Church. | | 280 35 | | | | | 69 | 16 00 | 8 20 |
| 58 Uniontown, Holy Cross. | | | | | | | 70 | | |
| 59 Upstater, St. Paul's. | 19 00 | 241 50 | | | | | 71 | 15 00 | 19 00 |
| 60 Wadsworth, Grace Church. | | 438 26 | | | | | 72 | 5 00 | 2 85 |
| 61 Watling, Missions. | | 79 61 | | | | | 73 | | |

FINANCIAL SUMMARY.—Continued.

(7)

| Number. | PLACE AND NAME. | DIOCESAN. | | | | | PAROCHIAL. | | | | | | | | | | |
|---------|---------------------------|--------------------|-------------|-----------------------------|----------------|-----------------|------------------|------------------|-----------------------|-------------------|---------------------------|----------------------------|------------------------|---------|------------------------|-----------------------------|----------------------------|
| | | Univ. of the South | Theo. Dept. | Disabled Clergy, Etc., Fund | Other Objects. | TOTAL DIOCESAN. | Rector's Salary. | Rector's Salary. | From Missionary Fund. | Current Expenses. | Repairs and Improvements. | New Buildings, Lands, Etc. | Expended for the Poor. | Number. | For the Sunday School. | Valuation of Gifts in Kind. | Purchases, Furniture, Etc. |
| 1 | Annisston, Grace Church | \$ | | \$ 14 37 | \$ 7 25 | \$ 236 42 | \$ 800 00 | \$ 440 90 | \$ 335 63 | | | | \$ 193 06 | 1 | 49 79 | \$ 300 00 | \$ 81 17 |
| 2 | Annisston, St. Michael's | | | 4 00 | 3 75 | 131 45 | 954 98 | 507 88 | 44 51 | | | | 131 57 | 2 | 101 49 | | |
| 3 | Athens, St. Timothy | | | | | | 75 75 | 150 00 | 40 75 | | | | | 3 | | | |
| 4 | Auburn, Holy Innocents | | | | | 35 05 | 225 00 | | | | | | | 4 | | | |
| 5 | Avondale, Christ Church | | | | | 1 25 | 204 00 | 200 00 | 26 55 | | | | | 5 | 1 52 | | 9 63 |
| 6 | Bessemer, Trinity Church | | | | | | | | | | | | | 6 | | | |
| 7 | Birmingham, Advent | | | | | 35 00 | 1500 00 | 987 97 | 1502 86 | | | | 125 00 | 7 | 105 57 | 237 80 | 10 00 |
| 8 | Birmingham, St. Mary's | | | | 8 63 | 247 38 | 1800 00 | 668 93 | 46 45 | | | | 80 94 | 8 | 86 86 | | 90 07 |
| 9 | Birmingham, St. Mark's | | | | 5 00 | 35 00 | 100 00 | 154 00 | 239 12 | 1800 49 | | | 23 00 | 9 | | | |
| 10 | Bridgeport, Christ Church | | | | | | | | | | | | | 10 | | | |
| 11 | Brierfield, Mission | | | | | 5 00 | 9 25 | 140 00 | | | | | | 11 | | | |
| 12 | Boligee, St. Mark's | | | | | | | | | | | | | 12 | | | |
| 13 | Bon Secour, St. Peter's | | | | | | | | | | | | | 13 | | | |
| 14 | Camden, St. Mary's | | | | | 30 85 | 200 00 | 9 80 | | | | | | 14 | 6 72 | | |
| 15 | Carlowville, St. Paul's | | | 10 00 | | 145 20 | 279 50 | | | | | | | 15 | | | |
| 16 | Citronelle, Mission | | | | | | | | | | | | | 16 | | | |
| 17 | Clayton, Grace Church | | | | | 2 00 | 60 00 | 250 00 | 11 00 | | | | | 17 | 50 | | |
| 18 | Columbia, St. Paul's | | | | | | 57 25 | | | | | | | 18 | | | |
| 19 | Decatur, St. Paul's | | | | | 30 00 | | | | | | | | 19 | | | |
| 20 | Demopolis, Trinity Church | | | | | 285 78 | 800 00 | 95 65 | | | | | 2 40 | 20 | 32 50 | | 57 25 |
| 21 | Eufaula, St. James | | | 13 60 | 10 00 | 137 60 | 600 00 | 90 80 | 193 41 | 5 00 | | | | 21 | 83 50 | | |
| 22 | Etowah, St. Stephen's | | | | | | | | | | | | | 22 | | | |
| 23 | Evergreen, St. Mary's | | | | | 24 88 | 200 00 | 53 40 | 26 47 | | | | | 23 | | | |
| 24 | Fannadale, St. Michael's | | | | | 49 35 | | 10 09 | | | | | | 24 | | | |
| 25 | Florence, Trinity Church | | | | | 53 85 | 425 00 | 89 85 | 3217 85 | | | | 15 40 | 25 | 15 28 | | 10 63 |
| 26 | Forkland, St. John's | | | | | | | | | | | | | 26 | | | |
| 27 | Fort Payne, St. Luke's | | | | | | | | | | | | | 27 | | | |

| | | | | | | | | | | | | | |
|----|---------------------------------|--------|-------|---------|---------|--------|---------|---------|---------|---------|--------|---------|----|
| 32 | Orrville, St. Andrew's. | 5 00 | 11 66 | 668 98 | 1800 00 | 20 00 | 4 00 | 704 88 | 50 00 | 89 71 | 20 55 | 1500 00 | 32 |
| 33 | Intsville, Nativity. | | | 78 95 | 225 00 | 100 00 | 18 00 | | 50 00 | | | | 33 |
| 34 | Jacksonville, St. Luke's. | | | | | | | | | | | | 34 |
| 35 | Livingston, St. James' | | | | | | | | | | | | 35 |
| 36 | Lowndesboro, St. Paul's. | | | 20 00 | 150 00 | 25 00 | 1 29 | | | | | | 36 |
| 37 | Madison, Mission. | | | | | | | | | | | | 37 |
| 38 | Marion, St. Wilfrid's. | | | 30 00 | 103 75 | 125 00 | | | | | | | 38 |
| 39 | Martin's Station, St. Luke's. | | | 12 00 | 75 00 | | | | | | | | 39 |
| 40 | Mobile, Christ Church. | 15 20 | 79 20 | 1887 96 | 3000 00 | | | 918 80 | 422 73 | 1029 64 | 111 88 | | 40 |
| 41 | Mobile, Good Shepherd. | | | | | 788 26 | | 31 00 | 19 15 | | | | 41 |
| 42 | Mobile, St. John's. | | 11 90 | 365 90 | 1675 00 | | | 517 53 | 142 25 | 196 85 | 394 09 | | 42 |
| 43 | Mobile, Trinity Church. | | | 308 55 | 899 50 | | | 808 89 | | 92 69 | 172 28 | 2 50 | 43 |
| 44 | Montevallo, Mission. | | | 33 85 | 6 05 | 140 00 | | | | | | | 44 |
| 45 | Montgomery, St. John's. | 114 13 | 26 71 | 1747 84 | 2400 00 | | | 1485 89 | 548 40 | 405 87 | 423 64 | 450 00 | 45 |
| 46 | Montgomery, Holy Comforter. | | | 208 00 | 1100 00 | | | 316 38 | 199 32 | | 40 77 | 301 73 | 46 |
| 47 | Mt. Meigs Grace Church. | | | 30 00 | 112 50 | 100 00 | 3 00 | | | | | | 47 |
| 48 | Mt. Pleasant, Cedar Hill Mis'n. | | | 12 45 | 150 00 | | 2 67 | | | | | 250 00 | 48 |
| 49 | New Decatur, St. John's. | | | 48 52 | 608 00 | 150 00 | 101 90 | | 149 66 | 15 21 | 50 47 | | 49 |
| 50 | Opelika, Emanuel. | | | | | | | | | | | | 50 |
| 51 | Orrville, Mission. | | | 27 00 | 150 00 | | 19 65 | | | | | | 51 |
| 52 | Oxford, Mission. | | | | | | | | | | | | 52 |
| 53 | Perdue Hill, Mission. | | | 19 01 | 200 00 | | 13 04 | | 1086 70 | | | 200 00 | 53 |
| 54 | Piedmont, Christ Church. | | | 23 20 | 82 50 | 100 00 | 5 05 | | | | | | 54 |
| 55 | Prattville, St. Mark's. | | | 16 50 | 21 25 | 140 00 | | | | | | | 55 |
| 56 | Stanton, Mission. | | | 10 00 | 46 80 | | | | | | | | 56 |
| 57 | Selma, St. Paul's. | | 19 75 | 641 20 | 2201 90 | | 1572 11 | | 101 00 | 167 00 | | | 57 |
| 58 | Scottsboro, St. Luke's. | | | | 124 19 | 100 00 | | | | | | 25 69 | 58 |
| 59 | Sheffield, Grace Church. | | | 5 00 | 194 65 | 75 00 | 25 41 | | | 9 60 | 21 13 | | 59 |
| 60 | Spring Hill, St. Paul's. | | | 5 00 | | | 39 87 | | 1 40 | 31 80 | 1 50 | 2 50 | 60 |
| 61 | Sylacauga, Mission. | | | 31 25 | 24 00 | 140 00 | | | | | | | 61 |
| 62 | Talladega, St. Peter's. | | 2 45 | 68 70 | 352 31 | 100 00 | 93 31 | | 250 00 | 4 53 | 10 00 | 75 00 | 62 |
| 63 | Tilden, Grace Church. | | | | | | | | | | | | 63 |
| 64 | Trinity Station, Grace Church. | | | | 10 05 | 25 00 | | | | | | | 64 |
| 65 | Tusculumbia, St. John's. | | 3 45 | 138 95 | 226 50 | 75 00 | 22 62 | | | 7 79 | 8 13 | 10 00 | 65 |
| 66 | Tuscaloosa, Christ Church. | | 9 50 | 397 83 | 1200 00 | | 493 88 | | 51 93 | 14 40 | | 41 20 | 66 |
| 67 | Troy, St. Mark's. | | 2 65 | 25 65 | 219 00 | 100 00 | 71 45 | | 100 70 | | | | 67 |
| 68 | Tyler's, St. Peter's. | | | 5 00 | 100 00 | | 4 00 | | 7 00 | | 3 20 | | 68 |
| 69 | Union Springs, Trinity Ch. | | 2 35 | 26 55 | 137 90 | 100 00 | 11 90 | | 4 00 | | | | 69 |
| 70 | Uniontown, Holy Cross. | | | | | | | | | | | | 70 |
| 71 | Whistler, St. Paul's. | | | 34 00 | 35 00 | | 96 00 | | | 5 00 | 18 85 | | 71 |
| 72 | Woodlawn, Grace Church. | | | 17 85 | 340 00 | | 52 | | | | 2 47 | | 72 |
| 73 | Waltering, Missions. | | | | 29 61 | 50 00 | | | | | | | 73 |

FINANCIAL SUMMARY.—Continued.

(8)

| Number | Place and Name. | PAROCHIAL EXPENDITURES. | | | | | | | | | | BALANCES OF CASH ON HAND. | | TOTAL PAROCHIAL. | GRAND TOTAL. | Number. |
|--------|---------------------------|--------------------------------|---|---------------|---------------------|----------------------------|-----------------------------|--|-----------------------------------|-----------------------|----------------|---------------------------|-------------------|------------------|--------------|---------|
| | | Missionary Work in the Parish. | Passed to Credit of Endowment or Trust Funds. | Paid on Debt. | Including Interest. | Paid Arrearages to Rector. | Paid Arrearages to Diocese. | Expended by Guilds, Ecc. and S. S., not otherwise accounted for. | All other Parochial Expenditures. | Guilds and Societies. | Sunday School. | Missions. | Parish Treasurer. | | | |
| 1 | Annisston, Grace Church | \$ | | | | | \$ 60 20 | \$ 282 96 | \$ | \$ | \$ | \$ | \$ 20 20 | \$ 1890 78 | \$ 2849 88 | 1 |
| 2 | Annisston, St. Michael's | 36 68 | 20 00 | | 107 83 | | | | | 12 15 | 24 76 | 9 89 | 93 06 | 2716 91 | 2804 72 | 2 |
| 3 | Athens, St. Timothy | | | | 63 75 | | | | | | | | | 330 25 | 330 25 | 3 |
| 4 | Auburn Holy Innocents | | | | | | | | | | | | 11 75 | 251 40 | 286 46 | 4 |
| 5 | Avondale, Christ Church | | | | | | | 139 87 | | | | | | 588 82 | 594 57 | 5 |
| 6 | Bessemer, Trinity Church | | | 17 74 | | | | | 24 10 | | | | | 114 89 | 149 89 | 6 |
| 7 | Birmingham, Advent | | | 7708 12 | | 317 57 | | 878 08 | | 57 38 | 6 61 | | | 13265 68 | 13265 68 | 7 |
| 8 | Birmingham, St. Mary's | | | 2300 00 | | | 325 00 | 1084 81 | | 278 19 | 100 04 | | 164 43 | 7020 28 | 7267 61 | 8 |
| 9 | Birmingham, St. Mark's | | | 817 61 | | | | | | | | | 353 10 | 3506 82 | 3506 82 | 9 |
| 10 | Bridgeport, Christ Church | | | | | | | | | | | | | | | 10 |
| 11 | Brierfield, Mission | | | | | | | | | | | | | 149 25 | 154 25 | 11 |
| 12 | Bolivere, St. Mark's | | | | | | | | | | | | | | | 12 |
| 13 | Bon Secour, St. Peter's | | | | | | | | | | | | | | | 13 |
| 14 | Bunden, St. Mary's | | | | | | | | 5 42 | 78 95 | 5 77 | 15 96 | | 216 52 | 247 37 | 14 |
| 15 | Carltonville, St. Paul's | | | | | | | | | | | | | 380 80 | 540 15 | 15 |
| 16 | Citronelle, Mission | | | | | | | 7 25 | | 1 00 | | | | 839 75 | 831 75 | 16 |
| 17 | Clayton, Grace Church | | | | | | | | | | | | | 57 25 | 57 25 | 17 |
| 18 | Columbia, St. Paul's | | | | | | | | | | | | 28 00 | 195 00 | 225 00 | 18 |
| 19 | Decatur, St. Paul's | | | 178 00 | | | | 344 20 | | 1840 00 | | | | 3014 75 | 3888 63 | 19 |
| 20 | Deopolis, Trinity Church | | | 43 90 | | 18 35 | | 48 35 | | 58 85 | 47 98 | | 1 28 | 1247 53 | 1892 85 | 20 |
| 21 | DePaula, St. James | | | | | | | | | | | | | | | 21 |
| 22 | Etaw, St. Stephen's | | | | | | | | | | | | | | | 22 |
| 23 | Evergreen, St. Mary's | | | | | | | | | | | | | 804 87 | 829 70 | 23 |
| 24 | Faunsdale, St. Michael's | | | | | | 12 00 | | | 18 98 | | | 16 21 | 57 28 | 127 63 | 24 |
| 25 | Florence, Trinity Church | | 9 00 | | | | | | | | 3 03 | | 297 81 | 4490 38 | 4548 78 | 25 |
| 26 | Fortland, St. John's | | | | | | | | | | | | | | | 26 |
| 27 | Fort Payne, St. Luke's | | | | | | | | | | | | | | | 27 |
| 28 | Madison, Holy Comforter | | | 50 86 | | | | | | | | | 36 53 | 679 90 | 704 90 | 28 |
| 29 | Mon. St. Andrew's | | | | | | | 6 00 | 16 00 | | | | | 167 00 | 167 00 | 29 |
| 30 | Mon. St. Paul's | | | | | | | | | | | | | 1047 53 | 1693 88 | 30 |
| 31 | Mon. St. Thomas | | 425 00 | | | | | | | | | | | 950 50 | 1088 00 | 31 |

FINANCIAL SUMMARY.—Continued.

(9)

| PRESENT CONDITION. | | | | | | | | | | CAPITAL INVESTED. | | | | |
|--------------------|---------------------------|---------------|--|---|----------|---------------------------|-------------------------------|------------|---------|-------------------|----------|------------|----------------------------|---------------------|
| Place and Name | Mortgage Debt | Floating Debt | SPECIAL TRUST FUNDS. | | | | | Insurance. | Number. | Church Buildings. | Chapels. | Rectories. | Schools and Parish Houses. | Other Real Property |
| | | | Salaries and Liabilities Unpaid and Due. | Parochial Assessments, Etc. Unpaid and Due. | Diocesan | Held by Parish Treasurer. | Held by Guilds and Societies. |  |  |  |  |  |  |  | Held by Sunday School. | Held by Missions. | Assets Due and not Collected. |
| Number | \$ | \$ | \$ | \$ | \$ | \$ | \$ | \$ | \$ | \$ | \$ | \$ | \$ | \$ |
| 1 | Aniston, Grace Church. | 200 00 | 60 00 | 3 50 | 139 54 | 5000 | 61 59 | 1 | 25000 | 10000 | 6000 | 15000 | 2000 | |
| 2 | Aniston, St. Michael's. | 210 35 | 24 25 | 20 00 | | 20000 | | 2 | 75000 | | 10000 | | 700 | |
| 3 | Athens, St. Timothy. | 20 48 | | | | | | 3 | 4300 | | | | | |
| 4 | Auburn, Holy Innocents. | | | | | 1100 | | 4 | 1000 | | | | 200 | |
| 5 | Ayovdale, Christ Church. | | | | | 1000 | | 5 | 1800 | | 800 | | | |
| 6 | Bessemer, Trinity Church. | | | | | 1800 | | 6 | 2500 | | | | | |
| 7 | Birmingham, Advent. | 23000 00 | 500 00 | | | 12700 | 500 00 | 7 | 50000 | 1500 | 2500 | | 850 | |
| 8 | Birmingham, St. Mary's. | | 5350 00 | 81 25 | 1000 00 | 12700 | 890 00 | 8 | 25000 | | | 500 | 1000 | |
| 9 | Birmingham, St. Mark's. | | | | | 2800 | | 9 | 1500 | | | | | |
| 10 | Bridgeport, Christ Ch. | | | | | | | 10 | 340 | | | | | |
| 11 | Brierfield, Mission. | | | | | | | 11 | 300 | | | | 100 | |
| 12 | Boligee, St. Mark's. | | | | | | | 12 | 500 | | | 350 | | |
| 13 | Bon Secour, St. Peter's. | | | | | | | 13 | 1800 | | | | | |
| 14 | Camden, St. Mary's. | | | | | 1000 | | 14 | 1500 | | | | | |
| 15 | Carlowville, St. Paul's. | | | | | | | 15 | 750 | | | | | |
| 16 | Citronelle, Mission. | | | | | | | 16 | 700 | | | | 800 | |
| 17 | Clayton, Grace Church. | | | | | | | 17 | 800 | | | | 900 | |
| 18 | Columbia, St. Paul's. | | | | | 1500 | | 18 | 800 | 1900 | 3000 | | 5000 | |
| 19 | Decatur, St. Paul's. | | | | | 5000 | | 19 | 7500 | | | | | |
| 20 | Demopolis, Trinity Ch. | 55 78 | | | | 3700 | | 20 | 2180 | | 3500 | | 300 | |
| 21 | Eufaula, St. James. | | | 1 28 | 58 95 | 47 98 | | 21 | 3000 | | 3000 | | 1000 | |
| 22 | Euclid, St. Stephen's. | | | | | | | 22 | 1000 | | | | | |
| 23 | Evergreen, St. Mary's. | | | | | | | 23 | 1700 | | 1500 | | 900 | |
| 24 | Faunsdale, St. Michael's. | | | | | | | 24 | 500 | | | | | |
| 25 | Florence, Trinity Church. | 886 00 | 10 00 | 175 00 | 22 50 | 18 45 | 9 00 | 25 | 5700 | | | | | |
| 26 | Forkland, St. John's. | | | | | | | 26 | 500 | | | | | |
| 27 | Fort Payne, St. Luke's. | | | | | | | 27 | 3000 | | | | 800 | |
| 28 | Gadsden, Holy Comforter. | 997 70 | 70 00 | | | 1600 00 | 100 00 | 28 | 8000 | | | | 8000 | |
| 29 | Hammond, St. Andrew's. | | | | | 2600 00 | | 29 | 10000 | | | | 2500 | |
| 30 | Hammond, St. Paul's. | | | | | | | 30 | 1000 | | | | | |
| 31 | Hammond, St. Thomas. | | | | | | | 31 | | | | | | |

| | | | | | | | | | | | | | | | | |
|----|-----------------------------|---------|--------|--------|---------|---------|--------|--|--|--------|----|-------|-------|------|-------|------|
| 32 | Hamersville, Nativity. | 645 00 | 75 00 | 216 00 | 1500 00 | 488 06 | | | | 100000 | 33 | 25000 | 10000 | | | |
| 33 | Jacksonville, St. Luke's. | | | | | | | | | | 34 | 2500 | | | | |
| 34 | Livingston, St. James' | | | | | | | | | | 35 | 1000 | | | | 200 |
| 35 | Lowndesboro, St. Paul's. | | | | | | | | | | 36 | 8000 | | 400 | | |
| 37 | Madison, Mission. | | | | | | | | | | 37 | | | | | |
| 38 | Marion, St. Wilfrid's. | | | | | | | | | | 38 | 1500 | | 1500 | | |
| 39 | Martin's Sta'n, St. Luke's. | | | | | | | | | | 39 | 1000 | | | | |
| 40 | Mobile, Christ Church. | 1000 00 | | | | 1500 00 | | | | 30400 | 40 | 45000 | | 5000 | 12000 | 2000 |
| 41 | Mobile, Good Shepherd. | | | | | | | | | 5000 | 41 | 2500 | | 2500 | 3000 | 1500 |
| 42 | Mobile, St. John's. | | 117 75 | | | | | | | 7750 | 42 | 5000 | | 2500 | | 1450 |
| 43 | Mobile, Trinity Church. | 1000 00 | | 188 10 | | | | | | | 43 | 15000 | | 5000 | | 2400 |
| 44 | Montevallo, Mission. | | | | | | | | | | 44 | 800 | | | | |
| 45 | Montgomery, St. John's. | 1400 00 | | | | | | | | 22500 | 45 | 50000 | 7000 | 8000 | | |
| 46 | Montgomery, Holy Com'r | 1145 15 | 225 90 | 175 00 | | | | | | 5275 | 46 | 4000 | | 4500 | | |
| 47 | Mt. Meigs, Grace Church. | | | | | | | | | 1000 | 47 | 1750 | | | | 50 |
| 48 | Mt. Pleasant, Cedar H. M. | 48 00 | | | | | | | | | 48 | 650 | | | | |
| 49 | New Decatur, St. John's. | | | | | | | | | 2000 | 49 | 6550 | | 650 | | |
| 50 | Opelika, Emanuel. | | | | | | | | | | 50 | 2250 | | 1000 | | |
| 51 | Orrville, Mission. | | | | | | | | | | 51 | | | | | |
| 52 | Oxford, Mission. | | | | | | | | | | 52 | | | | | |
| 53 | Perdue Hill, Mission. | 25 00 | | | | | | | | | 53 | 1200 | | | | |
| 54 | Piedmont, Christ Church. | | 104 75 | 51 00 | | | | | | | 54 | 1050 | | | | |
| 55 | Prattville, St. Mark's. | | | | | | | | | | 55 | 800 | | | | |
| 56 | Stanton, Mission. | | | | | | | | | | 56 | 1000 | | | | |
| 57 | Selma, St. Paul's. | | | | | | | | | 15500 | 57 | 30000 | | 5000 | | 300 |
| 58 | Scottsboro, St. Luke's. | | | | | | | | | | 58 | 900 | | | | 100 |
| 59 | Sheffield, Grace Church. | | 35 25 | 25 00 | 105 50 | 138 95 | 23 09 | | | | 59 | | | | | |
| 60 | Spring Hill, St. Paul's. | | | | | | | | | 1500 | 60 | 1500 | | | | |
| 61 | Sylacauga, Mission. | | | | | | | | | | 61 | | | | | |
| 62 | Talladega, St. Peter's. | | 92 91 | 108 32 | | | | | | 1500 | 62 | 1000 | | 1000 | | 2000 |
| 63 | Tilden, Grace Church. | | | | | | | | | | 63 | 800 | | | | |
| 64 | Trinity Station, Grace Ch | | | | | | | | | | 64 | 500 | | | | |
| 65 | Tuscumbia, St. John's. | | | | 138 00 | | | | | | 65 | 2500 | | | | |
| 66 | Tuskaloosa, Christ Ch. | 216 00 | | 60 00 | 38 26 | 100 00 | 149 04 | | | 6240 | 66 | 6000 | | 3000 | | 400 |
| 67 | Troy, St. Mark's. | | | | | | | | | 1085 | 67 | 1500 | | 900 | | |
| 68 | Tyler's, St. Peter's. | | | | | | | | | 600 | 68 | 550 | | | | |
| 69 | Union Springs, Trinity Ch | | | | | | | | | | 69 | 1000 | | | | |
| 70 | Uniontown, Holy Cross. | | | | | | | | | | 70 | 2000 | | 2000 | | |
| 71 | Whistler, St. Paul's. | | | | | | | | | | 71 | 1500 | | | | |
| 72 | Woodlawn, Grace Church | | | | | | | | | 715 | 72 | 1000 | | | | |
| 73 | Scattering, Missions. | | | | | | | | | | 73 | 1200 | | | | |

| QUESTIONS FOR GENERAL CONVENTION. | | | | | | | | | | | | |
|-----------------------------------|----------------------------|---|-----------------|--------|----------------------|-----------------------|---|-------------------|-------------------------------|--------------------------------|--------------------------------|-----------------------------|
| ORGANIZATION. | | | | | | | | | | | | |
| Capital Invested. | | | | | | | | | | | | |
| Number | PLACE AND NAME | Church and Sunday School Furniture, Etc | TOTAL VALUATION | Number | Date of Organization | Date of Incorporation | In Whom does the Title to Property Vest ? | No. of Buildings. | How is the Parish Supported ? | No. of Sittings in the Church. | Sittings in Chapel and S. Room | No. of Sittings Wholly Free |
| 1 | Annisston, Grace Church | \$ 3500 | \$ 36500 | 1 | 1881 | | Rector, Wardens and Vestry. | 1 | Subscription. | 800 | | 800 |
| 2 | Annisston, St. Michael's | 11000 | 121700 | 2 | 1887 | | Diocese. | 2 | Subscriptions and Offerings. | 800 | 400 | 1200 |
| 3 | Athens St. Timothy | 100 | 4460 | 3 | | | Diocese. | 3 | Subscription and Offerings. | 200 | | All |
| 4 | Auburn, Holy Innocents | 100 | 1300 | 4 | 1887 | | Bishop | 4 | Subscription & Dio. Missions. | 200 | | All |
| 5 | Avondale, Christ Church | 200 | 2300 | 5 | 1890 | | Diocese | 5 | Subscriptions. | 200 | | 200 |
| 6 | Bessmer, Trinity Church | 300 | 2800 | 6 | 1888 | 1889 | Diocese. | 6 | Offerings. | 150 | | 150 |
| 7 | Birmingham, Advent | 5000 | 59350 | 7 | 1872 | | James T. Meade, Trustee. | 7 | Contributions | 850 | 250 | 1100 |
| 8 | Birmingham, St. Mary's. | 5000 | 30000 | 8 | 1887 | Not Incorporated | Bishop | 8 | Road and Coupon System | 500 | 250 | 50 |
| 9 | Birmingham, St. Mark's | 200 | 5200 | 9 | 1880 | | | 9 | Offerings | 250 | | 250 |
| 10 | Bridgeport, Christ Church. | 150 | 1650 | 10 | 1893 | | | 10 | | 125 | | All |
| 11 | Brierfeld, Mission | 400 | 600 | 11 | | | Bishop. | 11 | Subscription & Dio. Missions. | 100 | | |
| 12 | Bolivar, St. Mark's. | | 850 | 12 | 1853 | | Diocese. | 12 | Pledges. | 75 | | |
| 13 | Bon Secour, St. Peter's. | | 2000 | 13 | | Not Incorporated. | Wardens and Vestry. | 13 | Subscription | 250 | | All |
| 14 | Candlen, St. Mary's | 200 | 1750 | 14 | 1839 | | Diocese. | 14 | Subscription & Dio. Missions. | 300 | | All |
| 15 | Carlowville, St. Paul's | 250 | 750 | 15 | | | Diocese | 15 | Offerings | | | |
| 16 | Citronelle, Mission | | 1500 | 16 | | | Diocese | 16 | Offertory and Subscription. | 200 | | All |
| 17 | Clayton, Grace Church. | | 1800 | 17 | | | Diocese. | 17 | Offertory and Subscription. | 150 | | All |
| 18 | Columbia, St. Paul's | | 1600 | 18 | | | Diocese. | 18 | Envelope Pledge. | 300 | | 100 |
| 19 | Decatur, St. Paul's. | 100 | 10100 | 19 | 1868 | 1888. | Diocese. | 19 | Subscriptions | 300 | | |
| 20 | Demopolis, Trinity Church. | 1000 | 12000 | 20 | | | Diocese. | 20 | Subscription | 300 | | 300 |
| 21 | Eufaula, St. James | 700 | 5180 | 21 | 1851 | | Diocese. | 21 | Subscription | 150 | | All |
| 22 | Eutaw, St. Stephen's | | 4000 | 22 | | | Diocese. | 22 | Subscription | 350 | | 150 |
| 23 | Evergreen, St. Mary's | 75 | 1075 | 23 | 1869 | | Bishop. | 23 | Subscription | 250 | | |
| 24 | Faunsdale, St. Michael's | 900 | 2000 | 24 | 1853 | | Vestry. | 24 | Subscription | 300 | | 300 |
| 25 | Florence, Trinity Church | 150 | 7550 | 25 | 1840 | | Diocese. | 25 | Subscription. | 150 | | |
| 26 | Forkland, St. John's. | | 500 | 26 | 1879 | 1890. | Bishop. | 26 | Subscription | 250 | | |
| 27 | Fort Payne, St. Luke's. | | 97 | 27 | | | Vestry | 27 | Subscription | 300 | | 300 |
| 28 | Gadsden, Holy Comforter | 800 | 4100 | 28 | 1868 | 1888. | Vestry. | 28 | Subscription | 150 | | 150 |
| 29 | Allen, St. Andrew's | 200 | 8200 | 29 | | | Vestry. | 29 | Subscriptions. | 300 | | 300 |
| 30 | Monticello, St. Paul's | 2000 | 18000 | 30 | 1940 | | Vestry. | 30 | Subscriptions. | 300 | | 300 |
| 31 | Greenville, St. Thomas | 900 | 4900 | 31 | 1890 | | Rector, Wardens and Vestry. | 31 | Subscriptions. | 300 | | 300 |

| | | | | | | | | | | |
|----|-------------------------------|----------|----|------|----------------------------|----|---|-------------------------------|-------|-------|
| 34 | Jacksonville, St. Luke's | 2600 | 34 | 1847 | Bishop | 24 | 1 | Envelope | 1800 | 180 |
| 35 | Livingston, St. James' | 1200 | 35 | 1847 | Vestry | 35 | 1 | Subscription & Dio. Missions | 250 | 250 |
| 36 | Lowndesboro, St. Paul's | 4400 | 36 | 1845 | | 36 | 1 | Subscriptions | 150 | 150 |
| 37 | Madison, Mission | | 37 | | | 37 | | | | |
| 38 | Marion, St. Wilfrid's | 3850 | 38 | 1887 | | 38 | 1 | Subscription | 250 | 250 |
| 39 | Martin's Station, St. Luke's | 1050 | 39 | | Bishop | 39 | 1 | Subscription | 150 | 150 |
| 40 | Mobile, Christ Church | 18000 | 40 | 1825 | Rector, Wardens and Vestry | 40 | 3 | Pew Rents | 1300 | 850 |
| 41 | Mobile, Good Shepherd | 900 | 41 | 1883 | Diocese | 41 | 3 | Missionary Funda. | 200 | 400 |
| 42 | Mobile, St. John's | 8000 | 42 | 1852 | Vestry | 42 | 1 | Envelope System | 500 | 500 |
| 43 | Mobile, Trinity Church | 8000 | 43 | 1852 | Bishop | 43 | 1 | Subscription | 500 | 500 |
| 44 | Montevallo, Mission | 50 | 44 | | Bishop | 44 | 1 | Missionary Funda. | 200 | 200 |
| 45 | Montgomery, St. John's | 5000 | 45 | 1835 | The Vestry | 45 | 2 | Pew Rents and Offering | 700 | 800 |
| 46 | Montgomery, Holy Comforter | 3500 | 46 | 1848 | Trustees | 46 | 1 | Weekly Envelopes | 825 | 825 |
| 47 | Mt. Meigs Grace Church | 200 | 47 | 1899 | Diocese | 47 | 1 | Subscriptions | 150 | 150 |
| 48 | Mt. Pleasant Cedar Hill Mis'm | 150 | 48 | 1898 | Diocese | 48 | 1 | Subscriptions | 120 | 120 |
| 49 | New Decatur, St. John's | 1850 | 49 | 1890 | Diocese | 49 | 1 | Subscriptions | 250 | 250 |
| 50 | Opelika, Emanuel | 8250 | 50 | | Diocese | 50 | 1 | Subscriptions | | |
| 51 | Orrville, Mission | | 51 | 1898 | | 51 | | | | |
| 52 | Oxford, Mission | | 52 | | Diocese | 52 | | | | |
| 53 | Piedmont Hill, Mission | 300 | 53 | 1892 | | 53 | 1 | Subscription | 150 | 150 |
| 54 | Piedmont, Christ Church | 150 | 54 | | The Vestry | 54 | 1 | Pledge | 100 | 100 |
| 55 | Prattville, St. Mark's | 50 | 55 | 1859 | Diocese | 55 | 1 | Contributions & Gen. Missions | 200 | 200 |
| 56 | Stanton, Mission | 400 | 56 | 1893 | The Vestry | 56 | 1 | Subscription | 200 | 200 |
| 57 | Selma, St. Paul's | 4900 | 57 | 1898 | Diocese | 57 | 1 | Pledges | 800 | 800 |
| 58 | Scottdale, St. Luke's | 1000 | 58 | 1881 | Trustees | 58 | 1 | Diocesan and Subscriptions | 150 | 150 |
| 59 | Sheffield, Grace Church | 45 | 59 | 1887 | Trustees | 59 | 1 | Subscriptions | 150 | 150 |
| 60 | Spring Hill, St. Paul's | 100 | 60 | 1858 | | 60 | 1 | Diocesan Missions | 125 | 125 |
| 61 | Sylacauga, Mission | 5 | 61 | 1892 | Trustees | 61 | 1 | Subscriptions | 125 | 125 |
| 62 | Talladega, St. Peter's | 250 | 62 | 1870 | Trustees | 62 | 1 | Offerings | 100 | 100 |
| 63 | Tilden, Grace Church | 200 | 63 | | Diocese | 63 | 1 | Dio. Missions & Subscriptions | 150 | 150 |
| 64 | Trinity Station, Grace Church | 150 | 64 | | Wardens & Vestry & Diocese | 64 | 1 | Pledge System | 450 | 450 |
| 65 | Tusculum, St. John's | 175 | 65 | | Bishop | 65 | 1 | Dio. Missions & Subscriptions | 250 | 250 |
| 66 | Tuskaloosa, Christ Church | 2000 | 66 | 1898 | Diocese | 66 | 1 | Subscriptions | 175 | 175 |
| 67 | Troy, St. Mark's | 100 | 67 | 1881 | Bishop | 67 | 1 | Subscriptions & Dio. Missions | 125 | 125 |
| 68 | Tyler's, St. Peter's | 150 | 68 | | Trustees | 68 | 1 | Subscriptions & Dio. Missions | 250 | 250 |
| 69 | Union Springs, Trinity Ch. | 200 | 69 | 1873 | Diocese | 69 | 1 | Subscriptions & Dio. Missions | 200 | 200 |
| 70 | Uniontown, Holy Cross | 450 | 70 | 1844 | Not Incorporated | 70 | 1 | Diocesan Missions | 200 | 200 |
| 71 | Whisper, St. Paul's | 1500 | 71 | | Bishop | 71 | 1 | | 250 | 250 |
| 72 | Woodlawn, Grace Church | 435 | 72 | | Diocese | 72 | 1 | | 250 | 250 |
| 73 | Scattering, Missions | 1200 | 73 | | Bishop | 73 | 1 | | 250 | 250 |
| | | \$69803 | | | | | | | 17050 | 3126 |
| | | \$719045 | | | | | | | | 11420 |

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— AT HENRY —

SIXTY-FIFTH ANNUAL COUNCIL OF THE
PROTESTANT EPISCOPAL CHURCH IN THE
DIOCESE OF ALABAMA,

WILL BE HELD IN ST. PAUL'S CHURCH, SELMA,

BEGINNING WEDNESDAY, MAY 20TH,

— 1896 —

DIOCESE OF ALABAMA.

SIXTY-FIFTH ANNUAL COUNCIL.

MAY 20th, 21st, 22nd and 23rd.

1896.

JOURNAL

—OF THE—

SIXTY-FIFTH ANNUAL COUNCIL,

—OF THE—

PROTESTANT EPISCOPAL CHURCH,

—IN THE—

DIOCESE OF ALABAMA,

HELD IN ST. PAUL'S CHURCH, SELMA,

May 20th, 21st, 22nd and 23rd,

A. D. 1896.

MOBILE, ALA.:

GEORGE MATZINGER, PRINTER, 104 NORTH ROYAL STREET.

1896.



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|--|------------------------------|
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| " WALTER C. WHITAKER, Christ Church, | Tuskaloosa. |
| " RICHARD P. WILLIAMS, Church of the Holy Comforter, | Montgomery. |

Deacons.

| | |
|--|-------------|
| REV. JAMES F. GOLDMAN, M. D. | Gadsden. |
| " JOHN J. HARRIS, Assistant at | Tuskaloosa. |
| " J. J. D. HALL, St. Mark's Church, | Troy. |
| " DAN'L. F. HOKE, | |
| " RICHARD C. JETER, Emanuel Church, | Opelika. |
| " WM. H. MITCHELL, St. Stephen's Church, | Eutaw. |
| " LOUIS TUCKER, Missions about, | Mobile. |
| " JAS. A. VAN HOOSE, Missions about, | Birmingham. |

Deaconesses.

| | |
|------------------|----------------------|
| et HARRIET,..... | Church Home, Mobile. |
| ALMEDIA,..... | " " " |
| REBECCA,..... | " " " |
| ELIZABETH,..... | " " " |
| BELLE,..... | " " " |
| MARY,..... | " " " |
| MARY, | " " " |

he above named constitute a community in charge of two Orphanages ;
having charge of the Parish School attached to the Church of the " Good
pherd. "

Probationer.

MISS MARY WOODCOCK.

Candidates for Priests' Orders.

| | |
|-----------------------------|---------------------------------|
| LOUIS TUCKER, (Deacon,) | REV. R. CULLEN JETER, (Deacon,) |
| J. J. D. HALL, (Deacon,) | " WM. H. MITCHELL, (Deacon,) |
| JAMES F. GOLDMAN, (Deacon,) | Mr. J. COLEMAN HORTON. |

Candidates for Holy Orders.

| | |
|----------------|--|
| IER L. TUCKER, | CHARLES V. AUGUSTE, " Deacon's Orders only." |
|----------------|--|

Postulants.

| | |
|------------------------|------------------------|
| W. HOGUE, | ERNEST ECKFORD TUCKER, |
| WM. FLETCHER LOVELESS. | |

Examiners.

| | |
|---------------|-----------------------------|
| W. BARNWELL, | REV. THOS. J. BEARD, D. D., |
| COBBS, D. D., | " W. DUDLEY POWERS, D. D. |

Lay Readers.

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R. R. HARRIS,
JOHN A. COOKE,
F. M. DANSBY,
W. F. KEYNTON,
JOHN V. COR,
THOS. S. FRY,
H. C. FARROW,
WM. S. MCNEILL,
C. H. TONSMEIRE,
CHRISTOPH COLLINS,
GEO. W. WHITLOCK,
J. C. HORTON,

R. E. SANDERS,
GEO. E. SAYWELL,
DANIEL COLEMAN,
CHARLES ROBERTS,
ROBT. L. BLISS,
JOHN HOFER MOORE,
F. S. PARKER,
O. J. SEMMES,
W. L. WATHEN,
W. D. WHETSTONE,
THOS. G. COOK,
W. C. POPE,
WM. A. BIBB,
C. E. WALLER.

GEO. A. HOFF,
F. H. COBB,
R. DURCAN ROSS,
B. W. WHITFIELD,
J. P. MCQUEEN,
JOHN E. MITCHELL,
ROBT. MIDDLETON,
W. J. MCCOWAN,
JOHN H. HALL,
WM. WITT,
B. J. BALDWIN,
A. S. WOOLFOLK,
E. I. STICKNEY,

Deans and Convocations.

Convocation of Mobile—REV. GARDINER C. TUCKER, Dean. This Convocation embraces the counties of Mobile and Baldwin.

Convocation of Montgomery—REV. W. D. POWERS, D. D., Dean. This Convocation embraces the counties of Montgomery, Conecuh, Butler, Lowndes, Autauga, Lee, Russell, Pike, Bullock and Barbour.

Convocation of Selma—REV. R. H. COBBS, D. D., Dean. This Convocation embraces the counties of Dallas, Perry, Marengo, Hale, Choctaw and part of Greene.

Convocation of Birmingham—REV. THOS. J. BEARD, D. D., Dean. This Convocation embraces the counties of Jefferson, Tuskaloosa, Sumpter, part of Greene, St. Clair, Shelby, Bibb, Talladega and Calhoun.

Convocation of Huntsville—REV. J. M. BANISTER, D. D., Dean. This Convocation embraces the counties of Madison, Jackson, Limestone, Morgan, Lawrence, Franklin and Lauderdale.



Parishes and Mission Stations.

| | |
|-----------------------------------|-------------------------|
| on—Grace Church,..... | Rev. J. F. John. |
| —St. Michael and All Angels,..... | “ Stephen H. Green. |
| —St. Timothy,..... | “ E. W. Spalding, D.D. |
| ale—Mission Chapel,..... | “ O. P. Fitzsimmons. |
| a—Holy Innocents,..... | “ R. C. Jeter. |
| ier—Mission Chapel,..... | “ J. A. Van Hoose. |
| port—Mission Chapel..... | _____ |
| ecour—St. Peter's,..... | “ Louis Tucker. |
| e—St. Mark's,..... | “ W. H. Mitchell. |
| gham—Church of the Advent,..... | “ T. J. Beard, D. D. |
| “ —St. Mary's,..... | “ O. P. Fitzsimmons. |
| rville—St. Paul's,..... | _____ |
| —Mission,..... | “ J. F. Smith. |
| n—St. Mary's,..... | “ J. G. Murray. |
| n—Grace,..... | “ Innes O. Adams. |
| alle—Mission Chapel,..... | “ Louis Tucker. |
| irg—Mission Chapel,..... | “ T. J. Beard, D. D. |
| bia—Mission Chapel,..... | “ Innes O. Adams. |
| ir (Old)—St. Paul's,..... | _____ |
| (New)—St. John's,..... | “ E. W. Spalding, D.D. |
| olis—Trinity,..... | “ J. A. Harrison, D. D. |
| a—St. James',..... | “ Innes O. Adams. |
| —St. Stephen's,..... | “ W. H. Mitchell. |
| reen—St. Mary's,..... | “ Geo. R. Upton. |
| iale—St. Michael's,..... | “ Wm. A. Stickney. |
| ayne—Mission..... | _____ |
| nd—St. John's,..... | “ R. H. Cobbs, D. D. |
| River—Mission,..... | “ G. C. Tucker. |
| ce—Trinity,..... | _____ |
| en—Holy Comforter,..... | “ Jas. F. Goldman. |
| i—St. Andrew's,..... | “ R. H. Cobbs, D. D. |
| ville—St. Alban's,..... | “ W. H. Mitchell. |
| boro—St. Paul's,..... | “ R. H. Cobbs, D. D. |
| ville—St. Thomas',..... | “ Geo. R. Upton. |
| ville—St. Andrew's,..... | “ Geo. R. Upton. |
| ville—The Nativity,..... | “ J. M. Banister, D. D. |
| nville—St. Luke's,..... | “ W. L. Mellichampe. |
| lle—Mission,..... | “ R. H. Cobbs, D. D. |
| on—Mission,..... | “ Peter Wager. |
| stou—St. James',..... | “ W. H. Mitchell. |
| lesboro—St. Paul's,..... | “ Geo. R. Upton. |
| tchie—Mission,..... | “ Geo. R. Upton. |
| on Station—Mission,..... | _____ |

| | |
|---------------------------------------|-------------------------|
| Marion—St. Wilfrid's,..... | Rev. B. E. Brown. |
| Martin's Station—St. Luke's,..... | " J. G. Murray. |
| Montevallo—Mission,..... | " J. F. Smith. |
| Montgomery—St. John's,..... | " W. D. Powers, D. D. |
| " —Holy Comforter,..... | " Richard P. Williams. |
| Mission—Church of the Innocents,..... | " Richard P. Williams. |
| " —Church of Annunciation,..... | " W. D. Powers, D. D. |
| Mobile—Christ Church,..... | " J. L. Tucker, D. D. |
| " —Trinity,..... | " D. C. Peabody. |
| " —St. John's,..... | " G. C. Tucker. |
| " —Good Shepherd,..... | " J. L. Berne. |
| Mobile County Asylum—Mission,..... | Lay Reading. |
| Mount Pleasant—Mission,..... | Rev. J. G. Murray. |
| Mount Meigs—Mission,..... | " R. C. Jeter. |
| Oak Grove—Mission,..... | " Louis Tucker. |
| Opelika—Emanuel, | " R. C. Jeter. |
| Orrville—Mission,..... | " J. G. Murray. |
| Perdue Hill—Mission,..... | " J. G. Murray. |
| Prattville—St. Mark's,..... | " J. F. Smith. |
| Piedmont—Christ Church,..... | " J. F. Smith. |
| Pushmataha—Calvary, | Vacant. |
| Selma—St. Paul's,..... | Rev. Robt. W. Barnwell. |
| Scottsboro—St. Luke's, | _____ |
| Spring Hill—St. Paul's, | The Bishop. |
| Sheffield—Grace,..... | _____ |
| Stanton—Mission Chapel,..... | Rev. J. G. Murray. |
| Talladega—St. Peter's,..... | " W. L. Mellichampe. |
| Tilden—Grace, | _____ |
| Trinity—Grace,..... | _____ |
| Tuskaloosa—Christ Church,..... | " W. C. Whitaker. |
| Troy—St. Mark's,..... | " J. J. D. Hall. |
| Tuscumbia—St. John's,..... | " Peter Wager. |
| Tyler's—St. Peter's,..... | " J. G. Murray. |
| Uniontown—Holy Cross,..... | " B. E. Brown. |
| Union Springs—Mission Chapel,..... | " J. J. D. Hall. |
| Whistler—St. Paul's,..... | " Louis Tucker. |
| Woodlawn—Mission Chapel,..... | " T. J. Beard, D. D. |



JOURNAL OF PROCEEDINGS.

FIRST DAY.

The Sixth-Fifth Annual Council of the Protestant Episcopal Church in the Diocese of Alabama, assembled in St. Paul's Church, Selma, May 20th, 1896. The Litany was said at 11 o'clock, and the sermon was preached by the REV. W. D. POWERS, D. D., from the Book of Proverbs, chapter 8, verse 12.

"I wisdom dwell with prudence, and find out knowledge of witty inventions."

The Holy Communion was celebrated by the RT. REV. R. H. WILMER, D. D., Bishop of the Diocese, assisted by the RT. REV. H. M. JACKSON, D. D., Bishop Coadjutor.

The Council was called to order 12:40 P. M., by the Rt. Rev. the Bishop of the Diocese, who presented the following

LIST OF CLERGY

ENTITLED TO SEATS IN THE COUNCIL OF THE DIOCESE OF ALABAMA, MAY 20th, 1896.

RT. REV. R. H. WILMER, D. D., LL. D.,

RT. REV. H. M. JACKSON, D. D.,

Rev. Innes O. Adams,

" R. W. Barnwell,

" J. L. Berne,

" R. H. Cobbs, D. D.,

* " S. H. Green,

" J. A. Harrison, D. D.,

" J. J. D. Hall,

" J. F. John,

" W. H. Mitchell,

" D. C. Peabody,

" E. W. Spalding, D. D.,

" W. A. Stickney,

" G. C. Tucker,

" G. R. Upton,

" Peter Wager,

" R. P. Williams.

Rev. J. M. Banister, D. D.,

" T. J. Beard, D. D.,

" B. E. Brown,

" O. P. Fitzsimmons,

" J. F. Goldman, M. D.,

" J. J. Harris,

" R. C. Jeter,

" W. L. Mellichamp,

" J. G. Murray,

" W. D. Powers, D. D.,

" J. F. Smith,

" J. L. Tucker, D. D.,

" Louis Tucker,

" J. A. Van Hoose,

" W. C. Whitaker,

* " Entitled to a seat but not to vote. "

MR. C. E. WALLER, on motion, was elected Secretary pro-tempore, and the List as thus presented was called by him, and the following were found to be present :

RT. REV. R. H. WILMER, D. D., LL. D.,

RT. REV. H. M. JACKSON, D. D.,

Rev. Innes O. Adams.

“ T. J. Beard, D. D.,

“ S. H. Green,

“ J. A. Harrison, D. D.,

“ J. F. John,

“ W. H. Mitchell,

“ D. C. Peabody,

“ J. F. Smith,

“ G. C. Tucker,

“ W. C. Whitaker,

Rev. R. W. Barnwell,

“ O. P. Fitzsimmons,

“ J. J. D. Hall,

“ R. C. Jeter,

“ W. L. Mellichampe,

“ J. G. Murray,

“ E. W. Spalding,

“ J. L. Tucker, D. D.,

“ Louis Tucker,

“ R. P. Williams.

The Treasurer of the Diocese, as required by Canon, then presented the following

LIST OF PARISHES and MISSION STATIONS ENTITLED TO REPRESENTATION in the COUNCIL OF 1886.

Montgomery, St. John's Church,

Selma, St. Paul's Church,

Birmingham, Church of the Advent,

Birmingham, St. Mary's Church,

Anniston, Grace Church,

Anniston, St. Michael and All Angels,

Demopolis, Trinity Church,

Eufaula, St. James' Church,

Uniontown, The Ch of the Holy Cross,

Gallion, St. Andrew's Church,

Boligee, St. Mark's Church,

Bessemer, Trinity Church,

Tuscumbia, St. John's Church,

Lowndesboro, St. Paul's Church,

Brierfield, The Mission,

Clayton, Grace Church,

Union Springs, Trinity Church,

Opelika, Emanuel Church,

Avondale, Christ Church,

Spring Hill, St. Paul's Church,

New Decatur, St. John's Church,

Tyler's Station, St. Peter's Church,

Cedar Hill, St. James' Church,

Camden, St. Mary's Church,

Talladega, St. Peter's Church,

Montevallo, The Mission.

Mobile, Christ Church,

Huntsville, Church of the Nativity,

Mobile, Trinity Church,

Tuskaloosa, Christ Church,

Mobile, St. John's Church,

Greensboro, St. Paul's Church,

Montgomery, The Holy Comforter,

Decatur, St. Paul's Church,

Faunsdale, St. Michael's Church,

Eutaw, St. Stephen's Church,

Carlowville, St. Paul's Church,

Auburn, The Ch of the Holy Innocents,

Troy, St. Mark's Church,

Gadsden, The Ch of the Holy Com.,

Martin's Station, St. Luke's Church,

Forkland, St. John's Church,

Trinity Station, Grace Church,

Bon Secour, St. Peter's Church,

Whistler, St. Paul's Church,

Woodlawn, The Mission,

Orrville, The Mission,

Perdue Hill, St. Paul's Church,

Stanton, St. John's Church,

Birmingham, St. Mark's Church,

Jacksonville, St. Luke's Church,

The List of Parishes so entitled was called, and Credentials of Lay Deputies were presented and referred to a Committee consisting of REV. T. J. BEARD, D. D., REV. W. C. WHITAKER, REV. R. P. WILLIAMS.

This Committee reported the following Deputies entitled to seats:

Anniston, Church of St. Michael and All Angels—J. W. Noble, J. H. Noble, A. Frederickson, R. J. Saywell, W. Y. Titcomb.

Auburn, Church of the Holy Innocents—W. L. Broun, W. H. Lane, L. F. Whittaker.

Bessemer, Trinity Church—C. E. Morris, A. C. Mitchell.

Brierfield Mission—E. T. Peters.

Birmingham, Church of the Advent—Thos. Cobbs, J. W. Bush, Chas. Roberts, S. J. Johnston, J. T. Moore.

Birmingham, St. Mary's Church—J. F. Johnston, H. B. Gray, F. E. Davidson, W. H. Graves, J. T. Meade.

Carlowville, St. Paul's Church—J. D. Alison, R. J. Lide, S. B. Alison.

New Decatur, St. John's Church—G. A. Hoff, F. C. Bingham, R. R. Harris, C. J. Hildreth, W. A. Bibb.

Demopolis, Trinity Church—L. A. George, W. G. Winn, J. R. Robertson, E. H. C. Bailey.

Eufaula, St. James' Church—H. R. Shorter, A. H. Merrill, T. W. Toney, C. B. Kellar, J. B. Whitlock.

Eutaw, St. Stephen's Church—F. P. Janis, J. P. McQueen, J. O. Banks, B. B. Barnes, Bernard Howard.

Faunsdale, St. Michael's Church—J. H. Minge, A. L. Bennett, C. D. Walker, Herbert Fitts, P. M. Nelson.

Forkland, St. John's Church—A. Y. Glover, W. N. Glover.

Gadsden, Church of the Holy Comforter—Otto Agricola.

Gallion, St. Andrew's Church—H. A. Tayloe, Chas. S. Hause, R. H. Dugger, Clifford A. Smith.

Greensboro, St. Paul's Church—A. Stollenwerck, E. L. Stickney, R. H. Stickney, C. E. Waller, A. C. Jones.

Jacksonville, St. Luke's Church—A. F. Williams.

Martin's Station, St. Luke's Church—A. R. Chambliss.

Montgomery, St. John's Church—Joel White, H. C. Tompkins, W. W. Screws, B. J. Baldwin.

Montgomery, Church of the Holy Comforter—Jno. L. Cobbs, C. H. Willcox, J. B. Jones, W. A. McBryde, H. H. Matthews.

Mobile, Christ Church—W. H. Ross, T. S. Fry, Robt. Middleton, Geo. H. Dunlap, F. S. Parker.

Mobile, Trinity Church—H. T. Toulmin, O. F. Cawthon, W. K. P. Wilson.

Mobile, St. John's Church—O. J. Semmes, C. E. Munger, C. H. Tonsmeire, G. W. Walthen, R. Sheridan, Jr.

Opelika, Emanuel Church—J. L. Cowan, C. C. Porter, J. L. Renfroe.

Orreille Mission—W. L. Kirkpatrick.

Schna, St. Paul's Church—R. M. Nelson, Geo. A. Wilkins, Wm. Berg, Dan'l. Partridge, F. D. Tinsley.

Stanton Mission—G. W. Waterworth.

Talladega, St. Peter's Church—E. W. Walpole, R. G. Nickles.

Tuskaloosa, Christ Church—J. H. Fitts, E. N. C. Snow, H. A. Jones, Henry McCalley, R. H. Cochrane.

Tyler's, St. Peter's Church—Wm. Moore.

Their names being called, the following were found to be present:

Messrs. A. C. Mitchell, E. T. Peters, Thos. Cobbs, J. F. Johnston, F. E. Davidson, J. T. Meade, J. D. Alison, W. A. Bibb, L. A. George, N. G. Winn, H. R. Shorter, J. P. McQueen, Bernard Howard, P. M. Nelson, Otto Agricola, H. A. Tayloe, Clifford A. Smith, E. L. Stickney, R. H. Stickney, C. E. Waller, Joel White, W. W. Screws, W. H. Ross, F. S. Parker, O. J. Sommes, G. W. Walthen, C. C. Porter, W. L. Kirkpatrick, R. M. Nelson, Geo. A. Wilkins, Wm. Berg, Dan'l. Partridge, F. D. Tinsley, G. W. Waterworth, E. W. Walpole, J. H. Fitts, R. H. Cochrane, Wm. Moore.

A quorum being present, the Council was declared to be duly organized, and the REV. R. H. COBBS, D. D., was nominated and elected Secretary. The chair appointed MR. C. E. WALLER, Assistant Secretary.

On motion, the Rules of Order in force during the last Council was adopted for the government of this Council.

The Parochial Reports were then presented, and on motion, were referred to the Committee on Parochial Reports.

The following was presented and read, and ordered to be spread upon the minutes.

OFFICIAL ACTS OF THE STANDING COMMITTEE.

The Committee organized by the election of the REV. J. L. TUCKER, D. D., President, and MR. F. B. CLARK, JR., Secretary.

June 19, 1895. Consent was given to the Consecration of the Rev. Frank Rosebrook Millspaugh, B. D., as Bishop of Kansas. Recommendations for Ordination to the Diaconate were given to Mr. Louis Tucker, a graduate of the Gen. Theo. Seminary and Master of Arts of the University of the South, and to Mr. James Jefferson Davis Hall, a graduate of the Theo. Seminary at Alexandria, Va. A Recommendation for Admission as a Candidate for Holy Orders was given to Mr. William Fletcher Loveless. A Recommendation for a dispensation from the study of the Latin and Greek languages was given to the Rev. Wm. H. Mitchell, Deacon.

September 12, 1895. A Recommendation for Admission as a Candidate for Holy Orders with a dispensation from all studies not strictly Ecclesiastical, was granted to Mr. Jas. F. Goldman, M. D., a Methodist Licentiate. A Recommendation for Admission as a Candidate for Holy Orders was given to Mr. Charles Virgil Auguste, a Lay Reader of St. Mark's Mission, Birmingham. The Standing Committee consented to the sale of the property of St. Mary's Parish, Summerville, Mobile, an extinct organization.

December 24, 1895. Consent was given to the Consecration of the Rev. Pershom Mott Willians, M. A., as Bishop of the Diocese of Marquette; and to the Consecration of the Rev. Lewis William Burton, M. A., as Bishop of the Diocese of Lexington.

January 18, 1896. Consent was given to the Consecration of the Rev. Henry Yates Satterlee, D. D., as Bishop of the Diocese of Washington, D. C., and to the Consecration of the Rev. Joseph Horsfall Johnson, D. D., as Bishop of the Diocese of Los Angeles. Consent was given to the election of the Rt. Rev. Alexander C. Garrett, D. D., LL. D., Missionary Bishop of Northern Texas, to be Bishop of the Diocese of Dallas.

January 29, 1896. A Recommendation for Ordination to the Priesthood, was given to the Rev. Betram E. Brown, Deacon.

May 9, 1896. Recommendations for Ordination to the Priesthood after shortened time of service as Deacons, were given to the Rev. J. J. D. Hall, and to the Rev. Jas. F. Goldman, M. D.

J. L. TUCKER,

Mobile, Ala., May 20th, 1896.

President.

The Report of MR. C. E. WALLER, as Treasurer of the Diocesan Missionary Fund, was read and referred to the Committee on Finance.

On motion, the hours fixed for the sessions of the Council were from 9 A. M., to 2 P. M., and from 4 P. M., to 6 P. M.

On motion, the Council took a recess till 4 P. M.

SELMA, ALA., MAY 20th, 1896, 4 P. M.

The Council resumed its session, and, on motion, the Secretary was instructed to cast one ballot for the REV. J. L. TUCKER, D. D., REV. G. C. TUCKER, REV. D. C. PEABODY, MR. O. J. SEMMES, MR. H. T. TOULMIN, MR. F. B. CLARK, JR., as the Standing Committee of the Diocese.

On motion, the Secretary was instructed to cast one ballot for MR. GEO. A. WILKINS, as Treasurer of the Diocese.

On motion, the Secretary was instructed to cast one ballot for MR. J. H. FITTS, as Chancellor of the Diocese.

On motion, the Secretary was instructed to cast one ballot for MR. B. J. BALDWIN, as Registrar of the Diocese.

On motion, the Secretary was instructed to cast one ballot for MR. J. H. FITTS, MR. H. C. TOMPKINS, MR. J. F. JOHNSTON, as Trustees of the Bishop's Fund, MR. J. H. FITTS being designated as Treasurer.

On motion, the Secretary was instructed to cast one ballot for the Board of Visitors to the Noble Institute, the Alabama Diocesan School for Girls. REV. W. D. POWERS, D. D., REV. R. H. COBBS, D. D., MR. J. L. COBBS, MR. R. H. PEARSON, MR. MILTON HUMES, MR. CRAIG.

On motion, the Secretary was instructed to cast one ballot for MR. JOHN L. COBBS, as Treasurer of the University of the South for the Diocese of Alabama, and one ballot for MR. C. E. WALLER, as Treasurer of the Diocesan Missionary Fund.

On motion, REV. J. L. TUCKER, D. D., REV. E. W. SPALDING, D. D., MR. O. J. SEMMES, MR. J. P. MCQUEEN and MR. THOS. COBBS, were appointed a Committee to report with regard to the right of Rev. Dr. Goldman to vote in this Council.

A Resolution in regard to certain changes in the Canons was introduced and made the order for the day, immediately after the regular business to-morrow.

On motion, the addresses of the Bishops were made the order for the day at 12 o'clock Thursday.

On motion, MESSRS. DAN'L. COLEMAN, J. H. FITTS, W. W. SCREWS, C. E. WALLER and F. S. PARKER, were elected Lay Members of the Board of Missions.

On motion, it was

Resolved, That the next Annual Session of this Council be held in St. Paul's Church, Greensboro, beginning Wednesday, May 19th, 1897.

A Resolution in regard to certain property held by the Church of the Holy Comforter, Montgomery, was introduced and on motion, referred to the Committee on Canons.

On motion, it was

Resolved, That St. Peter's Church, Talladega, be allowed to change its ecclesiastical name.

On motion, the Council adjourned till 10 o'clock Thursday.

SECOND DAY.

SELMA, ALA., MAY 21st, 1896, 10 A. M.

The Council met pursuant to adjournment. After Prayers were said, the Roll was called, and a quorum found to be present. REV. B. E. BROWN, REV. R. H. COBBS, D. D., MESSRS. J. W. NOBLE, W. A. MCBRYDE, R. G. NICKLES and A. F. WILLIAMS, appeared and took their seats.

Certificates of Election of Lay Deputies were presented from Grace Church, Anniston, and the Church of the Nativity, Huntsville, and pronounced in due form, and the following Deputies entitled to seats:

Anniston, Grace Church—J. B. Rees, H. A. Reynolds, W. B. Wellborn, J. L. Wikle, F. E. Gordon.

Huntsville, Church of the Nativity—Dan'l. Coleman, J. P. Matthews, Milton Humes, S. R. Cruse.

Their names being called, MR. J. B. REESE, appeared and took his seat.

MR. J. H. FITTS resigned his position as Chancellor of the Diocese, and the Secretary was ordered to cast one ballot for MR. F. B. CLARK, JR., as Chancellor.

The Reports of the Treasurer of the Bishop's Fund, the Treasurer of the University of the South for the Diocese of Alabama, and the Woman's Auxiliary to the Board of Missions were presented and, on motion, were referred to the Committee on Finance.

A Resolution was introduced looking to a change in regard to the qualification of voters in a Parish, and the motion to refer this Resolution to the Committee on Canons called forth anima-

ted discussion. Pending this discussion, the order for the day was called, and the Bishop of the Diocese and the Bishop Coadjutor read their reports. (See Appendix.)

On motion, REV. R. W. BARNWELL, REV. J. F. SMITH and MR. F. S. PARKER, were appointed a Committee to prepare suitable resolutions in regard to the death of REV. F. B. LEWIS, REV. THOS. A. COOK and MR. R. S. BUNKER.

On motion, the statistical part of these Reports were referred to the Committee on the State of the Church.

The President then announced the following Standing Committees :

Committee on the State of the Church—Rev. T. J. Beard, D. D., Rev. J. A. Harrison, D. D., Rev. J. F. Smith, Rev. I. O. Adams, Rev. G. C. Tucker, Mr. F. S. Parker, Mr. C. A. Smith, Mr. W. W. Screws, Mr. W. A. Bibb, Mr. Thos. Cobbs.

Committee on Canons—Rev. J. L. Tucker, D. D., Rev. E. W. Spalding, D. D., Rev. W. D. Powers, D. D., Rev. R. W. Barnwell, Mr. J. F. Johnston, Mr. J. P. McQueen, Mr. O. J. Semmes, Mr. C. E. Waller.

Committee on Finance—Messrs. R. M. Nelson, J. H. Fitts, W. H. Ross, R. H. Stickney, H. R. Shorter, J. W. Noble, Geo. A. Wilkins, Joel White.

Committee on Parochial Reports—Rev. R. P. Williams, Rev. W. C. Whitaker, Rev. J. F. John, Rev. J. G. Murray, Rev. D. C. Peabody, Mr. R. H. Cochrane, Mr. E. T. Peters, Mr. C. C. Porter, Mr. J. B. Rees, Mr. G. W. Walther.

Committee on Unfinished Business—Rev. R. H. Cobbs, D. D., Rev. W. H. Mitchell.

Notice was given that a Resolution in regard to a change in a Canon would be introduced in the morning.

The Secretary presented a communication from the House Clerical and Lay Deputies of the General Convention, which motion, was referred to the Committee on Canons. The discussion in regard to the change in the Canon was then resumed and continued until adjournment; and with the understanding that this discussion should occupy the attention of the house at the earliest moment to-morrow.

The Council, on motion, adjourned till 9 o'clock Friday

THIRD DAY.

SELMA, ALA., MAY 22nd, 1896, 9 A. M.

The Council met pursuant to adjournment. After Prayers, the Roll was called, and a quorum found to be present. On motion, the reading of the minutes was dispensed with.

On motion, the Resolution to hold the next session of the Council May 19th, 1897, was reconsidered and the 12th of May was substituted.

The Chairman of the Committee on Parochial Reports made a verbal report, asking the privilege of writing it out for publication in the appendix, which permission was granted. The change of Canon was again brought forward and a substitute was offered, to restore the old Canon referring the qualification to each Parish. A motion was made to postpone the whole question to the next Council, and was lost by a vote of Parishes and Orders.

The following Report of a Special Committee was presented and read, and, on motion was adopted.

The Committee appointed to consider the question whether a vote should be allowed the Rev. Mr. Goldman, Deacon, beg to report as follows:

The Committee find that the Rev. Mr. Goldman is in ecclesiastical connection with the Diocese, and is a Deacon and Missionary under the direction of its ecclesiastical authority, and has resided in the Diocese for more than six months. He is therefore entitled to a vote in this Council.

After further discussion, the proposed change in the Canon was rejected, the vote being taken by Parishes and Orders.

On motion, it was

Resolved, That the Council shall take a recess from 2 P. M., to 4 P. M.; shall reassemble at 4 P. M., and remain in session till 7 o'clock; take a recess till 8 P. M., shall resume its work at 8 P. M., and continue in session as long as may be necessary.

The Special Committee in regard to the Hamner Hall Property presented and read their report. (See Appendix.)

The Council then adjourned till 4 P. M.

SELMA, ALA., MAY 22nd, 1896, 4 P. M.

The Council resumed its session. MR. O. F. CAWTHORN, of Trinity Church, Mobile, and MR. S. L. WARREN, of St. Mark's Church, Birmingham, appeared and took their seats.

After some discussion, the report of the Special Committee was adopted. The Resolutions appended were considered serially, were amended, and adopted, and the whole report, as thus amended was finally adopted.

These Resolutions were as follows:

Resolved, That the Trustees of the Bishop's Fund be authorized and directed to make a conveyance to the Trustees of Hamner Hall, five in number, who shall be elected by the Council, of that portion of the Hamner Hall Property which has not been surveyed for sale, upon which the School Building now stands, containing about two acres, designated by them as lot No. 2; also the Orphan's Home and the lot reserved for a Bishop's residence.

Resolved, That upon the execution and delivery of said conveyance, the Trustees of the Bishop's Fund shall be discharged forever from all liability and claims either in Law or Equity, arising from transactions with the Trustees of Hamner Hall, or growing out of the rents and sales of the Hamner Hall Property.

Resolved, That the Trustees of the Hamner Hall Property, as above mentioned and when appointed shall hold the residue of the property thus conveyed, subject to the control of the Council and for the purpose of the education of young women in the Diocese of Alabama.

On motion, it was

Resolved, That the Trustees of Hamner Hall, when appointed, be and they are hereby instructed to sell or mortgage so much of the residue of the property as may enable them to lend to the Trustees of the Noble Institute, the amount of \$8,000.00 at 7% interest, taking a mortgage upon all the property of said Noble Institute to secure the debt.

On motion, it was

Resolved, That the property mentioned above shall be known as the Hamner Hall Educational Fund.

On motion, the Council took a recess till 8 P. M.

SELMA, ALA., MAY 22nd, 1896, 8 P. M.

The Council resumed its session and the following persons were elected by ballot as Trustees of "The Hamner Hall Educational Fund." MESSRS. THOS. G. JONES, W. W. SCREWS, JNO. L. COBBS, A. H. MERRILL, J. P. McQUEEN.

On motion, it was

Resolved, That a certain lot in the City of Montgomery, donated and conveyed to the Diocese as a site for a Chapel, by Mrs. Margaret Duncan, be re-conveyed to the donor for the consideration of \$100.00, and that the said \$100.00 be applied in part payment to the cost of construction of the Chapel of the Annunciation in Highland Park, and that the Bishop of the Diocese be and is hereby requested to sign such papers and take such steps as shall be necessary to the same.

This Resolution was unanimously adopted.

The Committee on Canons reported that they had considered certain amendments to the Constitution referred to them by the House of Clerical and Lay Deputies of the General Convention. (See Appendix,) and recommended their adoption. This report was received, and, on motion, was concurred in.

They reported also, that they had considered the following Resolution sent to the Council from the Vestry of the Church of the Holy Comforter.

"Resolved, That the Council of the Diocese of Alabama be requested to grant permission to the Rector, Wardens and Vestry of the Church of the Holy Comforter, Montgomery, Ala., to mortgage the Rectory of said Parish for such additional amount as shall be deemed necessary to meet its present floating debt," and recommended that such permission be granted.

This report was, on motion, unanimously concurred in.

On motion, the Special Committee appointed to revise the Canons was continued, with instructions to report to the next Council.

The Report of the Trustees of the Bishop's Fund was received and read and ordered to be printed in the Appendix to the Journal.

The Report of Alabama Branch of the Woman's Auxiliary was received and read and ordered to be printed in the Appendix.

The following was presented and read.

REPORT OF THE COMMITTEE ON FINANCE.

—o—

The Committee on Finance beg leave to report that they have audited and examined the account of MR. GEORGE A. WILKINS, the Treasurer of the Diocese, and find that including the balance on hand at the last Council he has received the sum of.....\$7,231 99
And that he has properly disbursed the sum of..... 5,124 75
Leaving a balance on hand of.....\$2,107 24

The Committee further report that they have examined and audited the account of MR. CHARLES E. WALLER, the Treasurer of the Diocesan Missionary Fund, and find that including the balance on hand at the last Council, he has received the sum of.....\$5,092 68
And that he has properly disbursed the sum of..... 3,680 80
Leaving a balance on hand of.....\$1,411 88

The Committee further report that they have examined and audited the account of MR. JOHN L. COBBS, the Treasurer of the University of the South for the Diocese of Alabama, and find that since the last Council he has received the sum of.....\$376 22
And properly disbursed the sum of..... 376 22
Leaving nothing on hand.....\$000 00

The Committee further report that they have examined and audited the account of THE COMMITTEE TO RECEIVE SUBSCRIPTIONS FOR THE EVANGELIST FUND, and find that they had on hand at the last Council a balance of.\$225 52
And have disbursed nothing..... 000 00
Leaving a balance on hand of.....\$225 53

The Committee further report that they have examined and audited the account of MR. J. H. FITTS, the Treasurer of the Bishop's Fund, and find that including the balance on hand at the last report made to the Council, he has received the sum of.....\$3,575 67
And properly disbursed the sum of..... 3,040 44
Leaving a balance on hand of.....\$ 535 23

THE COMMITTEE SUBMIT THE FOLLOWING AS THE REQUIREMENTS
FOR THE YEAR 1896 AND 1897.

| | |
|---|-------------------|
| The Bishop's Salary,..... | \$3,000 00 |
| The Bishop Coadjutor's Salary,..... | 3,000 00 |
| The Secretary of the Council,..... | 150 00 |
| The Treasurer of the Council,..... | 50 00 |
| The Expenses of the Council of 1896,..... | 15 00 |
| The printing of the Journal of the Council of 1896,..... | 200 00 |
| One-half of the life insurance premium of Bishop Wilmer,..... | 122 50 |
| Due Bishop Wilmer his salary of 1895 and 96,..... | 8,000 00 |
| Total,..... | <u>\$9,587 50</u> |

AND THE FOLLOWING AS THE ESTIMATED RESOURCES
FOR THE YEAR 1896 AND 1897.

| | |
|---|--------------------|
| Cash in hands of the Treasurer of the Diocese,..... | \$ 2,107 24 |
| Collected by the Treasurer since his report,..... | 181 25 |
| Cash in the hands of the Treasurer of the Bishop's Fund,..... | 535 28 |
| Interest on the Bishop's Fund,..... | 1,900 00 |
| Parishes in arrears for year 1895 and 96, \$298 50 | |
| Estimated that there will be collected from above,..... | 75 50 |
| Assessment of the Parishes and Missions for 1896 and 97,..... | 5,467 00 |
| Total,..... | <u>\$10,216 22</u> |

EXHIBIT A.—ASSESSMENTS FOR 1896 AND 1897.

| | |
|---|-------------------|
| Montgomery—St. John's,..... | \$ 645 00 |
| Mobile—Christ Church,..... | 645 00 |
| Selma—St. Paul's,..... | 535 00 |
| Huntsville—The Church of the Nativity,..... | 300 00 |
| Birmingham—The Church of the Advent,..... | 300 00 |
| Mobile—Trinity Church,..... | 250 00 |
| Birmingham—St. Mary's,..... | 325 00 |
| Tuskaloosa—Christ Church,..... | 220 00 |
| Anniston—Grace Church,..... | 200 00 |
| Mobile—St. John's,..... | 285 00 |
| Anniston—St. Michaels and All Angels,..... | 75 00 |
| Greensboro—St. Paul's,..... | 240 00 |
| Demopolis—Trinity Church,..... | 140 00 |
| Montgomery—Church of the Holy Comforter,..... | 110 00 |
| Eufaula—St. James',..... | 80 00 |
| Decatur—St. Paul's,..... | 30 00 |
| Florence—Trinity Church,..... | 45 00 |
| Sheffield—Grace Church,..... | 25 00 |
| Amount Carried Forward,..... | <u>\$4,450 00</u> |

| | | |
|---|---------|----|
| Amount Brought Forward,..... | \$4,450 | 00 |
| Uniontown—Church of the Holy Cross,..... | 25 | 00 |
| Faunsdale—St. Michael's,..... | 40 | 00 |
| Marion—St. Wilfrid's,..... | 80 | 00 |
| Greenville—St. Thomas',..... | 40 | 00 |
| Gallion—St. Andrew's,..... | 30 | 00 |
| Eutaw—St. Stephen's,..... | 35 | 00 |
| Mobile—Good Shepherd,..... | 40 | 00 |
| Talladega—St. Peter's,..... | 35 | 00 |
| Boligee—St. Mark's,..... | 20 | 00 |
| Jacksonville—St. Luke's,..... | 40 | 00 |
| Livingston—St. James',..... | 20 | 00 |
| Carlowville—St. Paul's,..... | 40 | 00 |
| Bessemer—Trinity Church,..... | 35 | 00 |
| Auburn—Church of the Holy Innocents,..... | 30 | 00 |
| Hayneville—St. Andrew's,..... | 20 | 00 |
| Tuscumbia—St. John's,..... | 20 | 00 |
| Scottsboro—St. Luke's,..... | 20 | 00 |
| Troy—St. Mark's,..... | 20 | 00 |
| Evergreen—St. Mary's,..... | 20 | 00 |
| Lowndesboro—St. Paul's,..... | 20 | 00 |
| Athens—St. Timothy's,..... | 15 | 00 |
| Gadsden—Holy Comforter,..... | 25 | 00 |
| Brierfield—The Mission,..... | 15 | 00 |
| Martin's Station—St. Luke's,..... | 10 | 00 |
| Clayton—Grace Church,..... | 12 | 00 |
| Piedmont—Christ Church,..... | 15 | 00 |
| Tilden—Grace Church,..... | 15 | 00 |
| Montevallo—The Mission,..... | 15 | 00 |
| Forkland—St. John's,..... | 15 | 00 |
| Prattville—St. Mark's,..... | 15 | 00 |
| Union Springs—Trinity Church,..... | 15 | 00 |
| Trinity Station—Grace Church,..... | 10 | 00 |
| Opelika—Emanuel Church,..... | 20 | 00 |
| Bon Secour—St. Peter's,..... | 15 | 00 |
| Avondale—Christ Church,..... | 15 | 00 |
| Ironaton—The Mission,..... | 00 | 00 |
| Gainesville—St. Alban's,..... | 10 | 00 |
| Whistler—St. Paul's,..... | 15 | 00 |
| Clanton—The Mission,..... | 5 | 00 |
| Spring Hill—St. Paul's,..... | 20 | 00 |
| Woodlawn—Grace Church,..... | 15 | 00 |
| New Decatur—St. John's,..... | 30 | 00 |
| Sylacauga—The Mission,..... | 10 | 00 |
| Amount Carried Forward,..... | \$5,362 | 00 |

| | |
|------------------------------|-------------------|
| Amount Brought Forward..... | \$5,362 00 |
| lle—The Mission,..... | 10 00 |
| 's Station—St. Peter's,..... | 5 00 |
| ie Hill—St. Paul's,..... | 5 00 |
| r Hill—St. James',..... | 5 00 |
| on—St. John's,..... | 10 00 |
| leu—St. Mary's,..... | 15 00 |
| report—The Mission,..... | 10 00 |
| leigs—Grace Church,..... | 10 00 |
| ingham—St. Mark's,..... | 25 00 |
| n—The Mission,..... | 10 00 |
| Total,..... | <u>\$5,467 00</u> |

PARISHES AND MISSION STATIONS IN ARREARS 1895 AND 1896.

| | |
|--|-----------------|
| nce—Trinity Church,.....(Paid)..... | \$ 11 25 |
| ield—Grace Church,..... | 25 00 |
| on—St. Wilfrid's,.....(Paid)..... | 30 00 |
| iville—St. Thomas',..... | 40 00 |
| le—Good Shepherd,.....(Paid \$10 00). | 40 00 |
| dega—St. Peter's,.....(Paid)..... | 35 00 |
| onville—St. Luke's,.....(Paid)..... | 30 00 |
| gston—St. James',..... | 20 00 |
| rn—Holy Innocents,..... | 6 50 |
| eville—St. Andrew's,..... | 20 00 |
| sboro—St. Luke's,..... | 20 00 |
| green—St. Mary's,..... | 20 00 |
| ns—St. Timothy,..... | 5 00 |
| nont--Christ Church,..... | 15 00 |
| n—Grace Church,..... | 15 00 |
| evallo—The Mission,.....(Paid)..... | 15 00 |
| ville—St. Mark's,..... | 15 00 |
| ty Station—Grace Church,..... | 2 00 |
| esville—St. Alban's,..... | 10 00 |
| on—The Mission,..... | 5 00 |
| auga—The Mission,..... | 10 00 |
| report—The Mission,..... | 10 00 |
| leigs—Grace Church,..... | 10 00 |
| on—The Mission,..... | 10 00 |
| Amount due from Assessments of 1895 and 96,..... | <u>\$419 75</u> |

of which is Respectfully submitted,

R. M. NELSON, W. H. ROSS, R. H. STICKNEY,
H. R. SHORTER, J. W. NOBLE, G. A. WILKINS, JOEL WHITE.

MINORITY REPORT.

—o—

To the Council of the Diocese of Alabama :

I respectfully beg leave to present a minority report from the Committee on Finance in the following words and figures :

In estimating the available assets of the Diocese for the ensuing year, the majority report includes all cash in the hands of the Trustees of the Bishop's Fund, the interest which will be collected on the Alabama State Bonds for the next twelve months, the interest on notes taken for the sale of the Hamner Hall lots, and also the interest on the \$5,000.00 note of the Noble Institute.

A part of the cash on hand is absolutely needed to renew the insurance policies on the Hamner Hall property which expires the 8th day of next month.

The interest on the notes taken for the sale of the Hamner Hall lots may not be collected within the year, and the interest on the Noble Institute has not been paid for nearly two years.

The available invested fund of the Trustees of the Bishop's Fund is \$25,100.00, and the note of the Noble Institute, the other notes were given for property sold and have never been collected.

The largest amount interest which the Treasurer of the Bishop's Fund could equitable and legally pay on the salary of the Bishop is less than \$1,000.00— and this amount should be substituted in the majority report, instead of the amount of \$2,435.23, as an available asset of the Diocese for the ensuing year.

In addition to this amount however, the Treasurer of the Bishop's Fund should pay over to the Treasurer of the Diocese, the sum of \$250.00 to complete the assessment of \$1,000.00 which was assessed against the Bishop's Fund for the past year.

Respectfully submitted,

Selma, Ala., May 23rd, 1896.

J. H. FITTS.

On motion, the Minority Report was received and adopted.

On motion, it was

Resolved, That the Treasurer of the Bishop's Fund be and is hereby instructed to transfer to the Treasurer of the Diocese a \$1,000.00 Bond, upon which he may borrow such a sum of money as may be needed.

On motion, it was

Resolved, That the Trustees of the Bishop's Fund be and they are hereby authorized to sell any or all the Alabama State Bonds now held by them as Trustees, and reinvest the proceeds thereof as they may deem best.

On motion, the Council adjourned till 10 A. M., Saturday.



FOURTH DAY.

SELMA, ALA., MAY 23rd, 1896, 10 A. M.

The Council met pursuant to adjournment. After Prayers were said the minutes of yesterday's proceedings were read and approved. The following was presented and read and ordered to be spread upon the minutes.

THE REPORT OF THE COMMITTEE ON THE STATE OF THE CHURCH.

Your Committee beg leave to report, that the examination of matters laid before them discloses the following results: First as to Statistics. Families reported last year 2758, this year 2766; an increase of 8 families. Individuals 11347 last year, this year 11653; an increase of 306. Communicants last year 6584, this year 6952; an increase of 368. Sunday School pupils last year 3293, this year 3560; an increase of 267. Confirmations last year 320, this year 391; an increase of 71. Baptisms last year 433, this year 459; an increase of 26. Income last year \$110,930, this year \$97,323; decrease of \$13,607. This latter decrease we find to be largely due to the fact that a number of Parishes and Mission Stations have made no report. In the above statistics 15 Parishes are estimated the same as last year, those reporting all show increase. Places not reporting this year, reported last year \$7,866.18. It is to be regretted that full reports cannot be had from every Parish and Mission Station. The failure to receive reports from sixteen Parishes and Missions must cause the above estimates to fall short of the full facts of the case. It does seem strange to your Committee that after all that has been said and written upon the subject, there should be such negligence and indifference on the part of both Clergy and Laity to this most important duty; but as nothing that this Committee can say will probable avail to correct the evil, we will drop the subject. The Reports of the Bishops and particularly that of the Bishop Coadjutor, were, in the opinion of your Committee, peculiarly gratifying. The mere fact that our Beloved Senior Bishop is able to be present here with us to-day and hold his accustomed place, is in itself most gratifying. But the Master has given him strength to do a large amount of work, and we earnestly pray that for many years he may be spared to guide and teach his flock.

The work of the Bishop Coadjutor has been most arduous and no one but the Heavenly Father knows how constantly and bravely he has battled with ill health to accomplish the the great amount of work his reports shows.

The work of the Woman's Auxiliary your Committee look upon as one of the most important in the Diocese. It is a most potent influence towards unifying the Church, overcoming pernicious parochialism, and spreading a wider knowledge and comprehension of the Church amongst the Laity. Causes have operated to reduce the material results of their labor, but the eloquent and forceful appeals of their officers will no doubt result in a greater

advance in this direction than before. In general your Committee congratulate the Council upon the growth and prosperity of the Diocese ; but this is not so great as to relieve any member of the Church from his individual responsibility to do his full duty.

T. J. BEARD, *Chairman.*

On motion, it was

Resolved, That the thanks of the Council are due and are hereby tendered to the Rector, Wardens and Vestry of St. Paul's Church, Selma, and other members of the Parish for their courteous hospitality. Unanimously adopted by a rising vote.

On motion, it was

Resolved, That permission be and is hereby given to the Treasurer of the Evangelist Fund to invest the funds in his hands as he may deem best.

On motion, the thanks of the Council were tendered to the Selma Printing Co., for the gift of a handsome Record Book.

On motion, the Secretary was instructed to have printed 600 copies of the Journal of this Council.

On motion, it was

Resolved, That the Chairman of the Committee on Parochial Reports be requested to prepare a new form for Reports ; that such blank forms shall be sent out with those now in use, and that the Clergy be requested to fill out both forms in order that a comparison between the two may be made at the next Council.

The following Report of a Special Committee was presented and read and on motion, was unanimously adopted.

The Committee to whom was referred that portion of the Bishop's Address relating to those of our brethren who during the past year have entered into life everlasting, beg leave to report:

After a Rectorship of fifty-seven years in St. Paul's Parish, Carlowville, the REV. FRANCIS BEEKMAN LEE, was called to the rest of Paradise on April 21st, 1896. Ordered Deacon in St. Michael's Church, Charleston, S. C., February 6th, 1839. Mr. Lee went directly to Carlowville and remained at his post till the summons came. "Now shalt thou rest and stand in thy lot at the end of the days." A faithful Pastor, an instructive Preacher, a true friend and a staunch Churchman ; he was known of all men as a man who, full of faith and the Holy Ghost, spent his life in going about and doing good. Beloved by his people, revered by his brethren of the Clergy, Mr. Lee's life was a shining light, and of him, it can be said with marked emphasis: "He being dead yet speaketh."

BERT S. BUNKER, after a long, eventful life, crowned with useful, ripe maturity of years, extending over and beyond the allotted life surrounded by the loving members of the family household which he long adorned as its head and attended by devoted constant friends, Mr. Bunker fell asleep quietly and peacefully "in the communion of the Catholic Church, in the confidence of a certain faith, and in the comfortable religious and holy hope." The example illustrated in the life lived with so many christian graces is a rich legacy to those who surround his loss. Let them strive to imitate this illustrious example, constantly in mind not to sorrow as others that have no hope, remembering that he is numbered with those who have entered into "Life eternal."

REV. THOS. A. COOK, coming to the Diocese in 1838, was at the time of his death, the oldest Presbyter in the Diocese. A man of strong and sound convictions, a ripe scholar, and fine disciplinarian. Mr. Cook spent a large part of his Ministry in teaching. Respected and beloved by his flock he did his work well and faithfully and has now received the Well Paid Reward of his Master.

R. W. BARNWELL, JAS. F. SMITH, F. S. PARKER.

On motion, it was

Resolved, That a Memorial Page for each one of these brethren shall be set in the Journal.

On motion, it was

Resolved, That the Council of the Diocese of Alabama express its hearty sympathy for the noble work being done among the colored people of Birmingham by the Rev. J. A. Van Hoose.

Resolved, That this Council request the Trustees of the Peabody Educational Fund, to make such generous appropriation to the Industrial School for the colored people under the charge of the Rev. J. A. Van Hoose, as they may deem proper for the furtherance of the objects of the said school.

The minutes were then read and approved, and after Prayers and Benediction by the President. On motion, the Council adjourned "sine die."

II. M. JACKSON,

COBBS,

Secretary.

President.



APPENDIX A.

*ANNUAL ADDRESS OF THE BISHOP OF THE DIOCESE
OF ALABAMA.***TO THE COUNCIL, MAY 21st, 1896.**

DEARLY BELOVED BRETHREN:

Since we last met, the Triennial Convention of the Church has held its session. There was nothing accomplished worthy of mention. We stand in need, not so much of legislation, as of a spirit of obedience to laws now in force. Blessed would be our condition if there existed throughout the Church such a spirit.

Because of my increasing deafness, and consequent inability to participate in the deliberations of the House of Bishops, I did not attend the session. The result of the deliberations has been fully given through the press, and no further comment is called for. I proceed, therefore, to give an account of my official labors during the last conciliar year.

1895. May 15th. Attended the meeting of our Annual Council in Christ Church, Tuskaloosa, and, after the sermon by the Rev. Joseph F. John, celebrated the Holy Communion. I spent the remainder of the week in attendance upon the sessions of the Council.

May 19th. (5th Sunday after Easter.) Preached at Christ Church, Tuskaloosa, and confirmed 12 persons; next day confirmed a sick person in private.

May 26th. (Sunday after Ascension Day.) Preached at Church of the Good Shepherd, Mobile, confirmed 2 persons, and celebrated the Holy Communion.

June 12th. Executed deed for lot in Benton, as authorized by Council.

June 12. Appointed John L. Cobbs Trustee of the University of the South, vice John W. Noble resigned.

June 16th. (1st Sunday after Trinity.) Held service at Spring Hill.

June 17th. Buried a person from Spring Hill.

June 19th. Received Rev. Wm. H. Mitchell, (Deacon,) as candidate for Priest's Orders.

June 21st. Baptized an infant at Cottage Hill.

June 23rd. (2nd Sunday after Trinity.) Preached at St. Paul's, Spring Hill, and celebrated the Holy Communion.

June 27th. Held an examination of Mr. Louis Tucker for Deacon's Orders. The Rev. Messrs. W. D. Powers, D. D., and Rev. Robt. W. Barnwell conducted the examination, and gave certificate of satisfaction.

June 29th. (St. Peter the Apostle.) At Christ Church, Mobile, made Deacon Mr. Louis Tucker, son of the Rector of St. Paul's Church; preached the sermon, and celebrated the Holy Communion. The candidate was presented by the Rev. Joseph Tucker, D. D.

June 30th. Received James F. Goldman, M. D., as Candidate for Priest's Orders.

July 1st. Received notice from the Bishop of Virginia that, in accordance with my request, he, on the 28th of June, 1895, had ordained Deacon Mr. J. J. D. Hall, one of our candidates.

July 3rd. Celebrated the marriage of my granddaughter at St. Paul's, Spring Hill.

July 7th. (4th Sunday after Trinity.) Preached at Church of the Holy Comforter, Montgomery, and celebrated the Holy Communion; in the afternoon, made an address to the congregation.

At this time, I made my annual visit to my native state. During my absence, I embraced every opportunity to minister that was offered. I esteem it a special privilege to have been able to minister at the death bed of my old friend—the late John Minor, Law Professor of the University of Virginia for more than half a century. Not only had he taught the students the principles and practice of the law, but for many years had unfolded to his Bible class of students the truths of the Gospel; himself adorning the doctrine of God, his Saviour, in all things. Such men never die, but ever live in the men fashioned by their example and teaching. In his early life he

“Found in Christ his Star, his Sun;
 “And in that Light of Life he walked,
 “Till travelling days were done——.”

I deem it unnecessary to put on record the many ministerial services rendered while absent from the Diocese, but I neglected no opportunity that was offered.

August 22nd. Received Chas. V. Auguste, as Candidate for "Deacon's Orders only."

October 12th. Held service at Opelika, and confirmed 2 persons.

October 13th. (18th Sunday after Trinity.) Held service at Auburn, and celebrated the Holy Communion.

October 17th. Signed a deed for the sale of the Rectory at Florence, as empowered by the Council.

October 27th. (20th Sunday after Trinity.) Participated in services at St. Paul's, Spring Hill.

November 3rd. (21st Sunday after Trinity.) Officiated at St. Paul's, Spring Hill.

November 10th. (22nd Sunday after Trinity.) Officiated at St. Paul's, Spring Hill.

November 17th. (23rd Sunday after Trinity.) Preached at St. Paul's, Spring Hill.

November 24th. (Sunday before Advent.) Preached and celebrated the Holy Communion at St. Paul's, Spring Hill.

December 1st. (1st Sunday in Advent.) Participated in Divine service at Trinity Church, Mobile, and, after a sermon by the Rector, I made an address and celebrated the Holy Communion.

December 8th. (2nd Sunday in Advent.) Preached at Trinity Church, Demopolis, and confirmed 13 person.

December 15th. (3rd Sunday in Advent.) Preached at St. Paul's, Whistler, baptized 2 adults; confirmed 8 persons, and celebrated the Holy Communion.

December 22nd. (4th Sunday in Advent.) Preached at St. Paul's, Spring Hill.

December 25th. (Christmas Day.) Preached and celebrated the Holy Communion at St. Paul's, Spring Hill.

December 29th. (1st Sunday after Christmas.) Preached at Christ Church, Mobile.

1896. January 5th. (2nd Sunday after Christmas.) Preached at St. John's Church, Mobile, and confirmed 3 persons.

January 12th. (1st Sunday after Epiphany.) Preached at Trinity Church, Mobile.

January 19th. (2nd Sunday after Epiphany.) Preached at Christ Church, Mobile.

At this time, I made a visit to my old Parish in Virginia, and on route, preached every Sunday to Ash Wednesday, inclusive, at Washington City, Emanuel Church, Henrico County, and Charlottesville, Va.

March 8th. (3rd Sunday in Lent.) Preached at Christ Church, Mobile.

March 15th. (4th Sunday in Lent.) Addressed congregation at St. Paul's, Spring Hill. At evening service, met the united congregations of Mobile, and preached. That day, by the Good Providence of God I had reached fourscore years of age, and I thought it well became a Bishop to celebrate such an Anniversary by preaching the Word of God to as many of his people as could be gathered together.

March 22nd. (5th Sunday in Lent.) Preached at Trinity Church, Mobile.

March 29th. (Sunday before Easter.) Preached at St. John's Church, Mobile.

April 5th. (Easter Day.) Preached at St. Paul's, Spring Hill, and celebrated the Holy Communion.

April 12th. (1st Sunday after Easter.) Preached at St. John's Church, Mobile; confirmed 37 persons, and celebrated the Holy Communion. In the afternoon, at request of the Rector, baptized an infant in same Church. Number confirmed in St. John's Church since last report 40.

April 19th. (2nd Sunday after Easter.) Preached at Christ Church, Mobile, and confirmed 15 persons.

April 26th. (3rd Sunday after Easter.) Preached at Trinity Church, Mobile, and confirmed 17 persons. Participated also in the celebration of the Holy Communion. A deeply interesting service, for all the newly confirmed received their first communion at that time.

May 10th. (5th Sunday after Easter.) Preached at St. Paul's, Spring Hill.

May 11th. Received communication from the Standing Committee recommending the Revs. Jas. F. Goldman and J. J. Hall, (Deacons,) to be ordered Priests. 1

May 17th. (Sunday after Ascension Day.) Preached at St Paul's Church, Selma, and confirmed 17 persons.

SUMMARY OF OFFICIAL ACTS SINCE LAST COUNCIL.

| | |
|---|-----|
| Baptisms— Adults 2; Infants 2; Total,..... | 4 |
| Marriages, | 1 |
| Funerals, | 2 |
| Number Confirmed,..... | 128 |
| Deacons Ordained, (one by Bishop of Virginia,)..... | 2 |
| Lay Readers Licensed,..... | 38 |

GENERAL SUMMARY OF THE BISHOP'S AND BISHOP COADJUTOR'S OFFICIAL ACTS FOR CONCILIAR YEAR 1895-96.

| | |
|--|----|
| Baptisms— Adults 4; Infants 7; Total,..... | 11 |
| Marriages, | 1 |
| Funerals, | 2 |
| Number Confirmed,..... | 39 |
| Deacons Ordained,..... | 3 |
| Priests “ | 1 |
| Churches Consecrated,..... | 1 |
| Lay Readers Licensed,..... | 38 |

NECROLOGICAL.

Since we last met in Council, the Rev. Thomas A. Cook—the oldest Clergyman in the Diocese—has departed this life. Although incapacitated for active labor in the Ministry for many years, he ever manifested his strong attachment to the Church, and has left behind him many descendants imbued with a like spirit of loyalty.

Since writing the above, tidings have reached me of the decease of the Rev. Francis Beekman Lee, Rector of St. Paul's Church, Carlowville. For more than half a century he ministered to his little flock as a faithful shepherd, and “adorned the doctrine of God, his Saviour, in all things.” Let not his memory perish! Whilst making this record of our deceased brethren of the Clergy, I would fain call to remembrance one of our

ren of the Laity, who has passed from our midst during
ast year—the late Robert S. Bunker, of Christ Church,
le. For more than half a century he has been devoted to
elfare of the Church in this Diocese. He deserves at our
s a lasting tribute of respect. God grant us a continuance
ch Laymen!

CONSENTS.

ave given my canonical consent to the Consecration of
Dr. Millspaugh to the Episcopate of the Diocese of Kansas.
v. Dr. G. Mott Williams, “ “ “ “ Marquette.
“ Burton, “ “ “ “ Lexington.
“ Satterlee, “ “ “ “ Washington.
“ Johnson, “ “ “ “ Los Angeles.
v. Rev. Dr. Garrett, to be Diocesan Bishop of Dallas.

LETTERS DIMISSORY ISSUED.

to Rev. Benj. Dennis, to Diocese of Southern Virginia.
“ “ C. H. B. Turner, to Diocese of Tennessee.
“ “ N. D. Van Syckel, to Diocese of Pennsylvania.
“ “ Henry A. Skinner, “ “ “ Western Texas.

LETTERS DIMISSORY RECEIVED.

of Rev. Stephen H. Green, from Diocese of Missouri.

CLERICAL CHANGES WITHIN THE DIOCESE.

v. Stephen H. Green has become Rector of St. Michael and
Angels Church, Anniston.
v. Jas. F. Smith has charge of Christ Church, Piedmont.
v. Louis Tucker, (Deacon,) has charge of Churches at
Atler, and Bon Secour; and of Missions at Citronelle and
Grove and about Mobile.
v. Jas. F. Goldman, M. D., (Deacon,) has charge of
ch at Gadsden, and Missions in the vicinity.
v. J. J. D. Hall, (Deacon,) has charge of Churches at Troy
Union Springs, and of Mission at Ozark.
v. Richard C. Jeter, (Deacon,) has charge of Opelika,
Irn and Mt. Meigs.

Rev. Wm. H. Mitchell. (Deacon,) Churches at Entaw and Boligee.

OFFICIAL NOTICES RECEIVED.

Viz: of Restoration to the Ministry of Rev. Quincy Ewing, from Bishop of Louisiana.

Of Restoration to the Ministry of Joseph T. Wright, from Bishop of Pittsburg.

Of Suspension of Bishop Riley, (Mexico,) from the Presiding Bishop.

Of Deposition of Joseph S. Jenckes, from Bishop of Indiana.

“ “ “ Edwin S. Wells, “ “ “ Connecticut.

Of Deposition of W. A. Newbold, from Bishop of New York.

“ “ “ David Rollins, from Bishop of Massachusetts.

“ “ “ Alfred L. Moore, from Bishop of Ohio.

“ “ “ Nelson Ayres, from Bishop of Mississippi.

“ “ “ R. H. Barnwell, from Bishop of Kentucky.

“ “ “ Sam'l. E. Arthur, “ “ “ Missouri.

“ “ “ Fred'k. F. Sherman, from Bishop of Rhode Island.

OTHER NOTIFICATIONS.

Viz: That the following named persons had ceased to be Candidates and Postulants for Holy Orders.

R. L. Snyder, from Bishop of California.

Geo. P. Wilson, “ “ “ Massachusetts.

G. H. Daugherty, from Bishop of S. Ohio.

W. G. Moler, from Bishop of Ohio.

Richard E. Armstrong, from Bishop of Vermont.

Wm. C. Hopkins, “ “ “ “

A. V. Woodworth, “ “ “ Massachusetts.

Gary C. Lee, “ “ “ Central Pennsylvania.

Erastus E. Ford, “ “ “ New York.

Chas. Hitchcock, “ “ “ N. California.

John B. Caloria, “ “ “ Long Island.

J. M. Frost, “ “ “ Minnesota.

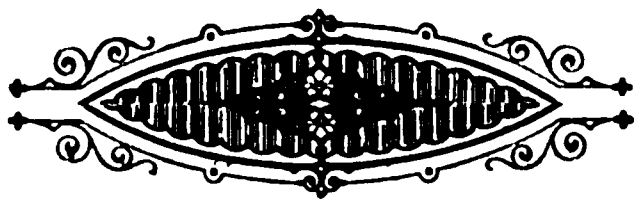
Eugene Reecker, “ “ “ “

undeberg, from Bishop of Minnesota.
ver, “ “ “ New York.
npson, “ “ “ Massachusetts.
wood, “ “ “ “
ed, “ “ “ “

CHURCH PROPERTY.

upon a Resolution of last Council, I disposed of the
near Mobile— known as “St. Mary’s, Summerville;”
st obtained concurrence of the Standing Committee of
se. The situation of the property and the dilapidated
of the building rendered a sale very difficult. In ac-
with the Resolution of the Council authorizing the
ments are being made monthly, with interest, to the
er of the Bishop’s Fund—” to be a part of the perma-
stment of said Fund. It is most important for the
o adopt some plan for the increase of the “Bishop’s
o as to diminish the annual assessment on the Par-

Yours faithfully,
RICHARD H. WILMER.



APPENDIX B.

REPORT OF THE OFFICIAL ACT
—OF THE—
BISHOP COADJUTOR OF THE DIOCESE OF ALABAMA

1895. June 30th. Preached in St. John's, Montgomery.

Spent two months in Virginia and preached on various occasions as opportunity presented.

September 22nd. Officiated and preached in the Church of the Holy Comforter, Montgomery.

October 6th. Officiated and preached in St. John's, Montgomery, morning and night, the Rector being absent at the General Convention. In the afternoon visited the Mission of the Chapel of the Holy Innocents and preached.

October 13th. Celebrated the Holy Communion, officiated and preached morning and night in St. John's, Montgomery.

October 20th. Celebrated the Holy Communion, officiated and preached in the morning in St. John's, Montgomery.

November 1st. Preached at night in the Methodist Church at Orville, and confirmed one.

November 2nd. Drove from Orville to Camden in private conveyance.

November 3rd. Preached morning and night in St. Mary's, Camden. At morning service upon request of the Rector, baptized Martha Tullis George, infant; and celebrated the Holy Communion. At night confirmed one.

November 4th. Drove to Carlowville and preached at night; confirmed four.

November 5th. Drove to Tilden and preached in the morning in Grace Church, Dallas.

November 5th. Baptized William Warburton Boykin, Infant; after service drove to Camden.

November 6th. Drove in private conveyance to Perdue Hill, and preached at night.

November 7th. Drove in private conveyance and preached at Cedar Hill Mission; confirmed four.

November 8th. Preached at Perdue Hill in the evening.

November 9th. Preached at Perdue Hill, celebrated the Holy Communion and confirmed seven. From 6th to 9th in attendance upon the meeting of the Selma Convocation. Present, Drs. Cobbs and Harrison and Rev. Messrs. Barnwell, Stickney and Murray.

November 10th. Drove from Selma to Tyler's. Preached, celebrated the Holy Communion and confirmed three. In the evening went to Stanton by rail, preached and confirmed two.

November 11th. Celebrated the Holy Communion at Stanton. Returned to Montgomery by rail.

November 15th. Travelled by rail to New Decatur.

November 16th. Went to Florence by rail and preached at evening service.

November 17th. At morning service preached in Trinity Church, Florence, consecrated the Altar, celebrated the Holy Communion and confirmed two. Drove in private conveyance to Sheffield, where I officiated and preached at night in a hall used temporarily by the congregation.

November 18th. Celebrated the Holy Communion at early service at Sheffield. Later held conference with the Vestry. Drove to Tuscumbia. At night preached in St. John's, Tuscumbia, and returned to Sheffield.

November 19th. In the morning went over to Tuscumbia and conferred with the Church Authorities. In the afternoon went to Trinity by rail and officiated and preached in Grace Church, Trinity. After service drove 7 miles and took train for Montgomery.

November 21st. Went by train to Scottsboro; read evening prayer, preached and confirmed two.

November 22nd. Went by train to Bridgport. Read evening prayer, and confirmed two. Also baptized an adult.

November 23rd. Went by train to Decatur; preached at night and conferred with the members of the Church.

November 24th. (Sunday before Advent.) Preached in St. John's, New Decatur, celebrated the Holy Communion and confirmed thirteen. Went to Athens, preached at evening service and confirmed three. Returned to Montgomery.

December 1st. Went by train to Union Springs; officiated and baptized one adult, Mr. William John. Celebrated the Holy Communion and confirmed two. Returned to Montgomery.

December 2nd. Went to Anniston by rail. Attended the meeting of the Board of Trustees of the Noble Institute.

December 8th. Preached and celebrated the Holy Communion in St. Mark's, Troy, and confirmed four. Preached again in the afternoon.

December 12th. Went to Atlanta to attend the meeting of the Executive Committee of the University of the South.

December 15th. Officiated and preached in the Church of the Holy Innocents, Montgomery.

December 29th. Preached in St. Mary's, Birmingham, consecrated the Church and celebrated the Holy Communion. Was assisted in these services by the Rev. Dr. Beard, the Rev. Mr. Whittaker and the Rev. Mr. Van Hoose, besides the Rector, the Rev. Mr. Fitzsimmons. At night preached in St. Mark's, Birmingham, and confirmed four.

1896. January 5th. In the morning preached in the Church of the Holy Innocents, Auburn, and celebrated the Holy Communion. At night preached in Emanuel Church, Opelika.

January 30th and 31st. Attended the examination of Messrs. Hall, Brown, Mitchell and Goldman, which was conducted by the Rev. Messrs. Beard, Powers and Barnwell.

February 1st. In St. John's, Montgomery, I preached and ordained the Rev. Bertram E. Brown to the Priesthood and Dr. J. F. Goldman to the Diaconate. The first was presented by the Rev. Dr. Beard and the second by the Rev. Dr. Powers. Was assisted in these services by the Rev. Messrs. Beard, Powers, Williams and Hall.

February 9th. Preached in the Church of the Holy Comforter, Montgomery.

February 20th. Delivered an address in 1st Presbyterian Church, Montgomery, before the State Sabbath Association.

February 23rd. Preached at night in St. John's, Montgomery.

February 25th. Received information that Bishop Johnston, acting upon my request, had confirmed a sick man at Birmingham.

18th. Visited Bon Secour and preached in St. Peter's in the morning; celebrated the Holy Communion and confirmed twenty-one. Preached again at night and confirmed

22nd. Preached at night in St. John's, Montgomery.

24th. Visited Anniston in reference to the affairs of the Institute.

26th. In the Church of the Holy Comforter, Montgomery confirmed one from St. Paul's, Greensboro.

29th. Preached in the morning in St. James', Eufaula, confirmed two.

30th. Preached at night in Grace Church, Clayton.

5th. Preached in St. James' Church, Eufaula, and baptized infant, H. M. Jackson Jr.; celebrated the Holy Communion and confirmed three. The baptism was recorded in the Register of St. James', Eufaula.

12th. Preached at morning service in the Church of the Holy Comforter, Montgomery; celebrated the Holy Communion and confirmed fifteen. At night preached in St. Montgomery, and confirmed twenty-four. Made address on confirmation class.

13th. At night preached in the Church of the Holy Uniontown, and confirmed two.

14th. Preached in the morning in the Church of St. Paul's, Faunsdale, and confirmed six.

15th. Preached after morning service in St. Andrew's, and at night in Trinity, Demopolis. At the latter place confirmed six.

16th. Preached in St. John's Church, Forkland, and confirmed one.

17th. Preached in St. Paul's, Greensboro, and confirmed three.

18th. Returned to Montgomery.

19th. At morning service preached in St. Mary's, Evergreen; celebrated the Holy communion and confirmed three. In the afternoon at Greenville, confirmed four in private. At night preached in the Baptist Church, Greenville, and confirmed nine.

20th. Returned to Montgomery.

April 21st. Preached in St. Andrew's, Hayneville, and confirmed three. At night preached in St. Paul's, Lowndesboro.

April 24th. Preached in St. Mark's, Boligee, and confirmed three.

April 25th. Preached in St. Stephen's, Eutaw, and confirmed eight.

April 26th. Preached morning and night in Christ Church, Tuskaloosa. At morning service confirmed ten.

April 27th. Preached in Trinity Church, Bessemer, and confirmed five.

April 28th. Held service in Trinity Church, Bessemer; baptized two infants and celebrated the Holy Communion.

April 29th. Preached in the Chapel of the Holy Innocents, Montgomery, and confirmed four.

May 2nd. Preached in Grace Church, Woodlawn, and confirmed two.

May 3rd. Preached in the morning in the Church of the Advent, Birmingham, celebrated the Holy Communion and confirmed fourteen, of whom one was from Grace Church Woodlawn. In the afternoon preached in St. Mary's in the Highlands, Birmingham, and confirmed ten. At night preached in Christ Church, Avondale, and confirmed six.

May 4th. Returned to Montgomery.

May 7th. Went to Gadsden by rail; preached at night and confirmed six.

May 8th. In the morning celebrated the Holy Communion in the Church of the Holy Comforter, Gadsden. Went to Talladega and after evening service confirmed seven.

May 9th. In the morning held conference with the Vestry of St. Peter's Church, Talladega, and also with the Rector, and afterwards took train for Jacksonville, and at night confirmed three in St. Luke's.

May 10th. Drove in private conveyance to Anniston, preached in the morning in the Church of St. Michaels and All Angels and confirmed four. At night preached in Grace Church, and confirmed four.

May 11th. Returned to Montgomery.

May 16th. Went by train to New Decatur. Preached at night in St. John's Church, and confirmed nine.

May 17th. Went to Huntsville, preached at night in the Church of the Nativity, and confirmed twelve.

—o—

The above is the report of my official actions for the past year. I have endeavored to cover the entire Diocese during this Conciliar year and have succeeded in doing so with the exception of two or three places at which I was unable to keep my appointment owing to sickness or other unavoidable cause. It is probably known to most of you that for the greater part of the past year I have been suffering from disorders incident to exposure in New York during the previous winter. I did not feel at liberty to parade my ailments and I am aware that I was subject of much unpleasant criticism, some of which at least came from those of whom I might have expected a greater confidence; and the pain of it to me, was so much the more intensified. On the other hand, I have been made aware of the loyalty of my friends who waited for no explanation before undertaking my defence. It is of course a matter of regret to me that any defence should have been required, perhaps I myself should have been more explicit. If I made any mistake in this it was in relying too much upon the indulgence of those whom I have endeavored to serve faithfully, and whom I expected to understand that if there was any failure of duty it was not due to want of interest or indolence or to any other cause than absolute inability.

I have been impressed by my recent visitations throughout the Diocese with the evidences of vitality everywhere apparant. I think it would be of interest to submit to you some account of the condition of things as I observed them, and in doing so perhaps it would be better that I should follow the order of my visitations as contained in my official report just read.

To begin then with the city of my residence Montgomery, I have been much gratified not only by the unabated zeal of the Rectors of our Churches there, but also with the devotion of the Laity manifested in all good works. It will be found I think that these Churches have displayed more interest, raised and expended more money for religious objects, and have been more active in charitable enterprise than ever before. The Holy Com-

forter in the west, and St. John's in the east have each established Chapels which are admirable located, tasteful in architecture and well furnished and equipped for the work which may be accomplished.

My visits to the Churches under the charge of the Rev. Mr. Murray are always pleasant and inspiring; the energy and zeal which he displays in the conduct of the work, which would daunt the spirit of an ordinary man has been rewarded by a success which is truly phenomenal. It must be gratifying to all as it is to me that in two counties in which the Church was not previously known or but little known, Churches have been built and vigorous congregations have been established by his faithful and persistent endeavours.

On November 4th. I was in Carlowville when I had the last opportunity of meeting the Venerable Mr. Lee lately deceased. The lesson of that life devoted in long and faithful service to a single congregation and in a single community is valuable in this day when restless ambition and inordinate love of change so largely characterizes our ministry. This man great in the simplicity of his purpose, noble in the purity of his character and exalted in the consecration of his life, had the rare reward of subjugating an entire community to Christ and his Holy Church, and left a legacy to all who knew him of his own spiritual grace and wealth.

In Florence a beautiful new Church has been built of brick at the cost of between \$4,000 and \$5,000. The location of the new Church is very much superior to that of the old. The erection of this Church has called forth and developed the energies of the people and this Church will soon take rank among the most enterprising and progressive in the Diocese. We deplore the loss of the Rev. Mr. Van Syckel who has been transferred to the Diocese of Penn., and by whose efforts these results have been produced. This Church is still vacant but we hope at an early day to secure a Priest who shall be not an unworthy successor of that faithful Rector.

At Scottsboro and Bridgeport now vacant the Rev. Mr. Jekell, a Priest of the Canadian Church, rendered during the past winter, acceptable services.

On December 29th. I consecrated St. Mary's on the Highlands, Birmingham. The erection of this Church under the prevailing conditions is in my judgment a splendid example of Christian enterprise. To have undertaken it at the time it was undertaken was a daring venture; to have succeeded was a notable triumph. It would have been impossible but for the enthusiasm tempered with tact and the resourceful energies of its beloved Rector. It would also have been impossible without the generosity of its Laymen and the untiring and self-sacrificing devotion of its Laywomen. This is one of those enterprises which teach us the meaning of our Lord words when he said "Launch out into the deep."

A notable work, which deserves more than a passing mention, is that of St. Mark's, Birmingham, under the conduct of Rev. Mr. Van Hoose; with the zeal and energy which characterise the man, he has within a few years, starting from nothing, not only built up a large and growing congregation of colored people, but has also erected a commodious brick Church at a cost of about \$4,000 and maintained a school for colored children which must be of lasting benefit to many of that race. Further he has enlisted the active co-operation of others and made it possible to establish in Birmingham an industrial school for colored girls. I earnestly recommend to this Council to adopt a resolution addressed to the Agent of the Peabody Fund endorsing this work and requesting a liberal appropriation thereto.

I have reported certain examinations of Candidates for Orders held in Montgomery which I attended; I wish to say that I have attended and witnessed no examination so satisfactory as these. I have ever felt that in this matter we were too lax; it was a matter of first importance that Candidates should be thoroughly examined before admitted to the sacred functions of the ministry. In my judgment we should not have not more than three examiners, to whom definite subjects may be assigned, in order that the examiners may be prepared to conduct the examinations with less labor to themselves and with better results.

My visit to Bon Secour was one of unusual interest. I believe we had only 30 communicants there but on this occasion 23 were presented for confirmation. Certainly in my experience I

had never known a case similar to this, when the confirmees numbered nearly 80% of the entire roll of communicants. The Rev. Louis Tucker, who ministers at this point has every reason to be encouraged in the prosecution of a work which thus grows under his hand. The work is difficult but the results are gratifying.

I was pleased to find in St. James', Eufaula, an excellent condition both as to the substantial growth of the Church and the spirit which pervades the congregation. I noted especially at this point that the Church property is well cared for and improved which I suppose is due there as everywhere to the good officers of the woman's guild.

St. Michael's, Faunsdale, I found also making improvements in the Church buildings. An interesting class was presented for confirmation. I was very glad to find that Rev. Mr. Stickney so long associated with the work of the Diocese had quite recovered his physical vigor and I was happy to welcome him again in active parochial work.

Demopolis is another one of those points in which the Church has taken a firm hold and is characterized by a vigorous growth. I believe Demopolis was one of the first places visited by Bishop Cobbs and I remember that in his first report to the Council he expressed the opinion that there was good prospect of building up the Church there, 50 years have elapsed and this opinion has been justified. The congregation has outgrown the Church building and plans are on foot to enlarge the Church to nearly double its present capacity. The Rector would put to shame many a younger man by his untiring ministrations.

I went on from Demopolis to Forkland where I met with a kindly reception from a warm hearted people. This little congregation somewhat isolated as it is and enjoying but infrequent services deserves I think great credit for its unabated loyalty and attachment to the Church. This is largely due to the ministration of Rev. Dr. Cobbs whose influence is not confined to the limits of his own parish but is widely felt throughout that section of Alabama.

Rev. Mr. Upton in all the Churches under his care exhibits a commendable care for their material as well as spiritual improvement. The Church at Evergreen has been thoroughly re-

paired and a new and commodious Vestry room has been added. At Greenville I found the old Church dismantled and ground broken for a new edifice, which I should judge from the plans will be a handsome building. The congregation has been looking forward to this for years, and has patiently accumulated the sum of about \$4,000 to this end; a course which is a rebuke to those who rush unadvisedly into projects without counting the cost.

Rev. Mr. Mitchell is at work at Eutaw and Boligee; I am happy to say that his services have proved very acceptable at both places, and his influence especially upon young men is marked. The congregation at Eutaw has accumulated a fund for, and will soon build a Rectory. I found the Church at Boligee also repaired and improved by the addition of a vestibule in front, a thing greatly needed in all country Churches.

Rev. Mr. Whitaker's work in Tuscaloosa, sustained as it is by a loyal band of young Churchmen and a no less devoted woman's guild in addition to the indefatigable labors of the Rector, gives every evidence of material and spiritual vitality. I must express my thanks to the Brotherhood there for their substantial aid afforded me in the education of young men for the ministry. And in this connection I desire to record my gratitude to the Brotherhood Chapters in Selma, Mobile and St. John's, Montgomery, for their liberal contributions to this cause. I believe that it is impossible to overestimate the importance of educating a native ministry, our own young men attached to the soil and devoted to the interests of Alabama.

Bessemer has taken on new life, Mr. Van Hoose is at work there, and I found this place which had been greatly depleted and much disheartened, showing signs of a new growth. Our mission work in the vicinity of Birmingham has been parceled out, Rev. Dr. Beard taking charge of Woodlawn, the Rev. Mr. Fitzsimmons having charge of Avondale, and Rev. Mr. Van Hoose ministering at Bessemer. If the finances of our Board of Mission justified it we ought to have a Missionary at work in these and other important points in that vicinity; but our thanks are due to the Rectors of the Birmingham Churches who in addition to their own arduous labors, have undertaken this Missionary work.

My visit to the Church of the Advent was a pleasant occasion. It is always inspiring to face the large audiences which assemble in that spacious Church. Moreover the reverent conduct of the services and the excellent music rendered by Dr. Beard's well trained choir leaves upon one's mind a lasting and pleasing impression. As to music I note everywhere throughout the Diocese a marked improvement.

My next visit was to Gadsden; the Church there formerly stood at least a mile away from its present location; it has been moved to a central position, and the result is already apparent. The town of Gadsden is undoubtedly one of the most prosperous in Alabama; large enterprises have been established there employing a great number of people. This point is therefore one of the most important to us, and I am happy to say that Dr. Goldman, a recent acquisition to our clerical force, is meeting the requirements of this difficult work with marked success.

At Talladega I found that Mr. Mellichampe, who has just completed a neat Rectory, had improved the Church property by the addition of a school room, and had broken ground for a new Church. He has one of the few Parish schools in the Diocese, and I understand that it is not only well conducted but also a privilege highly appreciated by those whom it benefits. Mr. Mellichampe has also just completed a Mission Chapel at Nottingham, and is building one at another point in the country about seven miles distant from Talladega. The missionary zeal which he displays in this work is highly commendable.

I found the Churches in Anniston still suffering from the depletion of population and the depression which so seriously affected our manufacturing interests. It was a great pleasure to me to meet there and to welcome to the Diocese the Rev. Mr. Green, son of the revered late Bishop of Mississippi; he had recently taken charge of St. Michaels and All Angels, and is already busy with plans for the prosecution of his work.

Rev. Mr. John has joined some educational work to his pastoral duties and his influence in the community is correspondingly increased.

At New Decatur I have during the past year confirmed 22 persons. This is a large increase to the congregation of St. John's, and exhibits the success of Dr. Spalding's work there.

Within four years beginning with not more than 30 communicants and no Church property, he has built up a flourishing congregation of nearly 80 communicants, and has acquired church property which may be estimated to be worth at least 7,000. I wish that the care he displays in beautifying the church grounds in improving the Church property and in the provision of all the convenience and accessories of worship might be everywhere imitated.

My stay in Huntsville was very brief, too brief in fact, for it is always a pleasure to visit that hospitable people. The congregation seems to reflect the spirit of its genial Rector. Its splendid choir of at least 50 voices made inspiring music, and the service was characterized by a solemnity and beauty which must have been felt by all.

I have not spoken of much other work equally deserving of mention, only because I was not able to personally visit and inspect it. I shall hope to make amends for this by an early appointment at these places. It was a matter of great regret to me that I failed to meet my appointments at Marion and Prattville due to unavoidable causes.

I conclude with the following summary:

| | |
|---|------|
| Places visited,..... | 53 |
| Mile travelled,..... | 5368 |
| Of which by private conveyance,..... | 316 |
| Confirmations,..... | 263 |
| Baptisms—Adults 2; Infants 5; Total,..... | 7 |
| Priests Ordered,..... | 1 |
| Deacons Made,..... | 1 |
| Churches Consecrated,..... | 1 |

H. M. JACKSON,

Bishop Coadjutor.



APPENDIX C.

GEORGE A. WILKINS, *Treasurer,*

In Account with THE DIOCESE OF ALABAMA.

RECEIPTS.

| | |
|---|-------------------|
| May 15th, 1895. Cash balance on hand,..... | \$ 125 57 |
| Collected from Assessment of 1894 and 1895,..... | 675 28 |
| Collected from Assessment of 1895 and 1896,..... | 5,182 05 |
| Received from Mr. J. H. Fitts, Treasurer of Bishop's Fund,..... | 1,299 09 |
| Total Receipts to May 20th, 1896,..... | <u>\$7,281 99</u> |

DISBURSEMENTS.

| | |
|--|-------------------|
| Bishop R. H. Wilmer, balance salary for 1894 and 95,..... | \$1,200 00 |
| Bishop H. M. Jackson, salary in full for 1895 and 1896,..... | 3,000 00 |
| Rev. R. H. Cobbs, salary as Secretary of Council 1895 and 96,..... | 150 00 |
| Mr. George A. Wilkins, salary as Treasurer of the Council,..... | 50 00 |
| Assessment for expenses of the General Convention,..... | 111 00 |
| One-half of the Premium on Life Insurance Bishop Wilmer,..... | 122 50 |
| Printing the Journal of the last Council,..... | 364 75 |
| Expenses of the last Council,..... | 15 00 |
| Expenses of the Standing Committee,..... | 81 50 |
| Paid to the Church Record,..... | 30 00 |
| Total Disbursements to May 20th, 1896,..... | <u>\$5,124 75</u> |
| May 20th, 1896. Cash balance on hand,..... | 2,107 24 |
| Total,..... | <u>\$7,231 99</u> |

GEORGE A. WILKINS,
Treasurer.

Selma, Ala., May 20th, 1896.



APPENDIX D.

CHARLES E. WALLER, *Treasurer,**In Account with THE DIOCESAN MISSIONARY FUND.*

1895-96.

DR.

To amounts received from Parishes and Mission Stations since last Council,
as follows :

| | | | |
|--|-----------------------------|----|--------|
| Anniston..... | Grace Church. | | |
| Jan. 15th, 1896, \$6.50, May 20th, 1896, \$6.02..... | | \$ | 12 70 |
| Anniston..... | St. Michael and All Angels. | | |
| May 29th, \$3.50, Dec. 30th, \$15.36, May 13th, 1896, \$17.88..... | | | 36 74 |
| Athens..... | St. Timothy. | | |
| Nov. 26th, 1895,..... | | | 2 17 |
| Auburn..... | The Holy Innocents. | | |
| Oct. 16th, \$4.08, Dec. 24th, \$2.80, Jan. 8th, 1896, \$1.65...\$ 8.53 | | | |
| April 8th, 1896, Easter Offering,..... | 26.01— | | 34 54 |
| Avondale..... | Christ Church. | | |
| July 24th, \$.50, Dec. 28th, \$.50, Jan. 16th, 1896, \$3.20..... | | | 4 20 |
| Bessemer..... | Trinity Church. | | |
| Jan. 8th, 1896,..... | | | 5 00 |
| Birmingham..... | The Advent. | | |
| Nov. 15th, \$6.75, Dec. 27th, \$100.00, Jan. 7th, 1896, \$1.25..... | | | 108 00 |
| Birmingham..... | St. Mary's. | | |
| May 17th, \$5.00, Jan. 20th, 1896, \$100.00, May 6th, 1896, \$4.55, | | | 109 55 |
| Birmingham..... | St. Mark's. | | |
| Jan. 6th, 1896,..... | | | 5 00 |
| Bon Secour..... | St. Peter's. | | |
| May 20th, 1896,..... | | | 2 00 |
| Bridgeport..... | Christ Church. | | |
| Dec. 12th, 1895,..... | | | 4 21 |
| Brierfield..... | Mission Station. | | |
| July 31st, \$3.00, Aug. 2nd, \$6.20, Oct. 31st, \$1.30, Jan. 29th, 1896, \$2.25..... | | | 12 75 |
| Camden..... | St. Mary's. | | |
| May 1st, 1896,..... | | | 5 34 |
| Carlowville..... | St. Paul's. | | |
| Nov. 8th, \$2.75, Dec. 19th, \$36.40, May 2nd, 1896, \$32.95..... | | | 72 10 |
| Cedar Hill..... | St. John's. | | |
| May 1st, 1896,..... | | | 2 60 |
| Citronelle..... | Mission Station. | | |
| Feb. 27th, 1896,..... | | | 3 20 |
| Amount Carried Forward,..... | | \$ | 420 10 |

SIXTY-FIFTH ANNUAL COUNCIL

| | |
|---------------------------------|------------|
| Amount Brought Forward..... | \$ 420 10 |
| Clayton.....Grace Church. | |
| Decatur.....St. Paul's. | 1 00 |
| Demopolis.....Trinity Church. | 5 46 |
| Eufaula.....St. James'. | 84 21 |
| Eutaw.....St. Stephen's. | 38 75 |
| Evergreen.....St. Mary's. | 39 26 |
| Faunsdale.....St. Michael's. | 12 62 |
| Florence.....Trinity Church. | 16 45 |
| Forkland.....St. John's. | 51 88 |
| Gadsden.....The Holy Comforter. | 4 00 |
| Gallion.....St. Andrew's. | 20 00 |
| Greensboro.....St. Paul's. | 23 75 |
| Greenville.....St. Thomas'. | 295 32 |
| Huntsville.....The Nativity. | 4 50 |
| Jacksonville.....St. Luke's. | 323 00 |
| Amount Carried Forward..... | \$1,376 34 |

| | | |
|---|------------|--------|
| Amount Brought Forward,..... | \$1,376 34 | |
| Lowndesboro.....St. Paul's. | | |
| July 6th, \$12.00, Oct. 30th, \$8.00, Nov. 13th, \$6.20..... | \$26.20 | |
| Feb. 27th, \$5.00, April 9th, \$4.60 | 9.60— | 35 80 |
| Marion.....St. Wilfrid's. | | |
| July 25th, \$2.00, Nov. 26th, \$4.90, Feb. 25th, \$1.81..... | \$ 8.71 | |
| April 8th and 25th, Easter Offering..... | 11.19— | 19 90 |
| Martin's Station,.....St. Luke's. | | |
| May 1st, 1896,..... | | 2 50 |
| Mobile.....Trinity Church. | | |
| July 19th, Special Contribution \$25.00, Nov. 13th, \$34.75, \$59.75 | | |
| Dec. 30th, \$26.30, May 2nd, \$49.35..... | 75.65— | 135 40 |
| Mobile.....St. John's. | | |
| May 25th, \$5.00, June 5th, \$5.00, July 11th, \$5.00, Aug. 14th, | | |
| \$5.00, Oct. 4th, \$5.00, Nov. 7th, \$5.00, Nov. 20th, \$5.00, | | |
| Dec. 4th, \$5.00, Jan. 8th, \$30.26, Feb. 5th, \$5.00, Mch. 5th, | | |
| \$5.00, April 10th, \$5.00, April 18th, S. S. Easter Off. \$50.00, | | 135 26 |
| Mobile.....The Good Shepherd. | | |
| Jan. 1st, 1896,..... | | 2 20 |
| Mobile.....Christ Church. | | |
| May 31st, \$56.82, June 24th, \$16.50, July 1st, \$60.00, Aug. 20th, | | |
| \$23.85, Oct. 26th, \$44.80, Nov. 25th, \$35.20, Dec. 19th, | | |
| \$37.50, Jan. 6th, \$55.85, Jan. 31st, 1896, \$31.35, Feb. 24th, | | |
| \$38.65, Mch. 20th, \$34.08, April 22nd, Sunday School Easter | | |
| Offering, \$100.00, May 1st, \$59.77, May 2nd, \$6.00..... | | 600 37 |
| Montevallo.....Mission Station. | | |
| June 19th, \$5.00, July 31st, \$5.00, Oct. 31st, \$3.50, May 1st, | | |
| 1896, \$4.00..... | | 17 50 |
| Montgomery.....St. John's. | | |
| Jan. 3rd, \$45.00, Jan. 21st, \$55.00, Mch. 5th, \$100.00, Mch. 16th, | | |
| \$50.00, Mch. 31st, \$50.00, April 8th, \$200.00..... | | 500 00 |
| Montgomery.....The Holy Comforter. | | |
| May 20th, \$5.55, June 13th, \$14.40, July 11th, \$18.20, Aug. 21st, | | |
| \$6.07, Sept. 25th, \$6.19, Oct. 26th, \$7.92, Nov. 18th, \$9.00, | | |
| Dec. 28th, \$8.17, Jan. 18th, \$7.92, Feb. 14th, \$8.00, Mch. | | |
| 20th, \$5.72, April 29th, \$24.70..... | | 121 84 |
| Mt. Meigs.....Grace Church. | | |
| Nov. 23rd, \$5.00, Feb. 26th, \$5.00..... | | 10 00 |
| New Decatur.....St. John's. | | |
| Nov. 26th, \$8.16, April 16th, 1896, \$10.00..... | | 18 16 |
| Opelika.....Emanuel Church. | | |
| Feb. 14th, 1896,..... | | 2 75 |
| Orrville.....Mission Station. | | |
| May 1st, 1896,..... | | 2 50 |
| Amount Carried Forward,..... | \$2,980 52 | |

| | |
|---|------------|
| Amount Brought Forward,..... | \$2,980 53 |
| Perdue Hill.....St. James'. | |
| May 1st, 1896,..... | 3 25 |
| Piedmont.....Christ Church. | |
| Jan. 29th, \$5.00, May 1st, 1896, \$4.45..... | 9 45 |
| Prattville.....St. Mark's. | |
| Oct. 31st, 1895,..... | 7 00 |
| Scottsboro.....St. Luke's. | |
| Sept. 16th, \$2.95, Nov. 25th, \$1.88..... | 4 83 |
| Selma.....St. Paul's. | |
| May 20th, \$5.30, July 25th, \$49.35, July 26th, \$44.20, Oct. 3rd, \$34.05, Oct. 4th, \$24.00, Oct. 31st, \$29.40, Dec. 24th, \$24.15, Feb. 12th, \$31.25, April 1st, \$68.40, April 30th, \$40.15, May 23rd, 1896, \$114.85,..... | 465 10 |
| Sheffield.....Grace Church. | |
| July 11th, \$1.00, Oct. 9th, \$1.59, Nov. 20th, \$3.19..... | 5 78 |
| Spring Hill.....St. Paul's. | |
| Dec. 27th,..... | 20 00 |
| Stanton.....St. John's. | |
| May 1st, 1896,..... | 1 22 |
| Sylacauga.....Mission Station. | |
| July 31st, \$2.00, Oct. 31st, \$2.60..... | 4 60 |
| Talladega.....St. Peter's. | |
| May 29th, \$1.80, Aug. 23rd, \$3.00, Sept. 14th, \$1.20, Nov. 20th, \$8.65, Dec. 28th, \$4.76, Jan. 29th, \$8.50, April 25th, \$7.42.. | 24 33 |
| Tilden.....Grace Church. | |
| May 1st, 1896, | 2 55 |
| Trinity.....Grace Church. | |
| Feb. 7th, \$2.70, April 22nd, \$1.01..... | 3 71 |
| Troy.....St. Mark's. | |
| Oct. 22nd, \$5.47, Dec. 11th, \$4.25, April 29th, \$4.00..... | 13 72 |
| Tuskaloosa.....Christ Church. | |
| May 22nd, \$59.70, June 6th, \$33.10, Aug. 22nd, \$34.30, \$127.10 | |
| Nov. 30th, \$10.00, Dec. 13th, \$10.00, Dec. 30th, \$48.41, 68.41 | |
| Dec. 31st, \$25.70, Feb. 25th, \$29.03, March 24th, \$12.80, 67.53 | |
| April 29th, Sunday School Offering..... | 19 17 |
| May 20th, 1896,..... | 19 70— |
| Tuscumbia.....St. John's. | 301 91 |
| July 29th, \$7.00, Nov. 25th, \$8.50, April 11th, \$5.35..... | 20 85 |
| Tyler's.....St. Peter's. | |
| May 1st, 1896,..... | 3 00 |
| Union Springs.....Trinity Church. | |
| Oct. 22nd, \$5.20, Dec. 23rd, \$1.52, April 29th, \$4.00..... | 10 72 |
| Amount Carried Forward,..... | \$3,882 54 |

OF THE DIOCESE OF ALABAMA.

53

| | |
|--|-------------|
| Amount Brought Forward,..... | \$3,883 54 |
| Uniontown.....The Holy Cross. | |
| Sept. 17th, \$5.00, Feb. 7th, \$3.00..... | 8 00 |
| Whistler.....St. Paul's | |
| Jan. 31st, \$5.00, April 23rd, \$12.00..... | 17 00 |
| Woodlawn.....Grace Church Mission. | |
| Jan. 7th, \$3.65, May 5th, 1896, \$2.00, May 20th, 1896, \$.30..... | 5 98 |
| Total from Parishes and Mission Stations..... | \$3,918 49 |
| Alabama Branch of Woman's Auxiliary. | |
| Jan. 13th, \$53.60, May 1st, \$18.00, (Christ Ch. Mobile Branch,)... | 71 50 |
| May 20th, 1896. By Mrs. Jno. M. Martin, Treasurer,..... | 52 46 |
| Interest on Aldrich Bonds. | |
| May 23rd, \$30.00, Nov. 11th, \$30.00..... | 60 00 |
| Contributed by Individuals. | |
| Rt. Rev. H. M. Jackson, D. D.,..... | \$3.48 |
| Rev. J. F. Smith,..... | 6 50 |
| Mr. Wm. D. Matzenger,..... | 5.00— 14 98 |
| Borrowed from Church Home, through Rt. Rev. R. H. Wilmer, | |
| D. D., June 1st, 1895,..... | 320 00 |
| Balance on hand May 15th, 1895,..... | 660 15 |
| Total Debits to May 23rd, 1896,..... | \$5,092 68 |

CR.

By paid Missionaries, as follows :

| | |
|-------------------------------|-------------------|
| Rev. R. C. Jeter,..... | \$300 00 |
| " B. E. Crown,..... | 100 00 |
| " W. H. Mitchell,..... | 350 00 |
| " Peter Wager,..... | 800 00 |
| " J. F. Smith,..... | 500 00 |
| " J. J. D. Hall,..... | 237 50 |
| " Innes O. Adams,..... | 200 00 |
| " Benj. Dennis,..... | 100 00 |
| " Louis Tucker,..... | 250 00 |
| " F. B. Lee,..... | 150 00 |
| " E. W. Spalding, D. D.,..... | 300 00 |
| " N. D. Van Syckel,..... | 150 00 |
| " W. L. Mellichampe,..... | 300 00 |
| " G. R. Upton,..... | 100 00 |
| " Henry Jeckel,..... | 100 00 |
| " J. F. Goldman, M. D.,..... | 100 00—\$3,537 50 |
| Amount Carried Forward,..... | \$3,537 50 |

Amount Brought Forward,.....\$3,537

EXPENSE ACCOUNT.

| | | |
|---|---------|----------------------|
| Interest to June 1st, 1895, on \$680.00, due Ch. Home,.... | \$21 65 | |
| Rev. J. J. Harris, (for the Record,)..... | 30 00 | |
| Members of Board of Missions,..... | 18 75 | |
| Hire of Clerk,..... | 50 00 | |
| W. E. W. Yerby,..... | 2 00 | |
| Stationery, postage, exchange, checks and receipts to date, . | 20 90 | \$ 14 3 3 |
| Total amount paid out,..... | | \$3,680 80 |
| Amount on hand to Balance,..... | | 1,411 88 |
| Total Credits,..... | | <u>\$5,092 68</u> |

RECAPITULATION.

DR.

| | | |
|--|------------|------------|
| Total from Parishes and Mission Stations,..... | \$3,918 49 | |
| Alabama Branch of Woman's Auxiliary,..... | 124 06 | |
| Interest on Aldrich Bond,..... | 60 00 | |
| From Individuals,..... | 14 98 | |
| Borrowed from Church Home,..... | 320 00 | |
| Balance on hand May 15th, 1896,..... | 660 15 | \$5,092 68 |

CR.

| | | |
|---|------------|------------|
| Total paid Missionaries to May 23rd, 1896,..... | \$3,537 50 | |
| Expense Account,..... | 143 30 | |
| Balance on hand May 23rd, 1896,..... | 1,411 88 | \$5,092 68 |

LIABILITIES.

| | | |
|---|------------|------------|
| Amount due Church Home,..... | \$1,000 00 | |
| Interest on same to June 1st, 1896,.... | 40 00 | |
| Amount due Church Building Fund,..... | 120 00 | |
| Amount due Rev. J. F. Goldman,..... | 50 00 | \$1,210 00 |

CHARLES E. WALLER,

Greensboro, Ala., May 23rd, 1896.

Treasurer.



APPENDIX E.

JOHN L. COBBS, *Treasurer for Alabama,*

ccount with THEOLOGICAL DEPARTMENT UNIVERSITY OF THE SOUTH.

| | | | | |
|-------------|--|---|---------------------------------------|-----------------|
| 5. | DR. | | | |
| 17. | Received from members of the Council held in Tuscaloosa, . | | | \$120 00 |
| 31. | " | " | Dr. W. D. Powers,..... | 50 00 |
| 31. | " | " | Capt. J. F. Johnston..... | 10 00 |
| 6. | " | " | C. C. Grayson,..... | 5 00 |
| 20. | " | " | Dr. W. D. Powers,..... | 5 00 |
| 3. | " | " | Mrs. M. O. Morgan,..... | 20 00 |
| 11. | " | " | St. Paul's Church, Greensboro,..... | 13 00 |
| 11. | " | " | St. Andrew's Church, Gallion,..... | 5 00 |
| 16. | " | " | Grace Church, Mt. Meigs,..... | 8 00 |
| 19. | " | " | St. John's Church, Montgomery,..... | 82 00 |
| 24. | " | " | Trinity Church, Mobile,..... | 5 47 |
| 30. | " | " | St. John's Church, Montgomery,..... | 6 00 |
| 16. | | | | |
| 10. | Received from St. John's Church, Forkland,..... | | | 2 00 |
| 22. | " | " | St. Michael's Church, Faunsdale,..... | 6 50 |
| 1. | " | " | St. Paul's Church, Selma,..... | 70 00 |
| 28. | " | " | St. John's Church, Mobile,..... | 2 00 |
| 2. | " | " | St. John's Church, Tuscumbia,..... | 1 25 |
| 4. | " | " | Rev. J. G. Murray, Selma,..... | 10 00 |
| Total,..... | | | | <u>\$376 22</u> |

| | | | | |
|-------------|---|---|---|-----------------|
| 15. | CR. | | | |
| 21. | Remitted B. L. Wiggins, Treasurer,..... | | | \$120 00 |
| 3. | " | " | " | 25 00 |
| 4. | " | " | " | 20 00 |
| 4. | " | " | " | 18 00 |
| 20. | " | " | " | 90 00 |
| 30. | " | " | " | 11 47 |
| 16. | | | | |
| 23. | " | " | " | 8 50 |
| 5. | " | " | " | 70 00 |
| 4. | " | " | " | 3 25 |
| 6. | " | " | " | 10 00 |
| Total,..... | | | | <u>\$376 22</u> |

JOHN L. COBBS,
'gomery, Ala., May 19th, 1896.

Treasurer.



APPENDIX F.

PROCEEDINGS OF THE SOCIETY FOR THE RELIEF OF DISABLED CLERGYMEN AND OF THE WIDOWS AND ORPHANS OF DECEASED CLERGYMEN.

SELMA, ALA., MAY 20th, 1896.

The Society for the Relief of Disabled Clergymen and of the Widows and Orphans of Deceased Clergymen was called to order by the Bishop Coadjutor. There were present, the

| | |
|--|---|
| <p style="text-align: center;">RT. REV. H. M. JACKSON, D. D.,</p> <p>Rev. T. J. Beard, D. D.,</p> <p>“ W. C. Whitaker,</p> <p>“ I. O. Adams,</p> <p>“ D. C. Peabody,</p> <p>“ J. F. Goldman,</p> <p>“ J. F. John,</p> <p>“ R. W. Barnwell, and Messrs. J. H. Fitts, C. E. Waller, J. F. Johnston and W. A. Bibb.</p> | <p>Rev. J. F. Smith,</p> <p>“ W. L. Mellichampe,</p> <p>“ J. J. D. Hall,</p> <p>“ J. A. Harrison, D. D.,</p> <p>“ S. H. Green,</p> <p>“ J. G. Murray,</p> |
|--|---|

The minutes of last meeting were read and approved.

REV. R. H. COBBS, D. D., was nominated and elected Secretary.

MR. R. M. NELSON, was nominated and elected Treasurer.

REV. R. W. BARNWELL and MR. C. E. WALLER, were nominated and elected Members of the Executive Committee.

The Treasurer presented his Report, which was received and referred to a Committee consisting of REV. J. G. MURRAY, MR. J. H. FITTS and MR. J. F. JOHNSTON.

The Society, on motion, took a recess until Thursday Morning at 9 : 30 A. M.

SELMA, ALA., MAY 21st, 1896, 9 : 30 A. M.

MR. FITTS reported from the Special Committee that they had examined the account of the Treasurer, and find it correct, and that he has on hand \$19,000.00 in Bonds, which were exhibited to the Committee.

On motion, the Society adjourned to meet on the first night of the next Annual Council.

| | |
|---|---|
| <p>R. H. COBBS,
<i>Secretary.</i></p> | <p>H. M. JACKSON,
<i>President.</i></p> |
|---|---|

R. M. NELSON, *Treasurer.*

In Account with THE SOCIETY FOR THE RELIEF OF DISABLED CLERGYMEN
AND OF THE WIDOWS AND ORPHANS OF DECEASED CLERGYMEN.

RECEIPTS.

1895. May 15th. Cash balance on hand,.....\$1,041 17

ANNUAL DUES FROM.

| | | |
|--|---------|-------|
| Mrs. Susan T. McMillan,..... | \$ 5 00 | |
| “ “ “ “ | 5 00 | |
| Chas. E. Waller,..... | 5 00 | |
| R. H. Stickney,..... | 5 00 | |
| J. D. Alison,..... | 5 00 | |
| Collections from 64th Annual Council,..... | 24 50— | 49 50 |

COLLECTIONS FROM PARISHES AND MISSIONS.

| | | |
|--|---------|-------------------|
| Mobile—Christ Church,..... | \$ 8 70 | |
| Montgomery—St. John's,..... | 26 40 | |
| Talladega—St. Peter's,..... | 2 00 | |
| Greensboro—St. Paul's,..... | 18 00 | |
| Gallion—St. Andrew's,..... | 5 00 | |
| Eutaw—St. Stephen's,..... | 4 55 | |
| Eufaula—St. James',..... | 3 45 | |
| Faunsdale—St. Michael's,..... | 5 21 | |
| New Decatur—St. John's,..... | 5 00 | |
| Selma—St. Paul's,..... | 18 50 | |
| Orrville Mission,..... | 2 00 | |
| Martin's Station—St. Luke's,..... | 1 75 | |
| Mobile—St. John's,..... | 9 75 | |
| Prattville—St. Mark's,..... | 5 00 | |
| Carlowville—St. Paul's,..... | 5 00 | |
| Tuskaloosa—Christ Church,..... | 2 00 | |
| Carlowville—St. Paul's,..... | 5 88 | |
| Anniston—Grace Church,..... | 8 28 | |
| Rev. Jno. G. Murray's Missions,..... | 6 25— | \$ 187 22 |
| 4 % Interest on \$19,000.00 Ala. Bonds,..... | | 760 00 |
| Total,..... | | <u>\$1,987 89</u> |

DISBURSEMENTS.

| | | |
|---|----------|------------------|
| No. 1. To Mrs. J. H. Stringfellow,..... | \$100 00 | |
| “ 2. “ Mrs. Mary E. Mower,..... | 100 00 | |
| “ 3. “ Rev. H. Sansom,..... | 60 00 | |
| “ 4. “ Rev. F. B. Lee,..... | 100 00 | |
| “ 5. “ Mrs. Porter,..... | 50 00 | |
| Amount Carried Forward,..... | | <u>\$ 410 00</u> |

| | | |
|--|---------------------------------|-------------------|
| Amount Brought Forward,..... | | \$ 410 00 |
| No. 6. | To Mrs. Robertson,..... | 50 00 |
| " 7. | " Miss Robertson..... | 50 00 |
| " 8. | " Mrs. W. D. Martin,..... | 100 00 |
| " 9. | " Mrs. J. H. Stringfellow,..... | 100 00 |
| " 10. | " Rev. F. B. Lee,..... | 100 00—\$ 810 00 |
| May 19th, 1896. Cash Balance on hand,..... | | 1,177 82 |
| Total,..... | | <u>\$1,987 82</u> |

R. M. NELSON,
Treasurer

APPENDIX G.

REPORT OF THE TRUSTEES OF THE BISHOP'S FUND, DIOCESE OF ALABAMA.

To the Council of the Diocese of Alabama :

The Trustees of the Bishop's Fund, respectfully present the following statement, as their report for the year ending May 20th, 1896.

| | | |
|--|--|-------------------|
| The account of the Treasurer, which accompanies this report, will show in detail the receipts and disbursements of this Fund, during the past year. From this account it will be seen, that there has been collected, of the principal of the notes belonging to the Fund, the sum of..... | | \$ 860 00 |
| With the accrued interest thereon,..... | | 202 90 |
| The interest on the \$23,600 Ala. Bonds,..... | | 956 00 |
| Rents from Hamner Hall from April 1894, to April 1896, \$1,100.00, less the sum of \$215.65 paid for repairs and commissions, and for pipe connections with Sanitary Sewer, required by the city,..... | | 884 35 |
| From Bishop Wilmer, on account sale of St. Mary's, Summerville, .. | | 45 65 |
| " Son of N. H. R. Dawson, former Treasurer,..... | | 549 09 |
| Total,..... | | <u>\$3,497 99</u> |

| | | |
|---|--|----------------|
| There has been paid over to Geo. A. Wilkins, Treasurer,..... | | \$1,299 09 |
| Expended in the purchase of Class "A." Ala. Bonds,..... | | 1,616 25 |
| Paid for Exchange, transfer of Bonds and Expenses of Treasurer,.. | | 47 4 |
| Cash reported in the hands of the Treasurer,..... | | 535 2 |
| Total,..... | | <u>\$3,497</u> |

The \$1,500 Class "A." Coupon Bonds purchased with five of the \$100 Class "A." Coupon Bonds belonging to this fund have been exchanged with the State Treasurer for two (2) Class "A." Ala. Registered Bonds of \$1,000 each. The securities which now constitute this fund are \$25,100 Class "A." Ala. Bonds, and \$10,102 in Notes, secured.

The Hamner Hall School Building has been leased for three (3) years from the 1st of September, 1896, for the sum of \$450 per annum, to John Savage. The \$5,000 insurance on this property will expire on the 8th of June, 1896.

All of which is respectfully submitted,

J. H. FITTS, } Trustees of the
H. C. TOMPKINS, } Bishop's Fund.
JAS. F. JOHNSTON, }

Montgomery, Ala., May 19th, 1896.

J. H. FITTS, *Treasurer*,

In Account with THE TRUSTEES OF THE BISHOP'S FUND.

1895.

DR.

| | | |
|----------|--|-----------|
| June 5. | To Amt. from Henry Dawson, son of N. H. R. Dawson, . | \$ 549 09 |
| July 2. | " Interest col. on \$23,000 Reg. Ala. Class "A." Bonds, . | 460 00 |
| " 2. | " " " " \$600 Coupon Class "A." Bonds, | 24 00 |
| " 5. | " Amt. col. on note of Church of the Holy Comforter, . | 66 00 |
| " 5. | " col. of notes and int. of Jasper Dillard, due Dec. 1, '94, | 241 59 |
| Nov. 18. | " " " rents from Hamner Hall, by D. & J., | 825 00 |

1896.

| | | |
|------------------|---|-------------------|
| Jan. 1. | To Interest col. on \$23,000 Reg. Class "A." Ala. Bonds, . | 460 00 |
| " 2. | " " " " \$600 Coupon " " " " . | 12 00 |
| " 20. | " rent of Hamner Hall, less amt. paid for rep. & com., . | 122 58 |
| " 20. | " col. of 4 notes of W. C. Campbell, due Oct. 94 and 95,
and interest, | 496 00 |
| " 24. | " amt. from Bishop Wilmer, on acct. sale of St. Mary's,
Summerville, | 15 00 |
| " 30. | " col. of note of Jasper Dillard, due Oct. 95, with int., . | 250 06 |
| Mch. 7. | " " of error in interst from W. C. Campbell, | 9 25 |
| " 7. | " amt. from Bishop Wilmer, on acct. sale of St. Mary's,
Summerville, | 15 25 |
| Apr. 9. | " amt. from Bishop Wilmer, on acct. sale of St. Mary's,
Summerville, | 15 40 |
| May 13. | " rent from Hamner Hall, less comms. and repairs, | 14 45 |
| Total, | | <u>\$3,575 67</u> |

| 1895. | Cr. | | |
|----------|--|---|-------------------|
| June 5. | By amt. paid Geo. A. Wilkins, Treas. Diocese, Vou. | 1, \$ | 549 09 |
| " 10. | " expenses of Treas. to Selma and Montg'y., " | 2, | 12 30 |
| " 10. | " amt. paid for Cash Book, " | 3, | 2 00 |
| Aug. 14. | " " " Geo. A. Wilkins, Treas. Diocese, " | 4, | 750 00 |
| " 14. | " " " J. H. Fitts & Co., for Exchange, " | 5, | 1 87 |
| Nov. 15. | " expenses of Treasurer to Montgomery, " | 6, | 13 68 |
| " 15. | " amt. pd. by D. & J., repairs on Hamner Hall, " | 7, | 36 48 |
| " 15. | " Commissions paid Davidson & Joseph, " | 8, | 41 20 |
| 1896. | | | |
| Mch. 7. | " expense of Treasurer to Montgomery, " | 9, | 11 03 |
| May 9. | " amt. pd. Wm. H. Ross, for \$1,500 Class | | |
| | "A." Bonds, | 10, | 1,616 25 |
| " 9. | " amt. paid J. H. Fitts & Co., for Exchange, " | 11, | 4 04 |
| " 12. | " Express charges on Bonds from Mobile to | | |
| | Montgomery, | " 12, | 1 50 |
| " 12. | " fees pd. State Treas. exchanging Bonds, " | 13, | 1 00 |
| " 20. | " Cash on hand to balance,..... | | 535 23 |
| Total,.. | | | <u>\$3,575 67</u> |
| 1896. | May 20. | To cash in Treasurer's hands brought down,..... | <u>\$535 23</u> |

The securities of the Bishop's Fund, now held by the Treasurer of that Fund, consist of the following Bonds and Notes :

Twenty-five (25) Registered Bonds of the State of Alabama, each for the sum of \$1,000.00, and numbered as follows: 444, 445, 446, 447, 448, 449, 450, 451, 452, 453, 454, 455, 456, 457, 470, 471, 1589, 1688, 1801, 2106, 2107, 2150, 2225, 2366, 2367,.....\$25,000 00

One (1) Class "A." Alabama Coupon Bond No. 8357,..... 100 00

Note of the Noble Institute, dated June 16th, 1893,..... 5,000 00

On which two years interest will be due the 16th of next month.

Seven (7) Notes of T. M. Barnett, for \$100.00 each, with interest, due Oct. 1st, 1896, and annually thereafter, until 1902,..... 700 00

All of these notes are dated October 1st, 1892.

Eleven (11) Notes of the Church of the Holy Comforter, Montgomery, all dated July 1st, 1893 due and payable as follows :

July 1st, 1893, for \$166.00, Cr. July 14th, 1894, by 66.00, and July 5th 1895, by \$6.00,..... 100 00

July 1st 1895, for \$160.00, Cr. July 5th, 1895, by \$60.00. Balance with interest,..... 100 00

July 1st, 1896,..... 154 00

" " 1897,..... 148 00

Amount Carried Forward.....\$31,302 00

| | |
|---|--------------------|
| Amount Brought Forward,..... | \$31,302 00 |
| July 1st, 1898,..... | 142 00 |
| “ “ 1899,..... | 186 00 |
| “ “ 1900,..... | 130 00 |
| “ “ 1901,..... | 124 00 |
| “ “ 1902,..... | 118 00 |
| “ “ 1903,..... | 112 00 |
| “ “ 1904,..... | 106 00 |
| Seven (7) Notes of Jasper Dillard, each for \$200.00, all dated Dec. 1st, 1892, and bearing interest, payable on 1st of Dec. of 1896, 1897, 1898, 1899, 1900, 1901, 1902, and this last note is Cr. on Oct. 19th, 1893, by \$68.00, making the amount of principal on them, | 1,332 00 |
| Sixteen (16) Notes of W. C. & Mrs. Rebecca Campbell, all dated Oct. 1st, 1892, bearing interest, fourteen of these notes are for \$100.00 each, two payable annually on the 1st day of Oct. of the years 1896, 1897, 1898, 1899, 1900, 1901, 1902,..... | 1,400 00 |
| Two of these are for \$150.00 each, payable Oct. 1st, 1903,..... | 300 00 |
| The total amount of Bonds and Notes is,..... | <u>\$35,202 00</u> |

The Bonds amount \$25,100.00, and will bear 5 per cent. interest after the 1st of July, 1896; the notes amount to \$10,102.00, and bear 8 per cent. interest, except the note for \$1,370.00, due from the Church of the Holy Comforter, which were drawn with 6 per cent. interest added to the sum for which the lot was sold.

Respectfully submitted,
J. H. FITTS,
Treasurer.

Selma, Ala., May 20th, 1896.

APPENDIX H.

REPORT OF THE SPECIAL COMMITTEE ON REPORT OF BISHOP COADJUTOR.

To the Council of the Diocese of Alabama :

The Special Committee appointed at the last Council “ to consider the report of the Bishop Coadjutor, in regard to the Noble Institute, ” have given much time and thought to the consideration of the questions therein presented, and herewith respectfully present the reasons upon which their conclusion is based, with resolutions carrying for the same into effect.

That portion of the report of the Bishop Coadjutor, which particularly elicited discussion at the last Council, and in consequence of which the entire report was referred to a Special Committee, may be found on pages 45 and 46

of the Journal of 1895, which with the proposition submitted for the consideration of the Council, on page 47, may be stated in substance as follows :

That the Hamner Hall property is indebted to the Bishop's Fund, to the amount of \$2,534.84, and that the payment of \$2,500, in round numbers, will make the Bishop's Fund, "whole" in its "original investment." That the Trustees of the Bishop's Fund be directed to sell so much of this property as may be necessary to make said fund "whole in its original investment," and having so done, to convey the residue to a Board of Trustees, to be constituted and known as the Trustees of the Educational Fund ; and that the Trustees of the Educational Fund shall be directed to sell the remainder of this property, and invest the proceeds lending \$5,000 to the Noble Institute and until otherwise ordered by the Council, to pay over to the Trustees of the Noble Institute all interest accruing from their investments as aforesaid to further and promote the education of young women in Alabama.

The authority of the Council to carry into effect these recommendations contained in the report, is based upon a resolution reported by the Finance Committee in 1890, and adopted by the Council, which is as follows :

"Resolved, That we recommend that the Bishop's Fund be made whole in its original investment, and that the Diocese then take the remainder of the Hamner Hall property to do with it as it may seem best, according to the original intention of the donors."

It is not claimed by the Bishop Coadjutor that the Council has any legal authority to carry out the measures proposed in the report ; on the contrary, he says, " We do not enquire what the legal rights of the Trustees of the Bishop's Fund may be." " We occupy and must occupy a higher than a mere legal ground ; we must preserve every trust as sacred ; our obligation as Christians, our honor as Churchmen compels us. "

Your Committee heartily concurs with the Bishop Coadjutor, that the Council should not stand upon legal rights, for this Council has no legal right to stand upon, in a settlement with the Trustees of the Bishop's Fund ; as the report of the Committee of eminent Lawyers, appointed by this Council to report upon the legal status of the property will show, that both the equitable and legal title to the Hamner Hall property is vested absolutely in the Trustees of the Bishop's Fund. See their opinion on page 71 of the Journal of 1888. This was the opinion of the Trustees of the Bishop's Fund when they received the property in payment of a \$7,000 debt, and that opinion has never been questioned by any one learned in the Law ; yet the Trustees of the Bishop's Fund have never insisted upon their legal rights, which the humblest Layman in the Diocese could have enforced, but in accordance with the wishes of the Council, they have held this property for many years, at an expense and loss to the Episcopate Fund, using the same to carry out the intention of the original donors. The Trustees of the Bishop's Fund have on different occasions manifested their willingness to forego their legal rights. In their report to the Council of 1891, they recommended the sale of such portion of this property as would make the Bishop's Fund "whole in its original investment," and that the Diocese retain the remainder. See Journal 1891, page 59.

But the Trustees of the Bishop's Fund are unanimous in the opinion, that \$2,500 will not make that fund, "whole in its original investment." They protest against such a settlement as inequitable and unjust to the Bishop's Fund. They contend that the property could not have been sold for the amount they paid for it at the time it was purchased, and insist that after having carried this debt for 33 years, in the meantime caring for the property, and using the same for many years for the benefit of the Trustees of Hamner Hall, that their long forbearance and indulgence should not be made the basis of requiring them to do what no Trustees have ever done, forego the collection of interest on trust funds for the period of thirty-three years.

The Chairman of your Committee, who is the Treasurer of the Bishop's Fund, has, with much labor and great care, stated the account between the Trustees of Hamner Hall and the Trustees of the Bishop's Fund, which meets the unanimous approval of the Trustees of the Bishop's Fund, and which is hereto attached, and made a part of this report. According to this statement of the account, it would take \$22,648.42 on the 25th of July next, to make the Bishop's Fund "whole in its original investment." The Trustees do not think that they can possibly realize half this amount from the sale of the remaining eight lots which have been surveyed; but, your Committee are of the opinion, that they would be willing to reconvey the remainder of this property, which has not been surveyed; that is, the Hamner Hall Building with the large lot upon which it is situated, the Bishop Cobb's Orphan Home, and the lot reserved for the Bishop's home, to be used for the original purpose for which this property was secured.

After a full consideration of all the equities on each side of this long standing account, your Committee do not believe that the payment of \$2,500 would make the Bishop's Fund "whole in its original investment," and cannot recommend a settlement on that basis as fair and just to "those who gave of their generosity, and who, being dead, can no longer defend the fund which they consecrated to a designated purpose."

Your Committee cannot concur in the recommendation, contained in the report, that after the Bishop's Fund has been made "whole in its original investment," the residue of the property should be sold by an Educational Board, the proceeds invested, and the interest therefrom used to "further and promote the education of young women in the Diocese of Alabama." They feel quite sure that such a disposition of the property, would not be carrying out the intention of the donors.

The article of subscription, under which the money was given, with which the Hamner Hall property was purchased, shows unmistakably the intention of the donors. This may be found on page 40 of the Journal of 1859, and reads as follows:— "For the purpose of establishing at Montgomery, Ala., an Educational Institute of the highest rank, to be called the "Alabama Diocesan Female Seminary," we, the undersigned, do hereby severally agree to pay the sums set against our names respectively, &c. No one can be in doubt in the light of this article of subscription, as to the original intention of the donors. Concurring heartily in the sentiments expressed in the report of

the Bishop Coadjutor, that "we must preserve every trust as sacred ; obligation as Christians, our honor as Churchmen compel us," and that the mainder of this property "should be strictly preserved for the original purposes for which" it was secured ; your Committee recommend the adoption of the following resolutions, to carry the same into effect.

Resolved, That the Trustees of the Bishop's Fund be authorized and directed to make a conveyance to the Trustees of Hamner Hall, five in number who shall be elected by this Council, of that portion of the Hamner Hall property which has not been surveyed for sale, upon which the School Building now stands ; containing about two acres, designated by them as Lot No. 20 ; also the Orphan's Home and the lot reserved for a Bishop's residence.

Resolved, That upon the execution and delivery of said conveyance, the Trustees of the Bishop's Fund shall be discharged forever from all liability and claims, either in law or equity, arising from transactions with the Trustees of Hamner Hall, or growing out of the rents and sales of the Hamner Hall property.

Resolved, That the Trustees of the Hamner Hall as above mentioned, and when appointed, shall hold the residue of the property, thus conveyed, subject to the control of the Council, and for the purpose of the education of young women in the Diocese of Alabama.

Respectfully submitted,

J. H. FITTS, *Chairman*.

JOHN G. MURRAY, R. W. BARNWELL, R. H. STICKNEY.

A statement of the account between the "Trustees of Hamner Hall" and the "Trustees of the Bishop's Fund ;" a body corporate, by Act of the Legislature of Alabama, approved January 24th, 1845. See Journal 1871, page 80.

—o—

TRUSTEES OF HAMNER HALL,

In Account Current with

TRUSTEES OF THE BISHOP'S FUND

1863.

DR.

Dec. 28. To 2 notes made by Trustees of Hamner Hall, due this day.

Journal of Convention 1866, page 22,.....\$1,151 60

See Journal of Convention 1887, page 57,..... 3,816 53—\$4,9

In May, 1869, no interest had been paid on these notes, and the Trustees of Hamner Hall promised to secure them by a mortgage on real estate. See Journal 1869, page 36.

In May, 1870, the Trustees of the Bishop's Fund were authorized by the Convention, to receive in full payment of the principal and interest on these notes, the note of St. John's Parish, Montgomery, for \$5,000 payable in five years, with interest payable annually, secured by a mortgage

Hamner Hall property, and said property was transferred to the Rector, Wards and Vestry of St. John's Parish, Montgomery, by the Convention. Journal 1870, pages 16 and 17.

Trustees of Hamner Hall, are justly chargable with the original notes and interest thereon from maturity, and are entitled to be credited with whatever was paid by St. John's Parish, on these notes, up to the time, May, 1871, when the Convention released said Parish from all further liability on these notes, upon the reconveyance by said Parish, of the Hamner Hall property to the Trustees of the Bishop's Fund. See Journal of 1879, page 23.

account thus made, stands thus :

| | | |
|---|--|--------------------|
| 8. | To 2 notes due from Trustees of Hamner Hall,..... | \$ 4,968 13 |
| . | To interest on same to date, 7 yrs. 4 mos. and 3 days,.... | 2,917 90 |
| | | <u>\$ 7,886 03</u> |
| | Interest on note of \$5,000, paid by St. John's Parish,..... | 400 00 |
| | Amount due May 1st, 1871,..... | <u>\$ 7,486 03</u> |
| . | | |
| 9. | To interest from May 1st, 1871, 1 yr. and 9 days,..... | 613 82 |
| | | <u>\$ 8,099 85</u> |
| | Interest on \$5,000 note, paid by St. John's Parish,..... | 400 00 |
| | Amount due May 10th, 1872,..... | <u>\$ 7,699 85</u> |
| . | | |
| 7. | To interest to this date, from May 10, 1872, 2 yrs. & 7 d, | 1,243 94 |
| | | <u>\$ 8,943 79</u> |
| | Interest on \$5,000 note, paid by St. John's Parish,..... | 432 00 |
| | Amount due May 17th, 1874,..... | <u>\$ 8,511 79</u> |
| . | | |
| 7. | To interest to this date, from May 17, 1874, 5 yrs.,..... | 3,404 71 |
| | Amount due May 17th, 1879,..... | <u>\$11,916 50</u> |
| No other payments of interest or principal except the above were made by St. John's Parish, during the 9 years, and at this date the Parish was released from the debt, by the Convention, upon a reconveyance of the property. See Journal 1879, page 23. | | |
| Trustees of the Bishop's Fund were directed to lease the Hamner Hall School property for term of years, "the lessee to be one approved by the Bishop of the Diocese, and the Rector of St. John's Parish, Montgomery—the amount of rent to be paid under the terms of the lease, to be as directed by the Bishop." Journal 1879, page 25. | | |
| | Amount due May 17th, 1879, Carried Forward,..... | <u>\$11,916 50</u> |

To amount due May 17th, 1879, Brought Forward,.....\$11,916 50

On the 12th of June, 1879, the Bishop of the Diocese, and the Rector of St. John's Parish, Montgomery, directed the Trustees, as follows: "The Trustees of the Bishop's Fund shall lease to the Rev. Geo. M. Everhart, D. D., the Hamner Hall property for a term of six years, at an annual rent of Five Hundred and Sixty Dollars, the rent for the first year to be remitted, and the rent for the second and third years to be expended by the Rev. Dr. Everhart in such repairs and improvements upon the buildings of Hamner Hall as shall be agreed upon by the Bishop and himself." See Journal 1880, page 17.

On the 30th of June, 1879, the Trustees of the Bishop's Fund, executed the lease, as directed. See Journal 1880, page 17. Nearly the entire income from this six years lease was expended in repairs, improvements and insurance on the property, as will be seen by the following account, for the benefit of the Trustees of Hamner Hall.

1880.

| | | |
|---------|---|--------|
| July 1. | To int. to this date, from May 17, 1879, 1 yr. 1 mo, 15 d., | 987 64 |
| " 1. | " insurance pd. N. D. Cross, Sec. on Hamner Hall,.... | 87 50 |

To amount due July 1st, 1880,.....\$12,991 64

1881.

| | | |
|----------|--|----------|
| July 21. | To int. to this date, from July 1, 1880, 1 yr. and 20 d.,... | 1,097 07 |
| " 21. | " insurance paid on Hamner Hall,..... | 262 50 |

To amount due July 21st, 1881,.....\$14,351 21

1883.

| | | |
|----------|--|----------|
| July 21. | To int. from July 21, 1881, 2 years,..... | 2,296 19 |
| " | " expenses of Trustees visiting Hamner Hall, July 1,.. | 10 75 |

To amount due July 21, 1883,.....\$16,658 15

1884.

| | | |
|----------|--|----------|
| July 21. | To int. from July 21, 1883, 1 year,..... | 1,332 65 |
|----------|--|----------|

\$17,990 80

| | |
|--|--------|
| By rent col. May 1, 1884, \$300, and 3 month interest allowed thereon, to avoid charging interest on the debt due for less than one year,..... | 306 00 |
|--|--------|

To amount due July 21st, 1884,.....\$17,684 80

1885.

| | | |
|----------|---|----------|
| July 25. | To int. to date, from July 21, 1884, 1 yr. and 4 days,... | 1,430 49 |
|----------|---|----------|

\$19,115 29

| | |
|--|--------|
| By rent col. of Dr. Everhart, this day,..... | 121 36 |
|--|--------|

To amount due July 25th, 1885, Carried Forward,.....\$18,993 93

| | | |
|--|--|--------------------|
| To amount due July 25th, 1885, Brought Forward,..... | | \$18,993 93 |
| 1886. | | |
| July 25. | To int. from July 25, 1885, 1 year,..... | 1,519 51 |
| | “ amt. pd. Dr. Everhart, for fence, Jan. 5, 1886,..... | 27 21 |
| | “ amt. pd. Ins. on Hamner Hall, 5 yrs. July 8, 1886,.. | 262 50 |
| | | <u>\$20,802 15</u> |
| By rent from Dr. Everhart, July 8, 1886,..... | | \$560 00 |
| With interest to July 25, 1886, 17 days,..... | | 2 25— 562 25 |
| To amount due July 25th, 1886,..... | | \$20,239 90 |
| 1887. | | |
| July 25. | To int. from July 25, 1886, 1 year,..... | 1,619 19 |
| By rent from Dr. Everhart, June 30, 1887,..... | | \$560 00 |
| With int. to July 25, 1887, 25 days,..... | | 3 25— 563 25 |
| To amount due July 25th, 1887,..... | | \$21,295 84 |
| 1888. | | |
| July 25. | To int. to this date, from July 25, 1887, 1 year,..... | 1,703 66 |
| | | <u>\$22,999 50</u> |
| By rent of Hamner Hall col. July 5, 1888,..... | | \$200 00 |
| With int. to July 25, 1888, 20 days,..... | | 90— 200 90 |
| To amount due July 25th, 1888,..... | | \$22,798 60 |
| 1889. | | |
| July 25. | To int. to this date, from July 25, 1888, 1 year,..... | 1,823 80 |
| | | <u>\$24,622 40</u> |
| By rent from Hamner Hall, col. Oct. 11, 1888,..... | | \$150 00 |
| With int. to July 25, 1889, 9 mos. and 14 days,..... | | 9 45 |
| By rent from Hamner Hall, col. Nov. 20, 1888,..... | | 100 00 |
| With int. to July 25, 1889, 8 mos. and 5 days,..... | | 5 45 |
| By rent from Hamner Hall, col. Feb. 9, 1889,..... | | 66 00 |
| With int. to July 25, 1889, 5 mos. and 16 days,..... | | 5 55 |
| By rent from Hamner Hall, col. Feb. 14, 1889,..... | | 44 00 |
| With int. to July 25, 1889, 5 mos. and 11 days,..... | | 1 60— 382 05 |
| | | <u>\$24,240 35</u> |
| By rent from Hamner Hall, col. July 6, 1889,..... | | \$330 00 |
| With int. to July 25, 1889, 19 days,..... | | 70— 330 70 |
| To amount due July 25th, 1889,..... | | \$23,909 65 |
| To expenses of Trustees, June 22, 1889, \$26.35 and \$6.75,..... | | 33 10 |
| | | <u>\$23,942 75</u> |
| 1890. | | |
| July 25. | To int. to date, from July 25, 1889, 1 year,..... | 1,915 42 |
| Amount Carried Forward,..... | | <u>\$25,858 17</u> |

| | |
|---|--------------------|
| Amount Brought Forward,..... | \$25,858 17 |
| To amt. paid for repairs on Hamner Hall, from Sept. 6th, to
Sept. 30th, 1889,..... | 171 56 |
| To amt. paid for repairs on 7th of July, 1890,..... | 16 10 |
| To amt. paid Tompkins and Troy, Attorney's fees,..... | 65 00 |
| | <u>\$26,110 83</u> |
| By rent from Hamner Hall, col. Jan. 6, 1890,..... | \$149 97 |
| With int. to July 25, 1890, 6 mos. and 19 days,..... | 6 66 |
| By rent from Hamner Hall, col. May 19, 1890,..... | 100 00 |
| With int. to July 25, 1890, 2 mos. and 6 days,..... | 1 45 |
| By rent from Hamner Hall, col. May 20, 1890,..... | 50 00 |
| With int. to July 25, 1890, 2 mos. and 5 days,..... | 75 |
| By rent from Hamner Hall, col. July 7, 1890,..... | 100 00 |
| With int. to July 25, 1890, 18 days,..... | 40 |
| By rent from Hamner Hall, col. July 19, 1890,..... | 50 00 |
| With int. to July 25, 1890, 6 days,..... | 06— 459 29 |
| To amount due July 25th, 1890,..... | <u>\$25,651 54</u> |
| 1891. | |
| July 25. To int. to date, from July 25, 1890, 1 year,..... | 2,052 12 |
| “ amt. paid Insurance on Hamner Hall July 2, 1891,.. | 180 00 |
| | <u>\$27,883 66</u> |
| To amt. paid for repairs on Hamner Hall, Sept. 9, 1891,..... | 19 30 |
| | <u>\$27,902 96</u> |
| LESS CREDITS. | |
| By rent from Hamner Hall, col. Dec. 4, 1890,..... | \$ 100 00 |
| With int. to July 25, 1891, 7 mos. and 21 days,..... | 5 10 |
| By cash from City of Montgomery, for lands condemned
for street, Dec. 31, 1890,..... | 1,387 43 |
| With int. for 6 mos. and 25 days,..... | 63 25 |
| By rent from Hamner Hall, col. Feb. 13, 1891,..... | 50 00 |
| With int. to July 25, 1891, 5 mos. and 12 days,..... | 1 80 |
| By rent from Hamner Hall, col. July 1, 1891,..... | 85 50 |
| With int. to July 25, 1891, 24 days,..... | 50— 1,693 58 |
| To amount due July 25th, 1891,..... | <u>\$26,209 88</u> |
| 1892. | |
| July 25. To int. to date from July 25, 1891, 1 year,..... | 2,096 75 |
| “ amt. comms. pd. Davidson & Joseph, Apr. 14, 1892, | 234 12 |
| “ “ pd. expenses of Trustees to Mont'g. Nov. 1, “ | 15 25 |
| “ Lot purchased of H. C. Semple, Nov. 29, 1892,..... | 500 62 |
| | <u>\$29,056 12</u> |
| By rent from Hamner Hall, col. Apr. 16, 1892,..... | \$299 17 |
| With int. to July 25, 1892, 3 mos. and 9 days,..... | 6 60— 305 77 |
| To amount due July 25th, 1892, Carried Forward,..... | <u>\$28,750 35</u> |

To amount due July 25th, 1892, Brought Forward,.....\$28,750 35
1893.

July 25. To int. from July 25, 1892, 1 year,..... 2,299 97
 " insurance pd. Ellsberry, Feb. 9, 1891,..... 45 00
 " comms. pd. Davidson & Joseph, Feb. 14, 1893,..... 550 75
 " cash for repairs on Hamner Hall, Mch. 7, 1890,..... 18 75
 " expenses of Trustees to Montgomery, May 31, 1893,. 19 50
 " comms. pd. Davidson & Joseph, May 10, 1893,..... 7 90

To amount due July 25th, 1893,.....\$31,692 22

Less Credits, as follows :

By rent col. Feb. 14, 1893,.....\$ 432 50
 " sale of Lots, Feb. 14, 1893,..... 2,464 00—\$2,896 50
 " int. on \$2,896.50, to July 25, 1893,..... 238 50
 " col. note of W. R. Waller, March 7, 1893,..... 520 00
 " int. from March 7, to July 25, 1893,..... 15 60
 " note of Ch. Holy Comforter, col. Mch. 12, 1893,... 172 00
 " int. to July 25, 1892, 4 mos. and 13 days,..... 4 70
 " rent col. May 10, 1893,..... 137 50
 " int. to July 25, 1893, 2 mos. and 15 days,..... 2 15
 " sale of two lots, July 8, 1893,..... 1,900 00
 " int. to July 25, 1893, 17 days,..... 7 20— 5,894 15

To amount due July 25th, 1893,.....\$25,798 07
1894.

July 25. To int. from July 25, 1893, to July 25, 1894,..... 2,068 84

To amount due July 25th, 1894,.....\$27,861 91

Less Credits, as follows :

By rent of Hamner Hall, col. July 31, 1893,.....\$120 65
 " int. to July 25, 1894, 11 mos. and 25 days,..... 9 50
 " col. on notes of J. Dillard, Nov. 20, 1893,..... 500 00
 " int. to July 25, 1894, 7 mos. and 5 days,..... 25 10
 " col. on notes of W. R. Waller, Nov. 20, 1893,..... 540 00
 " int. to July 25, 1894, 7 mos. and 5 days,..... 26 60
 " rent collected January 15, 1894,..... 261 25
 " int. to July 25, 1894, 6 mos. and 10 days,..... 11 10
 " col. of notes of Campbell, Feb. 7, 1894,..... 221 32
 " int. to July 25, 1894, 5 mos. and 18 days,..... 8 15
 " rent col. April 20, 1894,..... 130 65
 " int. to July 25, 1894, 3 mos. and 5 days,..... 2 65
 " col. on note of Holy Comforter, July 14, 1894,..... 66 00
 " int. to July 25, 1894, 11 days,..... 20— 1,923 17

To amount due July 25th, 1894,.....\$25,938 74
1895.

July 25. To int. to date, from July 25, 1894,..... 2,075 09

To amount due July 25th, 1895, Carried Forward,.....\$28,013 83

| | |
|---|--------------------|
| To amount due July 25th, 1895, Brought Forward,..... | \$28,013 |
| Less Credits, as follows : | |
| By amt. col. on note of Holy Comforter, July 5, 1895, note | |
| \$66.00 and interest 25 cents,..... | \$ 66 25 |
| By amt. col. on note of J. Dillard, July 5, 1895,..... | 241 59 |
| " int. to July 25, 1895, 20 days,..... | 1 10— 308 |
| To amount due July 25th, 1895,..... | \$27,704 |
| 1896. | |
| July 25. To interest to this date, from July 25, 1895, 1 year,..... | 2,216 3 |
| " expenses of Treasurer to Montgomery,..... | 13 65 |
| " amt. pd. for repairs on Hamner Hall, Nov. 13, 1895, | 36 48 |
| " comms. pd. Davidson and Joseph, Nov. 13, 1895,... | 41 20 |
| To amount due July 25, 1896,..... | \$30,012 64 |
| Less Credits, as follows : | |
| By rent from H. H. col. by D. & J. Agts. Nov. 13, '95,.\$ | 825 00 |
| " int. on same to July 25, 1896, 8 mos. and 12 days,. | 46 30 |
| " rent col. less repairs and comms. pd. Jan. 20, 1896, | 125 58 |
| " int on same to July 25, 1896, 6 mos. and 5 days,... | 50 40 |
| " col. 4 notes of W. C. Campbell, Jan. 20, 1896,..... | 496 00 |
| " int. on same to July 25, 1896, 6 mos. and 5 days,.. | 20 40 |
| | \$1,560 68 |
| To this amount must be added the value of the notes on | |
| July 25, 1896, now in the hands of the Treasurer of | |
| the Bishop's Fund, which were received in payment | |
| for Lots sold by the Trustees of the Bishop's | |
| Fund, from the Hamner Hall property, as follows: | |
| By amt. of 7 notes of W. C. & Mrs. R. Campbell,..... | 1,700 00 |
| " interest on same to July 25, 1896,..... | 486 60 |
| " amt. of 7 notes of T. M. Barnett,..... | 213 70 |
| " interest on same to July 25, 1896,..... | 213 70 |
| " amt. of 7 notes of Jasper Dillard,..... | 1,332 00 |
| " interest on same to July 25, 1896,..... | 383 60 |
| " Amt. of 11 notes of the Church of the Holy Com- | |
| ter, \$1,346.00, from which must be deducted the in- | |
| terest, from July 25, 1896, to the maturity of the | |
| notes, as the interest was included in the notes, | |
| when taken, which is \$378.36; making the value of | |
| these notes on the 25th of July, 1896,..... | 987 64—\$ 7,364 22 |
| By amt. legally and equitably due the Trustees of Bishop's Fund, | |
| on the 25th of July, 1896,..... | \$22,648 42 |

Tuskaloosa, Ala., Feb. 10th, 1896.

J. H. FITTS,
Treasurer.

APPENDIX I.

THE GENERAL CONVENTION.

To the Convention (or Council) of the Diocese of Alabama:

In compliance with the requirements of Article 8 of the Constitution, I would hereby make known that the following alteration in the Book of Common Prayer was proposed in the General Convention of 1895, and is to be acted upon at the General Convention of 1898; to wit, that contained in the subjoined resolution:

Resolved, That the following change be made in the Book of Common Prayer, and that the proposed alteration be made known to the several Dioceses, in order that the same may be adopted in the next General Convention:

That on the first day of January in the year of our Lord 1900, the place of the Golden Numbers prefixed to several days in the Calendar, between the twenty-first day of March and the eighteenth day of April, both inclusive, be changed, and that the Golden Numbers be prefixed to the days in the Calendar in March and April, as in the following table:

| IN MARCH: | | IN APRIL: | |
|-----------|----|-----------|----|
| | 21 | | 1 |
| 14 | 22 | 13 | 2 |
| 3 | 23 | 2 | 3 |
| | 24 | | 4 |
| 11 | 25 | 10 | 5 |
| | 26 | | 6 |
| 19 | 27 | 18 | 7 |
| 8 | 28 | 7 | 8 |
| | 29 | | 9 |
| 16 | 30 | 15 | 10 |
| 5 | 31 | 4 | 11 |
| | | | 12 |
| | | 12 | 13 |
| | | 1 | 14 |
| | | | 15 |
| | | 9 | 16 |
| | | 17 | 17 |
| | | 6 | 18 |

and that in the fifth line of page xxv., the figures "1899" be changed to "2199."

In Testimony Whereof, I have this day hereunto affixed my name.

CHAS. L. HUTCHNIS,

Concord, Mass., March 10, A. D. 1896. Secretary of the House of Deputies.

THE GENERAL CONVENTION OF THE PROTESTANT EPISCOPAL CHURCH

To the Convention (or Council) of the Diocese of Alabama

In compliance with the requirements of Article 9 of the Constitution, I would hereby make known that the following alterations of the Constitution of the Church are proposed, to-w *it* those comprised in the resolutions subjoined, said resolutions *ns* having been constitutionally adopted by a General Convention of the Protestant Episcopal Church, held in the city of Minneapolis, Minnesota, in October, A.D. 1895, to wit:

First.—It was by concurrent action of the two Houses of the Convention (*vide* Journal pages 30, 31, 222.)

Resolved, That the following amendment be made to the Constitution, and that the proposed amendment be made known to the several Dioceses in order that it may be finally agreed to and ratified in the next General Convention, in accordance with the provisions of Article 9 of the Constitution:

Strike out the Title and insert in place thereof the following:

“Constitutions and Canons for the Government of that Portion of the Catholic Church known in Law as the Protestant Episcopal Church in the United States of America;” adding thereto the sub-title, “Constitution.”

Second.—It was by concurrent action of the two Houses of the Convention (*vide* Journal pages 142, 143, 144, 325, 326, 327.)

Resolved, That the following amendment be made to the Constitution, and that the proposed amendment be made known to the several Dioceses in order that it may be finally agreed to and ratified in the next General Convention, in accordance with the provisions of Article 9 of the Constitution:

Insert in place of Articles 1, 2 and 3 of the Constitution the following:

CONSTITUTIONS.

I.

SECTION 1. There shall be a General Convention of this Church, consisting of the House of Bishops and the House of Deputies, which Houses shall sit and deliberate separately, and in all deliberations freedom of debate shall be allowed. Either House may originate and propose legislation, but every act of the General Convention must be adopted by both Houses, and be certified by the signatures of the Presiding Officer and of the Secretary of each House.

SEC. 2. Every Bishop of this Church, having jurisdiction, every Bishop Coadjutor, and every Bishop whose resignation of jurisdiction shall have been accepted, shall have a seat and a vote in the House of Bishops. A majority of all Bishops entitled to vote, exclusive of those who have resigned their jurisdictions, and those who are Bishops in foreign lands, shall be necessary to constitute a quorum for the transaction of business.

SEC. 3. The Senior Bishop of this Church in the order of consecration, having jurisdiction within the United States, shall be the Presiding Officer of the House of Bishops. He shall discharge such duties as may be prescribed by the Constitutions and Canons of the General Convention, or, for its own needs by the House of Bishops, and shall hold office for life, unless he resign or be relieved from that office by a vote of a majority of the Bishops entitled to a vote in the House of Bishops.

SEC. 4. The Church in each Diocese which shall have been admitted to the General Convention shall be entitled to be represented in the House of Deputies by not more than four Presbyters, canonically resident in the Diocese, and by not more than four Laymen, communicants of this Church, and having domicile in the Diocese. Each Diocese shall prescribe the manner in which its Deputies shall be chosen.

A majority of the Dioceses entitled to representation shall be represented by Clerical Deputies, and also a majority of the Dioceses so entitled shall be represented by Lay Deputies, to constitute a quorum for the transaction of business. The absence of a majority of the Deputies of either Order of any Diocese shall not invalidate the representation of such Diocese, so long as there be present one or more Deputies of either Order. If any Diocese be not represented, or be represented in one Order only, such Diocese shall nevertheless be bound by the acts of the General Convention.

On any question the vote of the majority of the Deputies present shall suffice, unless otherwise ordered by these Constitutions, or unless the Clerical or Lay representation from any Diocese require that the vote be taken by Orders; and in all cases of a vote by Orders, the two Orders shall vote separately; each Diocese having one vote for its Clerical and one for its Lay representation, if present; and the concurrence of the votes of the two Orders, by not less than a majority in each Order of all the Dioceses represented in that Order at the time of the vote, shall be necessary to constitute a vote of the House; *Provided*, however, that if it shall appear that a constitutional quorum of the House has not voted, the Presiding Officer shall declare that there has been no vote of the House; and in such a case the question may be again put to the House when a quorum shall be present, at any time before the final adjournment of the Convention then in session.

SEC. 5. In either House any number less than a quorum may adjourn from day to day. Neither House during the session of the General Convention shall adjourn without the consent of the other for more than three days, nor to any place other than that in which the Convention shall be sitting.

SEC. 6. One Clerical and one Lay Delegate chosen by each Missionary District of this Church, or by a Convocation of the American Churches in Foreign Lands, convened by proper Ecclesiastical authority, shall have seats in the House of Deputies, subject to all the qualifications and with all the rights of Deputies except the right to vote.

SEC. 7. The General Convention shall meet in every third year on the first Wednesday in October, unless a different day be appointed by the preceding Convention, and at such place as shall have been determined on by the Convention; and if there shall appear to the Presiding Officer of the House of Bishops sufficient cause for changing the place so appointed, he may appoint another place for such meeting. Special meetings may be called in accordance with canonical provisions of the Convention.

Third.—It was by concurrent action of the two Houses of the Convention (*vide* Journal pages 87, 88, 138, 146, 305, 306, 319, 327, 328, 332.)

Resolved. That the following amendment be made to the Constitution, and that the proposed amendment be made known to the several Dioceses in order that it may be finally agreed to and ratified in the next General Convention, in accordance with the provision of Article 9 of the Constitution.

In the ninth line of Article 5 strike out the words “any other Diocese” and insert the words “any Missionary District, nor by the junction of any two or more Missionary Districts or parts of Districts, or any existing Diocese;” and in the thirteenth line strike out the words “as well as,” and insert after the word “concerned” the words “and, in the case of a Missionary District or Districts, of the Bishop and Convocation of each, and in no case without the consent.”

so that it shall read as follows :

“ No new diocese shall be formed or erected within the limits of any Missionary District, nor by the junction of any two or more Missionary Districts or parts of Districts, or any existing Diocese, nor shall any Diocese be formed by the junction of two or more Dioceses or parts of Dioceses or Districts, unless with the consent of the Bishop and Convocation of each of the Dioceses concerned, and, in the case of a Missionary District or Districts, of the Bishop and Convocation of each, and in no case without the consent of the General Convention, and such consent shall not be given by the General Convention until it has satisfactory assurance of a suitable provision for the support of the Episcopate in the contemplated Diocese. ”

Fourth.—It was by concurrent action of the two Houses of the Convention (*vide* Journal pages 140, 152, 313, 314, 337.)

Resolved. That the following alteration be made in Article 5 of the Constitution and that the proposed alteration be made known to the several Diocesan Conventions, in order that the same may be finally agreed to or ratified at the next General Convention, in accordance with the provisions of Article 9 of the Constitution.

Add at the close of the second paragraph the following words: "and also, of the consent to the erection of such Diocese of a majority of the parishes or congregations in union with the Diocesan Convention, or of the parishes or congregations canonically constituted in a Missionary District within the territory of the proposed new Diocese."

so that the concluding portion of the second paragraph of Article 5, as thus amended, shall read as follows:

"and such consent shall not be given by the General Convention until it has satisfactory assurance of a suitable provision for the support of the Episcopate in the contemplated new Diocese; and also of the consent to the erection of such Diocese of a majority of the parishes or congregations in union with the Diocesan Convention, or of the parishes or congregations canonically constituted in a Missionary District within the territory of the proposed new Diocese."

Fifth.—It was by concurrent action of the two Houses of the Convention (*vide* Journal pages 96, 128, 319, 327, 328.)

Resolved, That the following amendment be made to the Constitution, and that the proposed amendment be made known to the several Dioceses in order that it may be finally agreed to and ratified in the next General Convention, in accordance with the provisions of Article 9 of the Constitution.

Add to Article 5 of the Constitution the following, to-wit: "The General Convention may accept a cession of a part of the territorial jurisdiction of a Diocese when the Bishop and Convention of such Diocese shall propose such cession, and three-fourths of the parishes in the ceded territory, and also the same proportion of the parishes within the remaining territory shall consent thereto."

Article 5 as amended by the third, fourth and fifth of the foregoing resolution will read as follows:

A Protestant Episcopal Church in any of the United States, or any Territory thereof, not now represented, may, at any time hereafter, be admitted on acceding to this Constitution; and a new Diocese, to be formed from one or more existing Dioceses, may be admitted under the following restrictions, viz:—

No new Diocese shall be formed or erected within the limits of any Missionary District, nor by the junction of any two or more Missionary Districts, or parts of Districts, or any existing Diocese, nor shall any Diocese be formed by the junction of two or more Dioceses, or parts of Dioceses, unless with the consent of the Bishop and Convention of each of the Dioceses concerned, and, in the case of a Missionary District or Districts, of the Bishop and Convocation of each, and in no case without the consent of the General Convention, and such consent shall not be given by the General Convention until it has satisfactory assurance of a suitable provision for the support of the Episcopate in the contemplated new Diocese; and also of the consent to the erection of

such Diocese of a majority of the parishes or congregations in union with the Diocesan Convention, or of the parishes or congregations canonically constituted in a Missionary District within the territory of the proposed new Diocese.

No such new Diocese shall be formed which shall contain less than six Parishes, or less than six Presbyters who have been for at least one year canonically resident within the bounds of such new Diocese, regularly settled in a Parish or Congregation, and qualified to vote for a Bishop. Nor shall such new Diocese be formed if thereby any existing Diocese shall be so reduced as to contain less than twelve Parishes, or less than twelve Presbyters who have been residing therein and settled and qualified as above mentioned; *Provided*, that no city shall form more than one Diocese.

In case one Diocese shall be divided into two or more Dioceses, the Diocesan of the Diocese divided may elect the one to which he will be attached, and shall thereupon become the Diocesan thereof; and the Bishop Coadjutor if there be one, may elect the one to which he will be attached; and if he not the one elected by the Bishop, he shall be the Diocesan thereof.

Whenever the division of a Diocese into two or more Dioceses shall be ratified by the General Convention, each of the Diocese shall be subject to the Constitution and Canons of the Diocese so divided, except as local circumstances may prevent, until the same may be altered in either Diocese by the Convention thereof. And whenever a Diocese shall be formed out of two or more existing Dioceses, the new Diocese shall be subject to the Constitution and Canons of that one of the said existing Dioceses to which the greater number of Clergymen shall have belonged prior to the erection of such new Diocese, until the same may be altered by the Convention of the new Diocese.

The General Convention may accept a cession of a part of the territorial jurisdiction of a Diocese when the Bishop and Convention of such Diocese shall propose such cession, and three-fourths of the parishes in the ceded territory, and also the same proportion of the parishes within the remaining territory, shall consent thereto.

In Testimony Whereof, I have this day hereunto affixed my name.

CHAS. L. HUTCHINS,

Concord, Mass., March 2, A. D. 1896. Secretary of the House of Deputies.



APPENDIX J.

SEVENTH ANNUAL REPORT

—OF THE—

WOMAN'S AUXILIARY TO THE BOARD OF MISSIONS IN THE DIOCESE OF ALA.

Seven years ago our beloved Bishop made the request that the Churchmen of Alabama should form a Diocesan branch of the Woman's Auxiliary, giving as his reason "The Diocese of Alabama has to my personal knowledge been the recipient of numerous benefactions for many years. From year to year boxes of valuable material in the shape of clothing, etc., have been sent to our Missionary Clergymen. It does not become us to occupy the place of *recipients* merely. It is a blessed thing for the needy to *receive*, a more blessed thing for the less needy to *give*."

From that time until the present day there has scarcely been a month without its gifts or expression of interest from some band of women, or perhaps from some solitary worker, in some part of the State of Alabama. Oftentimes it comes from one wholly unknown to the officer appointed to receive the letter or gift.

Thus, during these seven years the work has prospered, showing steady, if not increase—until now—when circumstances and a possible lack of interest combine to bring the report much below that of last year.

Perhaps the chief reason for this decrease lies in the size and value of missionary boxes sent—while the number is about the same, their value is less than one-half. A second cause may be found in the fact that two sums amounting to \$452.98 reported last year as held in bank, have been drawn out and voted to the purposes for which they were intended. Of this sum \$334.92 has been used in the erection of the Chapel of The Innocents in one of the suburbs of Montgomery, while the remainder constituted part of the gift from Alabama to the United Offering of 1895, and was sent to Minneapolis in September. The whole gift, \$215 in gold coin, was placed in a dainty little bag of fine linen embroidered in crimson and gold (the work of the Guild of St. Michael and All Angels, Anniston,) which has been much admired in the Eastern States and has gained for us the reputation of excellence in fine needle-work.

In special gifts the decrease is marked. It is pleasant to note that dues paid to the Treasury of the Diocesan Branch are larger than ever before.

The Secretary of the Prayer Book Chapter reports decided increase in interest, though the receipts are not yet such as this Chapter merits.

The new Secretary of the Altar Chapter has doubled the work of her department.

The mite boxes distributed in February for gathering "The Bishop's Auxiliary Fund" have more than paid expenses, and the surplus is retained in bank for such expenditures as may be necessary through the summer to insure a good collection in September. These boxes are to be used for "The Bishop's Auxiliary Fund," or for the "United Offering" of 1898, at the pleasure of the holder.

For the first time death has entered our ranks, and has robbed the Auxiliary of one of its most enthusiastic and efficient officers—Mrs. Eliza A. Huger, Secretary from the beginning, of the Parish Branch of St. Michael and All Angels, Anniston, has joined the ranks of the Church triumphant—she will work with us no longer. "We feebly struggle, they in glory shine; Alleluia."

May it not be that this, the seventh annual report shows but the fulfilment of the old Mosaic law: "The seventh year shall be a sabbath of rest unto the land?" And having had this rest will not the daughters of the Church prove to our dear Bishop, within the next year, that his wish is still their law?

Respectfully submitted,

MRS. F. H. WARREN,

Montgomery, Ala., May 1st, 1896,

President.

DUES.

RECEIPTS FROM MAY 1st, 1895, TO MAY 1st, 1896,

| | | |
|---------------------------------------|-------|----|
| Birmingham—Church of the Advent,..... | \$ 9 | 40 |
| Gadsden,..... | 1 | 00 |
| Greensboro—St. Paul's,..... | 29 | 12 |
| Hayneville—St. Andrew's,..... | 1 | 50 |
| Mobile—Christ Church,..... | 31 | 55 |
| “ —St. John's,..... | 12 | 20 |
| “ —Trinity,..... | 10 | 40 |
| Montgomery—Holy Comforter,..... | 26 | 40 |
| “ —St. John's,..... | 23 | 00 |
| New Decatur—St. John's,..... | 5 | 00 |
| Total,..... | \$149 | 57 |

EXPENDED.

| | | |
|--------------------------------------|-------|----|
| Expenses,..... | \$ 21 | 65 |
| Amount to C. E. Waller,..... | 52 | 46 |
| Amount to Miss J. C. Emery,..... | 52 | 46 |
| Reserved for Diocesan expenses,..... | 23 | 50 |
| Total, | \$149 | 07 |

MRS. JOHN M. MARTIN,

Vice-President.

BOXES SENT BY ALABAMA BRANCH WOMAN'S AUXILIARY,
FROM MAY 1st, 1895, TO MAY 1st, 1896.

| | |
|---|----------|
| Anniston—St. Michael and All Angels, one box value, | \$ 80 00 |
| “ —Grace Church, “ “ “ | 25 00 |
| Birmingham—Church of the Advent, “ “ “ | 37 50 |
| “ —St. Mary's, two boxes value, | 75 00 |
| Greensboro—St. Paul's, one box value, | 58 50 |
| Gallion, “ “ “ | 5 00 |
| Marion—St. Wilfrid's, “ “ “ | 2 50 |
| Mobile—St. John's, “ “ “ | 37 80 |
| “ —Trinity, two boxes value, | 14 75 |
| Montgomery—St. John's, three boxes value, | 227 45 |
| “ —The Holy Comforter, one box value, | 10 75 |
| Selma—St. Paul's, “ “ “ | 50 00 |
| Tuskaloosa—Christ Church, “ “ “ | 25 00 |
| Total—17 boxes, | \$599 25 |

MRS. J. M. MARTIN,
Vice-President Ala. Branch Woman's Auxiliary.

REPORT OF THE PRAYER BOOK CHAPTER OF THE WOMAN'S AUXILIARY
IN THE DIOCESE OF ALABAMA, FOR THE YEAR ENDING MAY 1st, 1896.

Number of Prayer Books and Hymnals Distributed :

| | |
|--|--|
| 25 Prayer Books and 15 Hymnals sent to Jacksonville, Ala. | |
| 4 “ “ “ 28 “ “ “ Tuscumbia, Ala. | |
| 46 “ “ “ 22 “ “ “ Rev. Dr. Goldman. | |
| 24 “ “ “ 24 “ “ “ Gainesville, Ala. | |
| 16 “ “ “ 16 “ “ “ Laneville, Ala. | |
| 7 “ “ “ 1 “ “ “ Individual applicants by the Secretary. | |
| 2 “ “ “ 2 “ “ Special Gift to the Chapel of the An-nunciation. | |

124 Prayer Books and 108 Hymnals Distributed.

Cost of Books and Expense of Distribution :

| | |
|--|---------|
| 122 Prayer Books at \$.15, | \$18 30 |
| 2 “ “ at 2.00, | 4 00 |
| 106 Hymnals at .20, | 21 20 |
| 2 “ at 2.20, | 4 40 |
| Freight, Drayage and Stationery, | 3 70 |
| At the beginning of the year the Chapter had a deficit of, | 85 |
| Total Expenses, | \$52 45 |

| | |
|--|-------------|
| Of this amount St. John's, Montgomery, gave,..... | \$22 95 |
| A Northern Society, books to the value of,..... | 17 50 |
| Gadsden,..... | 1 00 |
| Tuskaloosa (two dollars of this amount a special gift,)..... | 4 00 |
| Tuscumbia a special gift,..... | 2 50 |
| Holy Comforter, Montgomery,..... | 5 |
| Total, | <u>\$52</u> |

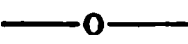
All of which is respectfully submitted,

ALICE HEREFORD,

Secretary of Prayer Book Chapter, Woman's Auxiliary, Diocese of A.

The assistance of one lady in each Parish and Mission of the Diocese earnestly requested. The Secretary will gladly give any information in regard to the work of the Chapter.

ANNUAL REPORT OF THE ALTAR CHAPTER,
OF THE WOMAN'S AUXILIARY, DIOCESE OF ALABAMA.



This Chapter has for its special work the providing of Altar Linen, Vestments, Chancel and Church Furniture, for the Missions of the Diocese, and the manufacture and sale of Altar Linens and Vestments. It is made up of two classes of members ; those who contribute an annual fee of fifty cents each, or Associate members ; and those who do work for the Chapter, or Active members. The same person may be both an Active and Associate member. The work to be done includes hem-stitching, embroidery and other fine needle-work.

While the result of the year's operation of the Chapter has been fairly satisfactory, the Secretary feels that a much greater interest might be taken in the objects of the organization, without any detriment to other important needs of the Diocese. More contributing, or Associate members are urgently needed, and it is hoped that the Churchwomen of the Diocese will interest themselves more earnestly in this work during the ensuing year. Without their support, the efforts of the Chapter must always appear puny and unimportant. May we not look for enthusiastic helpers during the coming year?

FINANCIAL REPORT.

| | |
|-------------------------------------|----------------|
| Balance on hand May 1st, 1895,..... | \$ 1 44 |
| Dues to May 1st, 1896,..... | 19 00 |
| Special Contribution,..... | 1 00 |
| Sale of Surplices,..... | 12 74 |
| Sale of Purificators,..... | 1 00 |
| Total Receipts,..... | <u>\$35 18</u> |

EXPENSES.

| | |
|--|----------------|
| Cost of Materials,..... | \$17 16 |
| Sewing,..... | 8 50 |
| Postage, | 4 56 |
| Stationery,..... | 1 50 |
| Expressage,..... | 50 |
| Washing, | 80 |
| Balance on hand May 1st, 1896,..... | 3 16 |
| Total, | \$35 18 |
| May 1st, 1896. Balance on hand brought down,..... | \$2 16 |

DONATIONS BY THE CHAPTER.

One set of Altar Linen, six pieces, Perdue Hill.
 One set of Altar Linen, six pieces, Emanuel Church, Opelika.
 One Surplice, Rev. Peter Wager.
 One Surplice, Rev. G. R. Upton.

VALUE OF DONATIONS.

| | |
|--------------------------------|----------------|
| Two Surplices,..... | \$13 00 |
| Two sets of Altar Linens,..... | 25 00 |
| Total,..... | \$38 00 |
| Sales,..... | 13 74 |
| Aggregate,..... | \$51 74 |

ON HAND MAY 1st, 1896.

| | |
|---|----------------|
| One set Altar Linens for Church of the Holy Comforter, Gadsden,.... | \$12 50 |
| Part of set of Altar Linen, not appropriated,..... | 6 00 |
| Value of articles on hand,..... | \$18 50 |

SUMMARY.

| | |
|----------------------------|----------------|
| Donations,..... | \$38 00 |
| Sales,..... | 13 74 |
| Stock on hand,..... | 18 50 |
| Cash on hand,..... | 2 16 |
| Total,..... | \$72 40 |

Respectfully submitted,

MRS. R. P. WILLIAMS,

96 Mobile Street, Montgomery, Ala.

Secretary.

SIXTY-FIFTH ANNUAL COUNCIL

UNITED OFFERINGS.

COLLECTION MADE SEPTEMBER, 1895.

| | |
|---|------------------------|
| Anniston—St. Michaels and All Angels,..... | \$ 5 00 |
| —Grace,..... | 2 95 |
| Auburn—Holy Innocents,..... | 3 30 |
| Birmingham—The Church of the Advent,..... | 9 00 |
| Kutaw—St. Stephen's,..... | 21 75 |
| Maum Lake—St. Michael's,..... | 3 50 |
| Greenboro—St. Paul's,.... | 7 63 |
| Huntsville—The Church of the Nativity,..... | 10 00 |
| Lowndesboro—St. Paul's,..... | 6 00 |
| Mobile—St. John's,..... | 5 00 |
| —Trinity Church,..... | 8 43 |
| Montgomery—St. John's,..... | 11 79 |
| New Decatur—St. John's,..... | 50 |
| Tuscumbia—St. John's,..... | 8 00 |
| | <u>\$ 97 85</u> |
| Balance on hand as per last report,..... | 118 06 |
| | <u>\$215 91</u> |
| By paid Express,..... | 91 |
| Total,..... | <u><u>\$215 00</u></u> |

Sent September 28th, 1895, in gold coin, to Miss J. C. Emery, at Minneapolis, Minn.

THE BISHOP'S AUXILIARY FUND.

| | |
|---|-----------------------|
| Anniston—St. Michael and All Angels,..... | \$ 3 25 |
| Birmingham—Church of the Advent,..... | 1 00 |
| Kutaw—St. Stephen's,..... | 3 25 |
| Hayneville—St. Andrew's,..... | 4 00 |
| Lowndesboro—St. Paul's,..... | 2 00 |
| Mobile—Trinity Church,..... | 1 00 |
| Montgomery—St. John's,..... | 6 51 |
| New Decatur—St. John's,..... | 7 00 |
| Perdue Hill—St. Paul's,..... | 8 79 |
| Shofield—Grace Church,..... | 1 56 |
| Tuscumbia—St. John's,..... | 3 25 |
| Total,..... | <u><u>\$41 61</u></u> |

EXPENSES.

| | |
|-------------------------------|----------------|
| Paid for 125 Mite Boxes,..... | \$15 20 |
| “ “ Expressage,..... | 3 50 |
| “ “ Postage,..... | 2 89 |
| “ “ Printing,..... | 1 25 |
| “ “ Blank book,..... | 25 |
| Balance on hand,..... | 18 52 |
| Total,..... | <u>\$41 61</u> |

UNITED OFFERING OF 1898.

| | |
|------------------------------|---------------|
| Jacksonville—St. Luke’s..... | <u>\$1 90</u> |
|------------------------------|---------------|

SPECIAL GIFT.

| | |
|--|----------------|
| Mobile—Christ Church, remitted to Chas. E. Waller, Treasurer Diocesan Missions,..... | <u>\$71 60</u> |
|--|----------------|

RECAPITULATION.

| | |
|--|-------------------|
| Dues, as shown by report of Mrs. Martin,..... | \$ 149 57 |
| Boxes, as “ “ “ “ “ “ “ | 599 25 |
| Prayer Book Chapter, as shown by report of Miss Hereford,..... | 52 45 |
| Altar Chapter, as shown by report of Mrs. Williams,..... | 51 74 |
| United Offering, as shown by report of Mrs. Warren,..... | 97 85 |
| The Bishop’s Auxiliary Fund, as shown by report of Mrs. Warren, | 41 61 |
| United Offering of 1898, as shown by report of Mrs. Warren,..... | 1 90 |
| Special Gift, as shown by report of Mrs. Warren,..... | 71 60 |
| Total,..... | <u>\$1,065 97</u> |

Respectfully submitted,
MRS. F. H. WARREN,
President.

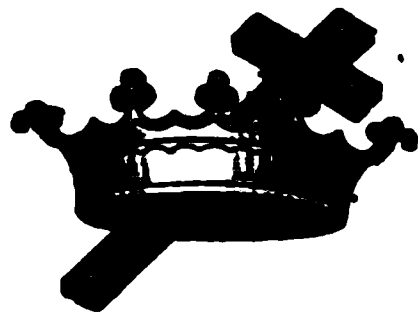


APPENDIX K.

PLACES WHERE THE COUNCIL MAY BE EXPECTED TO MEET.

| | |
|-------------|-------------|
| 1897, | Greensboro. |
| 1898, | Huntsville. |
| 1899, | Anniston. |
| 1900, | Mobile. |
| 1901, | Montgomery. |
| 1902, | Birmingham. |
| 1903, | Demopolis. |
| 1904, | Eufaula. |
| 1905, | Florence. |
| 1906, | Tuskaloosa. |
| 1907, | , Selma. |





In Memory of

Rev. Francis Beekman Lee.

Born in Charleston, S. C., July 30th, 1814.

ordained Deacon in Charleston, by the Rt. Rev. Bishop Bowen,

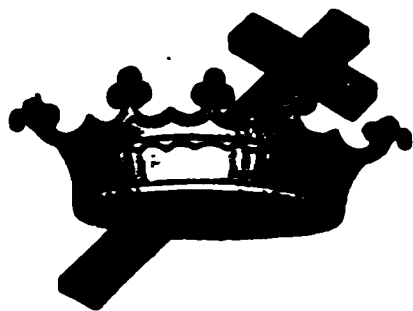
February 6th, 1839.

advanced to the Priesthood by the Rt. Rev. Bishop Gadsden,

June 11th, 1843.

Died April 21st, 1896.

"He giveth His Beloved Sleep."



In Memory of
Rev. Thomas A. Cook.

Born in the Highlands of Scotland, January 11th, 1812.

Ordained Deacon in Virginia, by the Rt. Rev. Bishop Moore,

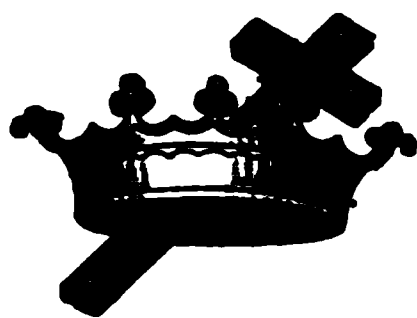
In 1834.

Ordained to the Priesthood in St. Michael's Church, Charles-

ton, S. C., March 2nd, 1836.

Died December 30th, 1895.

"Well Done. Good and Faithful Servant."



In Memory of
Robert Seaforth Bunker.

Born in New York City, May 13th, 1802.

Died in Mobile, Ala., September 27th, 1895.

Mr. Bunker was confirmed at an early age, and during his tire life continued a regular communicant of the Church.

He was a member of the Vestry of Christ Church, Mobile, and for years one of its Wardens, for a long period he represented his Parish in the Council of the Diocese, he was repeatedly sent as a Delegate to the General Convention, and served as a member of the Standing Committee of the Diocese. Descended from the family that gave it name to "Bunker Hill" and inheriting a spirit of enterprise, he identified himself with the interests of Mobile, and was known as one of her most loyal and public spirited sons.

He was a model citizen—a typical Churchman.

"The memory of the Just is blessed."

APPENDIX L.

SUMMARY OF PAROCHIAL REPORTS OF THE DIOCESE OF ALA.

| | 1895. | 1896. |
|-----------------------------------|---------------------|---------------------|
| Families,..... | 2,758 | 2,790 |
| Individuals,..... | 11,347 | 11,736 |
| Communicants,..... | 6,584 | 6,984 |
| Sunday School Teachers,..... | 401 | 425 |
| " " Officers,..... | 108 | 121 |
| " " Pupils,..... | 3,293 | 3,420 |
| Day Schools,..... | 3 | 3 |
| Teachers in same,..... | 5 | 5 |
| Pupils in same,..... | 85 | 113 |
| Guilds,..... | 117 | 116 |
| Members of Guilds,..... | 2,293 | 2,331 |
| Lay Readers,..... | 48 | 51 |
| Baptisms,..... | 433 | 477 |
| Persons Confirmed,..... | 340 | 375 |
| (Of whom from other bodies,)..... | 92 | 77 |
| Marriages,..... | 105 | 108 |
| Burials,..... | 203 | 248 |
| Income,..... | <u>\$110,930 09</u> | <u>\$102,286 99</u> |

EXPENDITURES.

| | | |
|-------------------------------|---------------|---------------|
| Parochial,..... | \$100,710 38 | \$ 92,012 63 |
| General,..... | 1,113 44 | 1,195 94 |
| Diocesan,..... | 9,484 60 | 9,078 42 |
| New Buildings and Lands,..... | 8,625 88 | 3,489 69 |
| Debts paid,..... | 17,327 40 | 14,039 04 |
| Present Mortgage Debt,..... | 27,209 70 | 26,068 29 |
| Present Floating Debt,..... | 11,598 96 | 5,122 49 |
| Valuation of Property,..... | 719,045 00 | 720,955 00 |
| Total Insurance,..... | 180,665 00 | 168,460 00 |
| Total Sittings,..... | <u>19,175</u> | <u>19,600</u> |
| Free Sittings,..... | <u>11,420</u> | <u>14,590</u> |

In the above, statistics are estimated for 9 stations which made no report. In addition, there are communicants at several stations at which services have been recently instituted, which are not included in the estimate.

No estimates are made in regard to the finances of 10 stations from which no financial returns have been received.

RICHARD P. WILLIAMS,

Chairman Committee on Parochial Reports, Diocese of Ala.

The following remarks are taken verbatim from the reports submitted by the Reverend Rectors of the Parishes concerned. No special request has been made for their publication; but it is presumed that the writers mean the remarks to be a part of their respective reports.

ANNISTON—St. Michael and All Angels; Rev. Stephen H. Green, Rector. Some of the items in this report include the ministrations of the former Rector, who resigned the charge of the Parish on August 1st, 1895. The present Rector assumed charge December 1st, 1895. From August 1st, to December 7th, the Church was closed, except on Sunday, September 22nd. The confirmation was on May 10th, but is included in this report.

BIRMINGHAM—St. Mark's; Rev. J. A. Van Hoose, Deacon in charge. I report that a lady in New York City has placed in my hands \$4,500 with the promise of \$3,000 more, to build an Industrial School for girls, to be the property of the Diocese, and to be conducted as a Church School. A lot 140 x 150 adjoining Saint Mark's will be purchased and upon it will be built the School House. The present School House of Saint Mark's will be turned into a Rectory.

CITRONELLE—Mission; Rev. Louis Tucker, Deacon in charge. Citronelle has no parochial Sunday School; but has a class at a Union Sunday School conducted in the town.

EUTAW—St. Stephen's; Rev. W. H. Mitchell, Deacon in charge. The undersigned took charge of this Parish the 16th of November, and since that time we have seen a marked improvement in the attendance at the services on week days and

Sundays. We have regular monthly offerings for Diocesan Missions, Domestic, etc., and I hope that we will adopt the one-tenth Scriptural plan of giving. Then we will never be with an empty treasury, and I wish all Christians would do the same. We have just begun our Rectory, and expect it to be finished on or about the 15th of July, cost to be about \$1,100. Other improvements have been made in the Church, and we hope to make several other improvements during the year.

FAUNSDALE—St. Michael's; Rev. Wm. A. Stickney, Rector. Have celebrated Holy Communion, Marriages, Public Services, and preached in other Parishes, vacant and occupied. Of the burials reported four belonged to the colored race, one a communicant. The communicants "who never commune" are such as have not communed within a year.

MOBILE—St. John's; Rev. G. C. Tucker, Rector. There being no Chapter of St. Andrew's Brotherhood, three members of this Parish all the year, one all but one and a half months, and one for three months only, joined and worked with Christ Church Chapter in doing Missionary work. They will probably be reported by that Parish, but their proportion should be credited to St. John's.

MOBILE—Good Shepherd Mission; Rev. J. L. Berné, Priest in charge. This mission is by far in a better condition, at the present time, than when I undertook the work (over three years ago,) this last year especially, from May, 1895, to May, 1896. The people more frequently come to the Holy Communion. The Advent week day services were well attended, also the Lenten week day services were well attended. On Easter Day, 1896, a very large number made their communion at the 7 A. M., and the 11 A. M. celebrations. They have no debts for lighting the Church, paying the organist and sexton (as far as I am aware of,) there is far more interest in the people than formerly, in seeing to the keeping of the Church surroundings, i. e., yard, school lot, etc. It has been the belief of the Bishop, and others, including myself, that a minister of their own color would be the best now, in building up the Mission, and putting it into a flourishing condition.

MONTGOMERY—St. John's; Rev. W. Dudley Powers, D. D., Rector. The Parish has built quite a handsome Chapel with a seating capacity of 200, at Highland Park, a suburb of Montgomery, at a cost of \$1,250. Its opportunity for work appears to be good.

MONTGOMERY—Holy Comforter; Rev. Richard P. Williams, Rector. This Parish has undertaken work in the West End, and the Rector has charge of a Chapel, called the Church of the Innocents, built in that suburb on ground given to the Diocese, eight years ago, for Church purposes. This Chapel cost \$725, and the furniture, etc., cost a large sum in addition. The building is arranged to seat about 125, but will easily hold 160. The congregations and Sunday School are very encouraging.

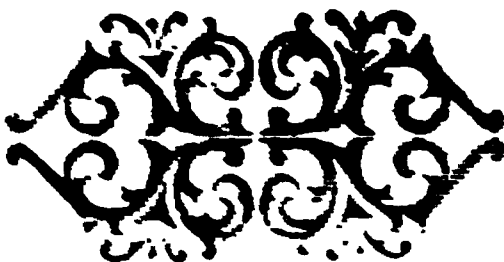
TRINITY STATION—Grace Church; Rev. Peter Wager, Rector. Once more the Sunday School has been started, in it a Bible Class. The Diocesan Assessment will be paid before the Council meets.

TUSCUMBIA—St. John's; Rev. Peter Wager, Rector. The fence around the Church lot has been rebuilt, a new chimney built, and a large stove placed in the Church. The services are well attended; during Lent, from 18 to 32 were present. The Treasurer has almost enough money in hand to buy new pews. The people have so much to contend with, prejudice against the Church's ways. Since November, 1895, have officiated six times in Florence, baptized one infant, and administered Holy Communion three times. In Sheffield buried one person, and visited the sick. In Courtland held six services and married one couple. Eleven have moved away, leaving four families, having twenty persons, of whom seven are communicants.

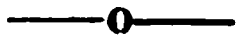
TUSKALOOSA—Christ Church; Rev. W. C. Whitaker, Rector. The drain on the Parish still continues, 62 communicants having been lost by removal in 3 years. Since the town is not growing, and the congregation is so thoroughly confirmed that only 6 persons of fit age remain unconfirmed, the Parish has done well merely to retain its numerical strength. Four encouraging features of the past year's work have been: 1. The support of a colored student for the ministry. 2. The increase in actual communicants on the first Sunday, from 62 to 90. 3.

The increase in attendance at the young men's Thursday night Bible Class from 5 to 13. 4. The increase for Diocesan Missions from \$170 last year to \$300 this year. The Daughters of the King have paid off \$50 of an old floating debt of the Parish, and the remaining \$200 it is expected will be paid this year. Attendance on services and Sunday School was very materially affected by unprecedented sickness, extending through six months, but the attendance on daily Lenten services was unusually large. All parochial work now in hand will be continued next year and, in addition, it is planned, 1. To build the first room of the Parish House. 2. To organize existing parochial societies more thoroughly, and 3. To form a Bible Class for the married ladies and a "Church Teaching" class for the young ladies and gentlemen. In a town of small income the Parish is enabled to show a clean balance sheet only by the strictest economy and by insistence on the Apostolic precept, "Bear ye one another's burdens."

WHISTLER—St. Paul's; Rev. Louis Tucker, Deacon in charge. The analysis of communicants and the number of parishioners are to be taken as not quite exact. The register of this Parish was destroyed by fire some years ago. The records are in confusion; and it has been necessary to make a completely new survey of the Parish, which survey is not fully completed, owing to the migratory and unsettled habits of the population of Whistler, which is a railroad repair shop town.



REMARKS.



The Parochial Reports this year show some further improvements over those of last year, which the distinguished Chairman of this Committee pronounced the best to date. However, there is still room for improvement. It is impossible for any man, who has an accurate knowledge of his Parish, to be ignorant of the number of families, individuals, and communicants entitled to membership in his Parish. We say nothing of classification of communicants, but refer simply to actual members. Again, every clergyman *ought* to know, if he does not, the status of his Sunday School, and if he has not one, he ought to show cause, etc.

We have received reports from all but nine stations, which are indicated in the usual way in the tables hereafter published. We have avoided minute comparisons and contrasts this year, and have furnished, instead, a tabulated comparison of the gross results, as shown in the reports. We call attention to the difference between the confirmations as given in the reports and those stated by the Bishops in their annual addresses. The latter give the number as 391 against 320 last year, whereas the parochial returns give 375, against 340 last year. In any case, the growth is substantial, and in all but the financial details, the Church has shown healthy and satisfactory advance. It is a pity that the finances should be so far inferior to those shown in last year's reports. But there is one subject of congratulation—the decrease in the debt of the Church. At present the debt is \$31,190.78, against \$38,808.66 in 1895. The present indebtedness would have been still less, had no new debt been created. But in spite of the liquidation of some \$14,000 of old debt, there remains a net decrease of only about \$7,600.

Once more we must call attention to the remarkable deficiency in the amount of insurance. Will the people of this Church never learn the wickedness of exposing so much valuable property, accumulated after years of anxious labour, to the danger of fire? What would be the effect, on most of our Parishes, of a destructive fire, causing the loss of Church and Rectory? The

only argument we have ever heard advanced against fire insurance for Church property, is that God will take care of His own Houses. There are a good many answers to that argument, which would, if it were carried to its legitimate extent, apply to the homes and warehouses of pious God-fearing men. But we have never found that the same pious men, who do not approve of insuring Churches, failed to heavily insure their personal property.

We congratulate the Diocese on the increased valuation of the property owned by the Church, and on the larger number of free sittings reported this year. The Church in this Diocese has become practically a free Church.

R. P. WILLIAMS,
D. C. PEABODY,
W. C. WHITAKER,
J. G. MURRAY,
J. F. JOHN,
R. H. COCHRANE,
J. B. REES,
E. T. PETERS,
C. E. PORTER,
G. W. WATHEN,

Committee.



STATISTICAL SUMMARY.

(1)

| PARISHES AND MISSIONS | | | | OFFICERS OF PARISHES AND MISSIONS | | | | FAMILIES. | | | | PARISHIONERS. | | | |
|-----------------------|--------------|----------------|-----------------------|-----------------------------------|--------------------|--------------------|---------|-----------------|-------|----------|-------|----------------------------|----------|------|-------------------|
| Number. | PLACE | NAME | RECTOR OR MISSIONARY. | WARDENS. | SECRETARY. | TREASURER. | Number. | Number Reported | | Changes. | | Number Reported Last Year. | Changes. | | Present Number of |
| | | | | | | | | Last Year. | Lost. | Gained. | Lost. | | Gained. | | |
| 1 | Aniston. | Grace Church | J. F. John. | A. L. Tyler, James Keith | F. E. Gordon. | M. B. Wellborn. | 1 | 80 | 8 | 33 | 141 | 16 | 6 | 181 | |
| 2 | Amiston. | St. Michael's | Stephen H. Green | J. W. Noble, W. W. Goldsborough | A. E. Noble. | H. H. Frederickson | 2 | 38 | 8 | 39 | 301 | 13 | 14 | 302 | |
| 3 | Athens. | St. Timothy. | E. W. Spalding. | | | Miss Ella Houston | 2 | 12 | 5 | 12 | 53 | 5 | 5 | 53 | |
| 4 | Auburn. | Holy Innocents | R. C. Jeter | Dr. LeRoy Brown. | P. Whitaker. | Jas. H. Lane. | 4 | 7 | 1 | 8 | 29 | 1 | 1 | 30 | |
| 5 | Avondale. | Christ Church | O. P. Fitzsimmons. | | | | 5 | 9 | 8 | 8 | 30 | 3 | 17 | 30 | |
| 6 | Besemer. | Trinity Church | J. A. Van Hoose | C. E. Morris, A. M. Adger. | A. L. Carpenter. | A. L. Carpenter. | 6 | 9 | 4 | 10 | 38 | 3 | 17 | 52 | |
| 7 | Birmingham | Advent | T. J. Beard. | R. H. Pearson, W. J. Milner | S. J. Johnston. | S. E. Thompson. | 7 | 235 | 20 | 30 | 1169 | 183 | 98 | 1084 | |
| 8 | Birmingham | St. Mary's. | O. P. Fitzsimmons | P. H. Elliott, W. H. Porter. | W. H. Cochran. | Jas. T. Meade. | 8 | 118 | 8 | 118 | 450 | 33 | 32 | 449 | |
| 9 | Birmingham | St. Mark's. | J. A. Van Hoose. | | S. L. Warren. | Henry Anderson. | 9 | 7 | 5 | 12 | 80 | 10 | 17 | 87 | |
| 10 | Bridgeport. | Christ Church | | | | | 10 | 10 | 10 | 10 | 35 | 7 | 7 | 35 | |
| 11 | Brierfield. | Mission | J. F. Smith | H. T. Bouchelle, F. B. Hill | G. F. Peter. | G. F. Peter. | 11 | 9 | 1 | 8 | 27 | 7 | 7 | 20 | |
| 12 | Bolice. | St. Mark's | W. H. Mitchell. | James Witt, John Carter. | P. B. Minors | H. T. Bouchelle. | 12 | 6 | 2 | 8 | 30 | 5 | 5 | 35 | |
| 13 | Bon Secour. | St. Peter's | Louis Tucker | Wm. Witt. | Wm. Witt. | Wm. Witt. | 13 | 16 | 6 | 22 | 85 | 2 | 58 | 141 | |
| 14 | Canden. | St. Mary's. | J. G. Murray. | J. T. B. L., R. H. Bussey. | J. F. Foster. | E. N. Jones | 14 | 14 | 2 | 16 | 54 | 1 | 6 | 59 | |
| 15 | Carlowville. | St. Paul's. | F. B. Lee. | J. D. Allison, R. J. Lide. | J. D. Allison, Jr. | J. D. Allison, Jr. | 15 | 20 | 1 | 21 | 80 | 5 | 4 | 79 | |
| 16 | Citronelle | Mission | Louis Tucker. | | | | 16 | 4 | 8 | 5 | 7 | 19 | 9 | 27 | |
| 17 | Clyton. | Grace Church | I. O. Adams | | | Mrs. J. E. Parish. | 17 | 5 | 3 | 5 | 32 | 4 | 4 | 29 | |
| 18 | Columbia. | St. Paul's. | I. O. Adams | | | | 18 | 5 | 3 | 5 | 32 | 4 | 4 | 29 | |
| 19 | Dentur. | St. Paul's. | | J. H. Gray, W. H. Jarvis | W. J. Polk. | Jas. Gray. | 19 | 7 | 7 | 2 | 40 | 5 | 11 | 40 | |
| 20 | Demopolis. | Trinity Church | J. A. Harrison | E. H. C. Bailey, J. R. Robertson | L. A. George. | L. A. George. | 20 | 56 | 2 | 56 | 209 | 5 | 11 | 215 | |
| 21 | Edgemoor. | St. James. | I. O. Adams | H. R. Shorter, J. H. Whitlock | E. D. Carter. | E. L. Brown. | 21 | 41 | 5 | 7 | 49 | 4 | 23 | 186 | |
| 22 | Eutaw. | St. Stephen's | W. H. Mitchell. | B. B. Barnes, James Banks. | Edw. Wilson. | B. B. Barnes. | 22 | 23 | 7 | 32 | 97 | 13 | 13 | 110 | |
| 23 | Evergreen. | St. Mary's. | G. R. Upton. | P. D. Bowles, F. L. Hickox | C. B. Savage. | C. B. Savage. | 23 | 10 | 2 | 12 | 31 | 5 | 5 | 38 | |
| 24 | Faunsdale. | St. Michael's. | W. A. Slickney. | J. H. Minge, C. D. Walker | B. C. Minge | A. L. Bennett | 24 | 23 | 23 | 23 | 124 | 8 | 8 | 131 | |
| 25 | Florence. | Trinity Church | | R. L. Bliss, H. B. Lee | H. B. Lee | H. D. Smith. | 25 | 9 | 37 | 37 | 132 | 1 | 1 | 133 | |
| 26 | Forkland. | St. John's. | W. H. Mitchell. | A. Y. Glover, J. B. Brunsfield. | Jas. P. Rogers. | Miss A. D. Glover. | 26 | 9 | 9 | 9 | 38 | 2 | 2 | 30 | |
| 27 | Fort Payne. | St. Luke's. | | Otto Agricola | J. Balfour. | O. R. Goldiman. | 27 | 12 | 1 | 10 | 49 | 1 | 58 | 76 | |
| 28 | Gadsden. | Holy Comforter | J. F. Goldman. | H. A. Taylor, R. H. Dugger. | R. H. Dugger. | C. A. Smith | 28 | 5 | 5 | 5 | 17 | 1 | 6 | 33 | |
| 29 | Gallion. | St. Andrew's. | R. H. Cobbs | H. H. Stokely, A. M. Coward | C. E. Derrick | C. E. Weller | 29 | 49 | 1 | 50 | 250 | 9 | 5 | 259 | |
| 30 | Greensboro. | St. Paul's | R. H. Cobbs | E. C. Stokely, W. H. Wilton | H. Wilton | H. Wilton | 30 | 51 | 51 | 51 | 117 | 1 | 1 | 118 | |
| 31 | Greensville. | St. Thomas | Geo. H. Upton | | | | 31 | 51 | 51 | 51 | 117 | 1 | 1 | 118 | |

[illegible]

No report this year.

†No report for two years.

†No report for three years.

No report for four years.

STATISTICAL SUMMARY.—Continued

(2)

| Number. | Place and Name. | COMMUNICANTS' LIST. | | | | | | | | | | RELATION TO THIS LIST. | | | | | INSTITUTIONS OF THE PARISH. | | | | | | | | | | | | | | | | | | |
|---------|--------------------------------|---------------------|-------------|----------|-------------|------------------|---------------|-------------|-------------|-----------------|-------|------------------------|---------|---------|-----------------------------|-----------------------|-----------------------------|-----------------------------|-----------|---------|-----------|-----------------|----------------|-----------|-----------------|----------------|----------------------|-----------------|----------------|-----------------------|-----------|--------------|---------------|----|----|
| | | Loss. | | | Gain. | | | ANALYSIS. | | | | RELATION TO THIS LIST. | | | INSTITUTIONS OF THE PARISH. | | | INSTITUTIONS OF THE PARISH. | | | | | | | | | | | | | | | | | |
| | | By Death. | By Removal. | Dropped. | Total Loss. | By Confirmation. | By Admission. | By Removal. | Total Gain. | Present Number. | Male. | Female. | Adults. | Minors. | Colored. | Regular Communicants. | Occasional. | Never. | Doubtful. | Number. | Teachers. | Other Officers. | No. of Pupils. | Teachers. | Other Officers. | No. of Pupils. | No. of such Schools. | Other Officers. | No. of Pupils. | No. of such Missions. | Families. | Individuals. | Communicants. | | |
| 83 | 1 Anniston, Grace Church. | 6 | 1 | 5 | 5 | 4 | 8 | 8 | 7 | 85 | 25 | 60 | 81 | 4 | 1 | 83 | 30 | 19 | 4 | 1 | 1 | 2 | 1 | 47 | 1 | 1 | 47 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | |
| 111 | 2 Anniston, St. Michael's. | 1 | 4 | 5 | 5 | 4 | 8 | 8 | 7 | 113 | 39 | 74 | 72 | 41 | 1 | 84 | 10 | 16 | 8 | 1 | 1 | 1 | 1 | 99 | 1 | 1 | 99 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | |
| 29 | 3 Athens, St. Timothy. | 1 | 4 | 5 | 5 | 4 | 8 | 8 | 7 | 27 | 7 | 20 | 24 | 8 | 1 | 15 | 10 | 6 | 4 | 2 | 1 | 1 | 1 | 24 | 1 | 1 | 24 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | |
| 26 | 4 Auburn, Holy Innocents. | 1 | 1 | 3 | 5 | 1 | 1 | 1 | 1 | 22 | 5 | 17 | 20 | 2 | 1 | 4 | 10 | 6 | 4 | 2 | 1 | 1 | 1 | 4 | 1 | 1 | 4 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | |
| 17 | 5 Ayodale, Christ Church. | 1 | 1 | 3 | 5 | 1 | 1 | 1 | 1 | 17 | 17 | 17 | 17 | 17 | 17 | 17 | 17 | 17 | 17 | 17 | 17 | 17 | 17 | 17 | 17 | 17 | 17 | 17 | 17 | 17 | 17 | 17 | 17 | 17 | |
| 24 | 6 Bessemer, Trinity Church. | 1 | 1 | 3 | 5 | 5 | 1 | 1 | 1 | 17 | 17 | 17 | 17 | 17 | 17 | 17 | 17 | 17 | 17 | 17 | 17 | 17 | 17 | 17 | 17 | 17 | 17 | 17 | 17 | 17 | 17 | 17 | 17 | 17 | |
| 554 | 7 Birmingham, Advent. | 8 | 37 | 45 | 13 | 5 | 32 | 50 | 539 | 539 | 191 | 368 | 496 | 61 | 1 | 539 | 10 | 10 | 10 | 1 | 1 | 1 | 1 | 140 | 1 | 1 | 140 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 |
| 270 | 8 Birmingham, St. Mary's. | 8 | 11 | 22 | 86 | 10 | 15 | 25 | 259 | 259 | 191 | 368 | 496 | 61 | 1 | 539 | 10 | 10 | 10 | 1 | 1 | 1 | 1 | 140 | 1 | 1 | 140 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 |
| 47 | 9 Birmingham, St. Mark's. | 1 | 14 | 15 | 4 | 4 | 4 | 4 | 8 | 40 | 15 | 25 | 17 | 23 | 40 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 87 | 1 | 1 | 87 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 |
| 17 | 10 Bridgeport, Christ Church. | 1 | 7 | 7 | 7 | 7 | 7 | 7 | 7 | 17 | 17 | 17 | 17 | 17 | 17 | 17 | 17 | 17 | 17 | 17 | 17 | 17 | 17 | 17 | 17 | 17 | 17 | 17 | 17 | 17 | 17 | 17 | 17 | 17 | 17 |
| 24 | 11 Briarfield, Mission. | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 17 | 17 | 17 | 17 | 17 | 17 | 17 | 17 | 17 | 17 | 17 | 17 | 17 | 17 | 17 | 17 | 17 | 17 | 17 | 17 | 17 | 17 | 17 | 17 | 17 | 17 |
| 15 | 12 Bolige, St. Mark's. | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 17 | 17 | 17 | 17 | 17 | 17 | 17 | 17 | 17 | 17 | 17 | 17 | 17 | 17 | 17 | 17 | 17 | 17 | 17 | 17 | 17 | 17 | 17 | 17 | 17 | 17 |
| 30 | 13 Bon St. Louis, St. Peter's. | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 36 | 36 | 36 | 36 | 36 | 36 | 36 | 36 | 36 | 36 | 36 | 36 | 36 | 36 | 36 | 36 | 36 | 36 | 36 | 36 | 36 | 36 | 36 | 36 | 36 | 36 |
| 39 | 14 Camden, St. Mary's. | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 45 | 45 | 45 | 45 | 45 | 45 | 45 | 45 | 45 | 45 | 45 | 45 | 45 | 45 | 45 | 45 | 45 | 45 | 45 | 45 | 45 | 45 | 45 | 45 | 45 | 45 |
| 63 | 15 Carlisle, St. Paul's. | 2 | 1 | 3 | 3 | 4 | 4 | 4 | 4 | 66 | 66 | 66 | 66 | 66 | 66 | 66 | 66 | 66 | 66 | 66 | 66 | 66 | 66 | 66 | 66 | 66 | 66 | 66 | 66 | 66 | 66 | 66 | 66 | 66 | 66 |
| 5 | 16 Citronelle, Mission. | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 9 | 9 | 9 | 9 | 9 | 9 | 9 | 9 | 9 | 9 | 9 | 9 | 9 | 9 | 9 | 9 | 9 | 9 | 9 | 9 | 9 | 9 | 9 | 9 | 9 | 9 |
| 18 | 17 Clayton, Grace Church. | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 18 | 18 | 18 | 18 | 18 | 18 | 18 | 18 | 18 | 18 | 18 | 18 | 18 | 18 | 18 | 18 | 18 | 18 | 18 | 18 | 18 | 18 | 18 | 18 | 18 | 18 |
| 2 | 18 Columbia, St. Paul's. | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 2 | 2 | 2 | 2 | 2 | 2 | 2 | 2 | 2 | 2 | 2 | 2 | 2 | 2 | 2 | 2 | 2 | 2 | 2 | 2 | 2 | 2 | 2 | 2 | 2 | 2 |
| 27 | 19 Decatur, St. Paul's. | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 27 | 27 | 27 | 27 | 27 | 27 | 27 | 27 | 27 | 27 | 27 | 27 | 27 | 27 | 27 | 27 | 27 | 27 | 27 | 27 | 27 | 27 | 27 | 27 | 27 | 27 |
| 142 | 20 Demopolis, Trinity Church. | 1 | 2 | 4 | 4 | 18 | 18 | 18 | 18 | 156 | 87 | 119 | 120 | 36 | 2 | 89 | 28 | 10 | 18 | 10 | 19 | 2 | 1 | 15 | 1 | 1 | 15 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 |
| 128 | 21 Eufaula, St. James. | 3 | 4 | 8 | 8 | 5 | 7 | 12 | 7 | 132 | 84 | 78 | 109 | 23 | 1 | 116 | 14 | 3 | 8 | 10 | 31 | 8 | 3 | 70 | 1 | 1 | 70 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 |
| 65 | 22 Eufaula, St. Stephen's. | 1 | 1 | 1 | 1 | 1 | 18 | 21 | 60 | 60 | 33 | 47 | 71 | 9 | 1 | 60 | 14 | 1 | 1 | 1 | 32 | 4 | 1 | 36 | 1 | 1 | 36 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 |
| 27 | 23 Evergreen, St. Mary's. | 1 | 1 | 1 | 1 | 1 | 5 | 5 | 8 | 35 | 35 | 35 | 35 | 35 | 35 | 35 | 35 | 35 | 35 | 35 | 35 | 35 | 35 | 35 | 35 | 35 | 35 | 35 | 35 | 35 | 35 | 35 | 35 | 35 | 35 |
| 66 | 24 Fausdale, St. Michael's. | 1 | 1 | 1 | 1 | 1 | 6 | 6 | 6 | 69 | 24 | 45 | 56 | 18 | 8 | 46 | 18 | 10 | 23 | 1 | 34 | 4 | 1 | 35 | 1 | 1 | 35 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 |
| 104 | 25 Florence, Trinity Church. | 1 | 1 | 1 | 1 | 1 | 2 | 2 | 2 | 106 | 32 | 74 | 91 | 15 | 1 | 75 | 13 | 10 | 6 | 2 | 35 | 2 | 2 | 35 | 1 | 1 | 35 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 |
| 22 | 26 Portland, St. John's. | 1 | 1 | 1 | 1 | 1 | 2 | 2 | 2 | 23 | 4 | 2 | 4 | 2 | 4 | 18 | 18 | 18 | 18 | 18 | 26 | 4 | 1 | 17 | 1 | 1 | 17 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 |
| 4 | 27 Fort Payne, St. Luke's. | 1 | 1 | 1 | 1 | 1 | 0 | 0 | 0 | 4 | 4 | 4 | 4 | 4 | 4 | 4 | 4 | 4 | 4 | 4 | 4 | 4 | 4 | 4 | 4 | 4 | 4 | 4 | 4 | 4 | 4 | 4 | 4 | 4 | 4 |
| 25 | 28 Gadsden, Holy Comforter. | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 68 | 26 | 33 | 54 | 4 | 1 | 48 | 5 | 8 | 3 | 3 | 68 | 3 | 3 | 7 | 1 | 1 | 7 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 |
| 16 | 29 Gallien, St. Andrew's. | 1 | 1 | 1 | 1 | 1 | 2 | 2 | 2 | 141 | 89 | 103 | 146 | 5 | 1 | 110 | 15 | 10 | 14 | 1 | 141 | 3 | 3 | 50 | 1 | 1 | 50 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 |
| 140 | 30 Greenville, St. Paul's. | 1 | 1 | 1 | 1 | 1 | 2 | 2 | 2 | 141 | 89 | 103 | 146 | 5 | 1 | 110 | 15 | 10 | 14 | 1 | 141 | 3 | 3 | 50 | 1 | 1 | 50 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 |
| 140 | 31 Greenville, St. Thomas. | 1 | 1 | 1 | 1 | 1 | 2 | 2 | 2 | 141 | 89 | 103 | 146 | 5 | 1 | 110 | 15 | 10 | 14 | 1 | 141 | 3 | 3 | 50 | 1 | 1 | 50 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 |

STATISTICAL SUMMARY.—Continued.

[illegible]

STATISTICAL SUMMARY.—Continued.

FINANCIAL SUMMARY. (4)

| Number | Place and Name | PUBLIC SERVICES | | | | | SOURCES OF INCOME. | | | | | | | | | | | | |
|--------|---------------------------|----------------------------|----------|------------|----------|-----------|--------------------|------------------------------------|----------------------|--|------------------------|------------|---------------------------|---------------------|---------------------------------------|-------------------------------------|--|----------|---------|
| | | On Sundays, Sunday School. | | Week Days. | | | At Missions | No of Classes not in Sunday School | The sum of Missions. | Aggregate of All Services for Instruction or Worship | Envelope Pledge System | Pew Rents. | General Subscription List | Extra Subscriptions | Real Estate, Sale, Exchange or Rents. | Trust Funds Brought Forward For Use | Interest from Endowment or Trust Funds | | |
| | | Parochial | Missions | Parochial | Missions | Parochial | | | | | | | | | | | | Missions | |
| 125 | Ambsen, Grace Church | 52 | 17 | 52 | 101 | 2 | 6 | 301 | 386 | 1 | 20 20 | 1 | 93 06 | 258 35 | 147 50 | 1244 36 | 105 58 | 745 08 | 8320 00 |
| 87 | Ambsen, St. Timothy | 36 | 52 | 36 | 101 | 2 | 6 | 301 | 386 | 2 | 93 06 | 2 | 93 06 | 258 35 | 147 50 | 1244 36 | 105 58 | 745 08 | 8320 00 |
| 24 | Athens, Holy Innocents | 10 | 10 | 10 | 30 | | | | 34 | 4 | 11 75 | 4 | 11 75 | | | 199 60 | 16 25 | | |
| 46 | Aurora, Christ Church | 28 | 28 | 28 | 8 | | | | 77 | 5 | 6 | 5 | 6 | | | | 241 30 | | |
| 19 | Bessmer, Trinity Church | 45 | 153 | 45 | 153 | 8 | | | 410 | 7 | 6 | 7 | 6 | | | | 808 75 | | 640 45 |
| 1161 | Birmingham, St. Mary's | 53 | 14 | 53 | 56 | | 56 | 2 311 | 2 311 | 8 | 184 45 | 8 | 184 45 | 2689 80 | | 2704 40 | 4980 50 | | |
| 100 | Birmingham, St. Mark's | 51 | 54 | 51 | 54 | | | 205 | 205 | 9 | 853 10 | 9 | 853 10 | 67 85 | | 1863 00 | | | |
| 6 | Birmingham, Christ Church | 44 | 44 | 44 | 83 | | | 51 | 51 | 11 | 11 | 11 | 11 | | | | | | |
| 7 | Birmingham, Mission | 52 | 52 | 52 | 83 | | | 111 | 111 | 12 | 12 | 12 | 12 | | | | | | |
| 26 | Birmingham, St. Mark's | 36 | 36 | 36 | 5 | | 1 | 57 | 57 | 13 | 13 | 13 | 13 | | | 77 50 | | | |
| 20 | Birmingham, St. Peter's | 30 | 30 | 30 | 7 | | | 63 | 63 | 14 | 14 | 14 | 14 | | | 175 00 | | | |
| 28 | Birmingham, St. Mary's | 7 | 7 | 7 | 1 | | | 55 | 55 | 15 | 15 | 15 | 15 | | | 205 75 | | | |
| 48 | Birmingham, St. Paul's | 52 | 52 | 52 | 2 | | | 24 | 24 | 16 | 16 | 16 | 16 | | | 67 40 | | | 40 00 |
| 23 | Cambridge, Mission | 1 | 1 | 1 | 1 | | | 77 | 77 | 17 | 17 | 17 | 17 | | | 77 00 | 24 00 | | |
| 24 | Cambridge, Grace Church | 2 | 2 | 2 | 2 | | | 19 | 19 | 18 | 18 | 18 | 18 | | | | | | |
| 17 | Cambridge, St. Paul's | 52 | 52 | 52 | 64 | | | 188 | 188 | 19 | 23 00 | 19 | 23 00 | 881 61 | | | 163 00 | | |
| 72 | Cambridge, Trinity Church | 55 | 117 | 55 | 117 | | 68 | 407 | 407 | 20 | 1 28 | 20 | 1 28 | | | 600 00 | 38 15 | | |
| 167 | Cambridge, St. James' | 50 | 80 | 50 | 80 | | 18 | 178 | 178 | 21 | | 21 | | | | 887 15 | | | |
| 48 | Cambridge, St. Stephen's | 40 | 40 | 40 | 9 | | 1 | 24 | 24 | 22 | | 22 | | | | 300 00 | 41 00 | | |
| 24 | Cambridge, St. Mary's | 1 | 1 | 1 | 1 | | | 97 | 97 | 23 | 16 21 | 23 | 16 21 | | | 485 36 | | | |
| 47 | Cambridge, St. Michael's | 24 | 24 | 24 | 24 | | | | | 25 | 297 31 | 25 | 297 31 | | | | | | |
| 27 | Cambridge, Trinity Church | 24 | 24 | 24 | 24 | | | | | 26 | | 26 | | | | | | | |
| 68 | Cambridge, St. John's | 37 | 37 | 37 | 24 | | | | | 27 | 36 55 | 27 | 36 55 | 289 72 | | 521 40 | | | |
| 11 | Cambridge, St. Luke's | 2 | 2 | 2 | 2 | | | | | 28 | | 28 | | | | 158 00 | | | |
| 90 | Cambridge, Holy Comforter | 37 | 37 | 37 | 102 | | | 19 | 19 | 29 | | 29 | | | | 982 80 | | | |
| 24 | Cambridge, St. Andrew's | 37 | 37 | 37 | 34 | | | 24 | 24 | 31 | | 31 | | | | 982 80 | | | 198 16 |
| 24 | Cambridge, St. Paul's | 37 | 37 | 37 | 34 | | | 24 | 24 | 31 | | 31 | | | | 982 80 | | | |

[illegible]

FINANCIAL SUMMARY.—Continued.

(5)

| Number. | PLACE AND NAME | SOURCES OF INCOME. | | | | | | | | | | GUILDS AND SOCIETIES. | | | | SUNDAY SCHOOL | | |
|---------|-------------------------------|--------------------|-------------------------------------|----------------------------------|----------|---------------|----------|---------------|---------------------------------------|----------------------------------|---------|------------------------|--|--------------------|-----------------|---------------------------|-------------------------|----------------------------|
| | | Communion Alms | Offerings other than Communion Alms | Gifts, Legacies and Valuation of | Borrowed | Floating Debt | Borrowed | Mortgage Debt | Received from Domestic Missions N. Y. | Received from Diocesan Missions. | Number. | Balance from Last Year | Trust Funds Brought Forward or Interest. | Dues and Earnings. | Gifts in Money. | Valuation of Other Gifts. | Balance from Last Year. | Offerings during the Year. |
| 1 | Annisston, Grace Church. | 44 56 | 229 07 | | | \$ 500 00 | | | | 1 | | | | | | | 24 76 | 41 10 |
| 2 | Annisston, St. Michael's. | 30 95 | 245 89 | | | 290 00 | | | | 2 | 12 15 | | 277 20 | | | | | 76 69 |
| 3 | Annisston, St. Timothy. | 4 00 | 13 57 | 33 00 | | | | | 150 00 | 3 | | | 7 12 | | | | | 4 77 |
| 4 | Athens, Holy Innocents | | 49 15 | | | | | | 100 00 | 4 | | | 53 26 | | | | | |
| 5 | Auburn, Christ Church | | | | | | | | | 5 | | | | | | | | |
| 6 | Auburn, Trinity Church | 88 92 | | | | | | | | 6 | | | 52 66 | | | | | |
| 7 | Bessemer, Advent | 65 00 | | 35 00 | | 775 00 | | | | 7 | 57 38 | | 684 08 | 46 42 | | 6 01 | 89 86 | |
| 8 | Birmingham, St. Mary's. | 73 89 | 427 10 | | | 748 80 | | | | 8 | 373 19 | | 1236 24 | | | 100 04 | 188 97 | |
| 9 | Birmingham, St. Mark's. | | 181 15 | | | | | | | 9 | | | | | | | | |
| 10 | Birmingham, Christ Church | | | | | | | | 125 00 | 10 | | | | | | | | |
| 11 | Birmingham, Mission | 4 90 | 7 26 | | | | | | | 11 | | | | | | | | |
| 12 | Birmingham, St. Mark's | | | | | | | | | 12 | | | | | 18 00 | | | |
| 13 | Birmingham, St. Peter's. | | 20 00 | | | | | | 25 00 | 13 | | | | | | | | |
| 14 | Birmingham, St. Mary's. | 10 84 | 15 50 | | | 25 00 | | | | 14 | | | 92 00 | 35 00 | | | 12 41 | |
| 15 | Birmingham, St. Paul's. | | 123 78 | | | | | | 25 00 | 15 | 73 95 | | 86 95 | | | 5 77 | 2 34 | |
| 16 | Cartersville, St. Paul's. | 4 10 | 34 95 | 17 50 | | | | | 50 00 | 16 | 1 00 | | 376 94 | | | | | |
| 17 | Cartersville, Grace Church | 11 00 | | | | | | | 50 00 | 17 | | | 28 75 | | | | 5 00 | |
| 18 | Cartersville, St. Paul's | 6 10 | | | | | | | | 18 | | | | | | | | |
| 19 | Cartersville, St. Paul's. | | | | | | | | | 19 | | | | | | | | |
| 20 | Cartersville, Trinity Church | 26 35 | 85 41 | | | 30 83 | | | | 20 | 1840 00 | | 395 13 | | | | 28 64 | |
| 21 | Cartersville, St. James. | 31 30 | 170 10 | 45 00 | | | | | | 21 | 58 95 | | 189 96 | | | 47 98 | 103 84 | |
| 22 | Cartersville, St. Stephen's. | | 163 93 | | | | | | | 22 | | | | | | | 51 96 | |
| 23 | Cartersville, St. Mary's. | | | | | | | | | 23 | | | | | | | | |
| 24 | Cartersville, St. Michael's. | 77 50 | 49 71 | | | | | | | 24 | 18 96 | | 177 15 | | | 3 02 | 6 73 | |
| 25 | Cartersville, Trinity Church. | 46 75 | 223 58 | | | 22 63 | | | | 25 | | | 89 01 | 35 70 | | | 11 57 | |
| 26 | Cartersville, St. John's. | | | | | | | | | 26 | | | | | | | | |
| 27 | Cartersville, St. Luke's. | | | | | | | | 100 00 | 27 | | | | | | | | |
| 28 | Cartersville, Holy Comforter | | 73 69 | | | | | | | 28 | | | | | | | | |
| 29 | Cartersville, St. Andrew's. | 16 25 | 22 73 | | | | | | | 29 | | | 7 00 | | | | 126 55 | |
| 30 | Cartersville, St. Paul's. | 93 85 | 55 35 | | | | | | | 30 | | | 568 67 | | | | 16 00 | |
| 31 | Cartersville, St. Thomas. | 20 00 | 25 00 | | | | | | 35 00 | 31 | | | | | | | | |

FINANCIAL SUMMARY.—Continued.

(8)

| Number. | PLACE AND NAME | Sources of Income. | | | EXPENDED FOR ALL PURPOSES. | | | | | | | | | | | | |
|---------|----------------------------|------------------------------------|------------------------------|----------------------------|----------------------------|--------------------------------------|------------------|-------------------|------------------|---------------------------|----------------|-------------------|--------|-------------------------|-----------------------|-----------------------|----------------------------|
| | | MISSIONS AND MIS-
SION SCHOOLS. | | From all Other
Sources. | TOTAL
INCOME. | GENERAL. | | | | | | DIOCESAN. | | | | | |
| | | Balance from
Last Year | Receipts during
the year. | | | Foreign and
Domestic
Missions. | Indian Missions. | Colored Missions. | Jewish Missions. | Bible and Prayer
Book. | Other Objects. | TOTAL
GENERAL. | Number | Diocesan
Assessment. | Diocesan
Missions. | Church Home,
Money | Church Home,
Valuation. |
| 1 | Annisston, Grace Church.. | \$ 9 89 | \$ 60 05 | \$ | \$ 2547 19 | \$ 20 00 | | | \$ 66 | \$ | \$ | \$ 20 66 | 1 | \$ 200 00 | \$ 12 86 | \$ | \$ |
| 2 | Annisston, St. Michael's.. | | | | 2309 85 | 48 55 | | | 2 98 | | | 51 47 | 2 | 75 00 | 15 88 | | |
| 3 | Athens, St. Timothy | | | 15 66 | 332 37 | | | | | | | | 3 | | 2 17 | | |
| 4 | Auburn, Holy Innocents | | | | 430 01 | 10 05 | | | | | | 10 05 | 4 | 23 50 | 84 54 | | |
| 5 | Avondale, Christ Church. | | | | | | | | | | | | 5 | | | | |
| 6 | Bessemer, Trinity Church | | | | 382 88 | | | | | | | | | 35 00 | 5 00 | | |
| 7 | Birmingham, Advent. | | | | 5860 91 | 40 35 | | | | | | 40 35 | 7 | 300 00 | 25 00 | | |
| 8 | Birmingham, St. Mary's. | | | | 10822 24 | 20 00 | | | | | | 20 00 | 8 | 181 25 | 100 00 | | |
| 9 | Birmingham, St. Mark's. | | | | 2464 60 | 3 00 | | | | | | 3 00 | 9 | 30 00 | 5 00 | | |
| 10 | Bridgeport, Christ Church. | | | | | | | | | | | | 10 | | | | |
| 11 | Brierfield, Mission. | | | 13 15 | 150 31 | | | | | | | | 11 | 15 00 | 5 31 | | |
| 12 | Boligee, St. Mark's. | | 18 27 | 182 15 | 200 42 | | | | | | | | 12 | 20 00 | | | |
| 13 | Bon Secour, St. Peter's. | | | | 215 50 | | | | | | | | 13 | 15 00 | | | |
| 14 | Camden, St. Mary's | | | 9 84 | 375 59 | 1 50 | | | | | | 1 50 | 14 | 16 00 | 5 34 | | |
| 15 | Carlswille, St. Paul's. | | | | 554 50 | 26 95 | | | | | | 26 95 | 15 | 40 00 | 73 10 | | |
| 16 | Citronelle, Mission. | | | 3 57 | 604 46 | | | | | | | | 16 | | 3 83 | | |
| 17 | Clayton, Grace Church. | | | 3 00 | 384 75 | | | | | | | | 17 | 13 00 | 1 00 | | |
| 18 | Columbia, St. Paul's | | | | 56 10 | | | | | | | | 18 | | | | |
| 19 | Decatur, St. Paul's. | | | | 190 00 | | | | | | | | 19 | 30 00 | | | |
| 20 | Demopolis, Trinity Church. | | | 86 54 | 3374 51 | 25 00 | | | 3 20 | | | 28 20 | 20 | 140 00 | 84 31 | 10 00 | |
| 21 | Eufaula, St. James. | | | 65 65 | 1351 46 | 12 01 | | | 1 00 | | | 13 01 | 21 | 30 00 | 38 90 | | |
| 22 | Eutaw, St. Stephen's. | | | | 603 04 | 4 00 | | | | | | 4 00 | 22 | 35 00 | 39 36 | | |
| 23 | Evergreen, St. Mary's. | | | | | | | | | | | | 23 | | | | |
| 24 | Faunsdale, St. Michael's. | | | | 687 33 | 29 46 | | | 3 05 | | 4 00 | 36 51 | 24 | 40 00 | 16 45 | | |
| 25 | Florence, Trinity Church. | 2 00 | | 61 17 | 3457 10 | 23 10 | | | | | | 23 10 | 25 | 38 75 | 51 88 | | 8 00 |
| 26 | Forkland, St. John's. | | | 76 00 | 76 00 | | | | | | | | 26 | 15 00 | | | |
| 27 | Port Payne, St. Luke's. | | | | | | | | | | | | 27 | | | | |
| 28 | Guiden, Holy Comforter | | | 4 00 | 975 26 | | | | | | | | 28 | 25 00 | 50 00 | | |
| 29 | Gallion, St. Andrew's. | | | | 205 50 | | | | | | 7 00 | 7 00 | 29 | 30 00 | 38 75 | | |
| 30 | Greensboro, St. Paul's. | | | | 2014 61 | 149 35 | | | 5 00 | | | 154 35 | 30 | 240 00 | 296 33 | | |
| 31 | Greenville, St. Thomas | | | | 346 00 | | | | | | | | 31 | | 13 00 | | |

FINANCIAL SUMMARY.—Continued.

(7)

| Place and Name | DIOCESAN. | | | | EXPENDED FOR ALL PURPOSES. | | | | | | | | | | PAROCHIAL. | |
|-------------------------------|-------------------------|------------|-----------------------------|---------------|----------------------------|-----------------|------------------|-----------------------|-------------------|---------------------------|----------------------------|-----------------------|--------|-----------------------|----------------------------|------------------------|
| | University of the South | Three Dept | Disabled Clergy, Etc., Fund | Other Objects | Total Diocesan | Rector's Salary | Rector's Salary. | From Missionary Funds | Current Expenses. | Repairs and Improvements. | New Buildings, Lands, Etc. | Expended for the Poor | Number | For the Sunday School | Valuation of Gifts in Kind | Purchases, Hooks, Etc. |
| 1 Anniston Grace Church | * | | | | \$ 221 14 | \$ 1200 00 | \$ | | \$ 406 81 | \$ 222 95 | \$ | \$ 130 84 | 1 | \$ 42 35 | | \$ 68 73 |
| 2 Anniston, St. Michael's | | | | | 90 85 | 666 64 | | | 292 85 | 287 66 | | 60 95 | 2 | 04 95 | | |
| 3 Athens St. Timothy | | | | | 2 17 | 50 00 | 150 00 | | 10 07 | 28 89 | | | 3 | 1 60 | 2 00 | |
| 4 Auburn Holy Innocents | | | | | 58 04 | 169 25 | 100 00 | | 41 77 | 2 00 | | | 4 | | | 25 93 |
| 5 Avondale, Christ Church | | | | | | | | | | | | | 5 | | | |
| 6 Besenec, Trinity Church | | | | | 40 00 | | | | 34 15 | 15 55 | | | 6 | | | |
| 7 Birmingham Advent | 2 00 | | | | 327 00 | 1440 15 | | | 986 52 | 188 56 | | 125 00 | 7 | 96 47 | 35 00 | |
| 8 Birmingham, St. Mary's | | | | | 281 25 | 2075 00 | | | 764 64 | 22 75 | | 113 74 | 8 | 289 01 | | 82 00 |
| 9 Birmingham, St. Mark's | | | | | 25 00 | 72 50 | | | 322 86 | 1480 81 | | 48 55 | 9 | 17 75 | | 102 00 |
| 0 Bridgeport, Christ Church | | | | | | | | | | | | | 10 | | | |
| 1 Briarfield Mission | | | 5 00 | | 25 31 | 125 00 | | | | | | | 11 | | | |
| 2 Boligee, St. Mark's | | | | | 20 00 | 87 15 | 75 00 | | | | | | 12 | | | |
| 3 Bon Secour, St. Peter's. | | | | | 15 00 | 66 50 | 100 00 | | | | | | 13 | | 18 00 | |
| 4 Camden, St. Mary's | 1 50 | | 1 50 | | 24 34 | 200 00 | | | | 131 71 | | | 14 | 7 00 | | 10 00 |
| 5 Carlisleville, St. Paul's. | | | 10 38 | | 122 48 | 245 75 | | | 53 91 | | | | 15 | | | |
| 6 Cheneville Mission | | | | | 3 30 | 83 33 | 100 00 | | 9 45 | 330 00 | | | 16 | | 17 50 | 40 00 |
| 7 Clayton, Grace Church | | | | | 13 00 | 77 00 | 250 00 | | 14 39 | | | 2 00 | 17 | | | |
| 8 Columbia St. Paul's | | | | | | 50 00 | | | 6 10 | | | | 18 | | | |
| 9 Decatur, St. Paul's. | | | | | 30 00 | | | | 11 25 | 50 95 | | | 19 | | | |
| 0 Denonopolis, Trinity Church | | | | | 234 21 | 860 00 | | | 71 66 | | | 1 65 | 20 | 28 64 | | |
| 1 Dubuila, St. James | 5 00 | | 3 45 | | 127 85 | 600 00 | | | 81 15 | 232 10 | | 28 45 | 21 | 95 08 | 45 00 | 86 56 |
| 2 Durant, St. Stephen's. | | | 4 55 | | 78 81 | 837 50 | | | 100 77 | | | | 22 | 15 77 | | |
| 3 Evergreen, St. Mary's. | | | | | | | | | | | | | 23 | | | |
| 4 Fairdale, St. Michael's. | 6 50 | | 5 25 | | 68 30 | 300 00 | | | 50 57 | | | | 24 | | | |
| 5 Florence, Trinity Church. | | | | | 85 63 | 331 50 | | | 23 96 | 51 52 | 5 00 | 7 25 | 25 | 12 05 | | 37 83 |
| 6 Portland, St. John's. | 2 00 | | | | 20 00 | 56 00 | | | | | | | 26 | | | |
| 7 St. Payne, St. Luke's. | | | | | 75 00 | 200 00 | 100 00 | | | 81 10 | | | 27 | | | 275 00 |
| 8 Union, Holy Comforter | 5 00 | | 5 00 | | 93 73 | 128 00 | | | 6 96 | | | | 28 | | | |
| 9 Union, St. Andrew's | 18 00 | | 13 00 | | 501 33 | 1052 78 | | | 77 40 | 54 25 | | 4 00 | 29 | 14 43 | | |
| 0 Unionville, St. Paul's | | | | | 133 00 | 267 00 | 265 00 | | 16 00 | | | 5 00 | 30 | 20 00 | | |
| 1 Unionville, St. Thomas. | | | | | | | | | | | | | 31 | | | |

FINANCIAL SUMMARY.—Continued.

(8)

| NUMBER | PLACE AND NAME | PAROCHIAL EXPENDITURES. | | | | | | | | | | GRAND TOTAL. | Number. |
|--------|--------------------------------|--------------------------------|---|----------------------------------|-------------------------|--------------------------|---|-----------------------------------|--------------------------|----------------|-----------|-------------------|---------|
| | | Missionary Work in the Parish. | Passed to Credit of Endowment or Trust Funds. | Paid on Debt Including Interest. | Paid Arrears to Rector. | Paid Arrears to Diocese. | Expended by Guilds, Etc., and S. S., not otherwise accounted for. | All other Parochial Expenditures. | Balance of Cash on Hand. | | | | |
| | | | | | | | | | Guilds and Societies. | Sunday School. | Missions. | Parish Treasurer. | |
| 1 | Annisston, Grace Church | \$ 57 03 | | \$ 200 00 | \$ 45 00 | \$ 8 50 | \$ 131 17 | \$ 212 00 | \$ 48 75 | \$ 6 50 | \$ 5 41 | \$ 76 94 | 1 |
| 2 | Annisston, St. Michael's | | | 144 23 | 32 23 | | | | | | | 41 93 | 2 |
| 3 | Athens, St. Timothy. | | 23 86 | 20 43 | | | | | 17 33 | | | 11 35 | 3 |
| 4 | Auburn, Holy Innocents | | | | | | | | | | | 5 69 | 4 |
| 5 | Avondale, Christ Church | | | | | | | | | | | | 5 |
| 6 | Bessemer, Trinity Church | | | | | | | | 50 91 | | | 243 27 | 6 |
| 7 | Birmingham, Advent. | | | 2008 75 | | | 288 11 | | 204 66 | | | 142 44 | 7 |
| 8 | Birmingham, St. Mary's. | | | 5585 45 | | | 745 66 | | 763 77 | | | 88 41 | 8 |
| 9 | Birmingham, St. Mark's. | | | | | | | | 360 10 | | | 132 00 | 9 |
| 10 | Bridgeport, Christ Church | | | | | | | | | | | | 10 |
| 11 | Brierfield, Mission | | | | | | | | | | | | 11 |
| 12 | Boligee, St. Mark's. | | | | | | | | | 18 27 | | | 12 |
| 13 | Bon Secour, St. Peter's. | | | | 16 00 | | | | | | | | 13 |
| 14 | Camden, St. Mary's. | | | | | | 6 25 | | 1 04 | | | | 14 |
| 15 | Carlowlville, St. Paul's | | | | | | | | 91 55 | 1 86 | | | 15 |
| 16 | Citronelle, Mission. | | | | | 12 00 | | 10 88 | 20 00 | | | | 16 |
| 17 | Cluyton, Grace Church. | | | | | | | | 20 80 | 5 00 | | 56 | 17 |
| 18 | Columbia, St. Paul's | | | | | | | | | | | 97 80 | 18 |
| 19 | Decatur, St. Paul's. | | | | | | 6 50 | | 3203 65 | | | | 19 |
| 20 | Demopolis, Trinity Church | | | | | | | 12 47 | 30 30 | 56 69 | | 2 30 | 20 |
| 21 | Eufaula, St. James. | | | | | | | 80 00 | | 38 19 | | | 21 |
| 22 | Eutaw, St. Stephen's. | | | | | | | | | | | | 22 |
| 23 | Evergreen, St. Mary's. | | | | | | 59 95 | | 140 36 | 2 63 | | 29 14 | 23 |
| 24 | Faunstable, St. Michael's. | | | | | | | | 23 01 | 5 54 | | 96 72 | 24 |
| 25 | Florence, Trinity Church. | 37 70 | | 937 80 | 175 00 | 22 50 | | 100 00 | | | | | 25 |
| 26 | Forkland, St. John's. | | | | | | | | | | | | 26 |
| 27 | Fort Payne, St. Luke's. | | | 150 00 | | | | | | | | 26 47 | 27 |
| 28 | Gadsden, Holy Comforter. | | | | | | | | | | | | 28 |
| 29 | Gallien, St. Andrew's. | | | | | | | | 59 00 | 8 18 | | | 29 |
| 30 | Greensboro, St. Paul's. | | | | | | | 14 00 | | | | | 30 |
| 31 | Greenville, St. Thomas. | | | | | | | | | | | | 31 |
| 32 | Hamlet, St. Michael's. | | | | | | | | | | | | 32 |
| 33 | Hawkinsville, St. James. | | | | | | | | | | | | 33 |
| 34 | Hawkinsville, St. John's. | | | | | | | | | | | | 34 |
| 35 | Hawkinsville, St. Luke's. | | | | | | | | | | | | 35 |
| 36 | Hawkinsville, St. Mark's. | | | | | | | | | | | | 36 |
| 37 | Hawkinsville, St. Matthew. | | | | | | | | | | | | 37 |
| 38 | Hawkinsville, St. Paul's. | | | | | | | | | | | | 38 |
| 39 | Hawkinsville, St. Peter's. | | | | | | | | | | | | 39 |
| 40 | Hawkinsville, St. Thomas. | | | | | | | | | | | | 40 |
| 41 | Hawkinsville, St. Timothy. | | | | | | | | | | | | 41 |
| 42 | Hawkinsville, St. Vincent. | | | | | | | | | | | | 42 |
| 43 | Hawkinsville, St. Wm. of Mass. | | | | | | | | | | | | 43 |
| 44 | Hawkinsville, St. Zephaniah. | | | | | | | | | | | | 44 |
| 45 | Hawkinsville, St. Zephaniah. | | | | | | | | | | | | 45 |
| 46 | Hawkinsville, St. Zephaniah. | | | | | | | | | | | | 46 |
| 47 | Hawkinsville, St. Zephaniah. | | | | | | | | | | | | 47 |
| 48 | Hawkinsville, St. Zephaniah. | | | | | | | | | | | | 48 |
| 49 | Hawkinsville, St. Zephaniah. | | | | | | | | | | | | 49 |
| 50 | Hawkinsville, St. Zephaniah. | | | | | | | | | | | | 50 |
| 51 | Hawkinsville, St. Zephaniah. | | | | | | | | | | | | 51 |
| 52 | Hawkinsville, St. Zephaniah. | | | | | | | | | | | | 52 |
| 53 | Hawkinsville, St. Zephaniah. | | | | | | | | | | | | 53 |
| 54 | Hawkinsville, St. Zephaniah. | | | | | | | | | | | | 54 |
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| 145 | Hawkinsville, St. Zephaniah. | | | | | | | | | | | | 145 |
| 146 | Hawkinsville, St. Zephaniah. | | | | | | | | | | | | |

FINANCIAL SUMMARY.—Continued.

(9)

| Number. | PLACE AND NAME | PRESENT CONDITION. | | | | | | | | | | CAPITAL INVESTED. | | | | | | | | | |
|---------|------------------------------|--------------------|---------------|---|-----------|-----------------------------------|-----------|----------------|------------|-------------------------------|-----------------------|-------------------|-------------------------------|------------|---------|-------------------|----------|-----------|--------------------------|----------------------|---------|
| | | Mortgage Debt | Floating Debt | Salaries and Liabilities Unpaid and Due | Parochial | Assessments, Etc. Unpaid and Due. | Diocesan. | Held by Parish | Treasurer. | Held by Guilds and Societies. | Held by Sunday School | Held by Missions. | Assets Due and not Collected. | Insurance. | Number. | Church Buildings. | Chapels. | Rectories | School and Parish Houses | Other Real Property. | |
| 1 | Annisson, Grace Church. | \$ 230 87 | \$ 500 00 | \$ 15 00 | \$ 3 20 | \$ 8900 00 | \$ 80 87 | \$ 2 97 | \$ 49 16 | \$ 6000 | 1 | 25000 | 10000 | 8000 | 18000 | 1 | 25000 | 10000 | 8000 | 18000 | \$ 3000 |
| 2 | Annisson, St. Michael's. | 84 17 | 84 17 | 15 00 | 15 00 | 145 12 | 80 87 | 2 97 | 49 16 | 6000 | 1 | 75000 | 10000 | 10000 | 18000 | 1 | 75000 | 10000 | 10000 | 18000 | 700 |
| 3 | Athens, St. Timothy | | | | 15 00 | | | | | | | | | | | 2 | 4480 | | | | 300 |
| 4 | Athens, Holy Innocents. | | | | | | | | | | | | | | | 3 | 1300 | | | | |
| 5 | Auburn, Christ Church | | | | | | | | | | | | | | | 3 | 2500 | | | | |
| 6 | Auburn, Trinity Church | | | | | | | | | | | | | | | 3 | 1300 | | | | |
| 7 | Bessemer, Advent | 23000 00 | 500 00 | | | 241 30 | 1000 00 | | 500 00 | 13000 | 7 | 50000 | 1500 | 2500 | 400 | 7 | 50000 | 1500 | 2500 | 400 | 350 |
| 8 | Birmingham, St. Mary's. | | | | 225 00 | | | | 500 00 | 2500 | 9 | 4500 | | 10 | 1500 | 9 | 4500 | | | | 1400 |
| 9 | Birmingham, St. Mark's. | | | | | | | | | 10 | 1500 | | | 10 | 1500 | 10 | 1500 | | | | |
| 10 | Birmingham, Christ Church | | | | | | | | | 11 | 200 | | | 11 | 200 | 11 | 200 | | | | |
| 11 | Birmingham, Mission | | | | | | | | | 12 | 1000 | | | 12 | 1000 | 12 | 1000 | | | | |
| 12 | Birmingham, St. Peter's. | | | 2 25 | | | 98 00 | | | 13 | 500 | | | 13 | 500 | 13 | 500 | | | | |
| 13 | Birmingham, St. Mary's. | 25 00 | 25 00 | | | | | | | 14 | 1800 | | | 14 | 1800 | 14 | 1800 | | | | |
| 14 | Carrollville, St. Paul's. | | | | | | | | | 15 | 1500 | | | 15 | 1500 | 15 | 1500 | | | | |
| 15 | Carrollville, Mission | 87 00 | 87 00 | | 5 00 | | | | | 16 | 1500 | | | 16 | 1500 | 16 | 1500 | | | | |
| 16 | Carrollville, Grace Church | | | | | | | | | 17 | 700 | | | 17 | 700 | 17 | 700 | | | | |
| 17 | Carrollville, St. Paul's | | | | | | | | | 18 | 800 | | | 18 | 800 | 18 | 800 | | | | |
| 18 | Carrollville, St. Paul's | | | | | | | | | 19 | 1500 | | | 19 | 1500 | 19 | 1500 | | | | |
| 19 | Carrollville, Trinity Church | 30 83 | 30 83 | | | | | | | 20 | 5000 | | | 20 | 5000 | 20 | 5000 | | | | |
| 20 | Carrollville, St. James | | | | | 2 30 | 33 90 | 56 69 | | 21 | 8700 | | | 21 | 8700 | 21 | 8700 | | | | |
| 21 | Carrollville, St. Stephen's | | | | | | | | | 22 | 3000 | | | 22 | 3000 | 22 | 3000 | | | | |
| 22 | Carrollville, St. Mary's | | | | | | | | | 23 | 1000 | | | 23 | 1000 | 23 | 1000 | | | | |
| 23 | Carrollville, St. Michael's. | | | | | | | | | 24 | 1700 | | | 24 | 1700 | 24 | 1700 | | | | |
| 24 | Carrollville, Trinity Church | 32 63 | 32 63 | | 11 25 | 18 45 | 48 70 | | | 25 | 3000 | | | 25 | 3000 | 25 | 3000 | | | | |
| 25 | Carrollville, St. John's | | | | | | | | | 26 | 500 | | | 26 | 500 | 26 | 500 | | | | |
| 26 | Carrollville, St. Luke's. | | | | | | | | | 27 | 1800 | | | 27 | 1800 | 27 | 1800 | | | | |
| 27 | Carrollville, Holy Comforter | 967 43 | 967 43 | | | 1400 00 | | | 60 00 | 28 | 3500 | | | 28 | 3500 | 28 | 3500 | | | | |
| 28 | Carrollville, St. Andrew's | | | | | | | | | 29 | 8000 | | | 29 | 8000 | 29 | 8000 | | | | |
| 29 | Carrollville, St. Paul's | | | 195 00 | | | | | | 30 | 10000 | | | 30 | 10000 | 30 | 10000 | | | | |
| 30 | Carrollville, St. Thomas | | | | 40 00 | | | | | 31 | 3000 | | | 31 | 3000 | 31 | 3000 | | | | |

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| 24 | Huntsville, Nativity..... | 845 00 | 50 00 | 400 00 | 1200 00 | 50 00 | 75 00 | 10000 00 | 30000 00 | 10000 00 | 5000 00 | 2000 00 | 3000 00 | 4000 00 | 5000 00 | 6000 00 | 7000 00 | 8000 00 | 9000 00 | 10000 00 | 11000 00 | 12000 00 | 13000 00 | 14000 00 | 15000 00 | 16000 00 | 17000 00 | 18000 00 | 19000 00 | 20000 00 | 21000 00 | 22000 00 | 23000 00 | 24000 00 | 25000 00 | 26000 00 | 27000 00 | 28000 00 | 29000 00 | 30000 00 | 31000 00 | 32000 00 | 33000 00 | 34000 00 | 35000 00 | 36000 00 | 37000 00 | 38000 00 | 39000 00 | 40000 00 | 41000 00 | 42000 00 | 43000 00 | 44000 00 | 45000 00 | 46000 00 | 47000 00 | 48000 00 | 49000 00 | 50000 00 | 51000 00 | 52000 00 | 53000 00 | 54000 00 | 55000 00 | 56000 00 | 57000 00 | 58000 00 | 59000 00 | 60000 00 | 61000 00 | 62000 00 | 63000 00 | 64000 00 | 65000 00 | 66000 00 | 67000 00 | 68000 00 | 69000 00 | 70000 00 | 71000 00 | 72000 00 | 73000 00 | 74000 00 | 75000 00 | 76000 00 | 77000 00 | 78000 00 | 79000 00 | 80000 00 | 81000 00 | 82000 00 | 83000 00 | 84000 00 | 85000 00 | 86000 00 | 87000 00 | 88000 00 | 89000 00 | 90000 00 | 91000 00 | 92000 00 | 93000 00 | 94000 00 | 95000 00 | 96000 00 | 97000 00 | 98000 00 | 99000 00 | 100000 00 | 101000 00 | 102000 00 | 103000 00 | 104000 00 | 105000 00 | 106000 00 | 107000 00 | 108000 00 | 109000 00 | 110000 00 | 111000 00 | 112000 00 | 113000 00 | 114000 00 | 115000 00 | 116000 00 | 117000 00 | 118000 00 | 119000 00 | 120000 00 | 121000 00 | 122000 00 | 123000 00 | 124000 00 | 125000 00 | 126000 00 | 127000 00 | 128000 00 | 129000 00 | 130000 00 | 131000 00 | 132000 00 | 133000 00 | 134000 00 | 135000 00 | 136000 00 | 137000 00 | 138000 00 | 139000 00 | 140000 00 | 141000 00 | 142000 00 | 143000 00 | 144000 00 | 145000 00 | 146000 00 | 147000 00 | 148000 00 | 149000 00 | 150000 00 | 151000 00 | 152000 00 | 153000 00 | 154000 00 | 155000 00 | 156000 00 | 157000 00 | 158000 00 | 159000 00 | 160000 00 | 161000 00 | 162000 00 | 163000 00 | 164000 00 | 165000 00 | 166000 00 | 167000 00 | 168000 00 | 169000 00 | 170000 00 | 171000 00 | 172000 00 | 173000 00 | 174000 00 | 175000 00 | 176000 00 | 177000 00 | 178000 00 | 179000 00 | 180000 00 | 181000 00 | 182000 00 | 183000 00 | 184000 00 | 185000 00 | 186000 00 | 187000 00 | 188000 00 | 189000 00 | 190000 00 | 191000 00 | 192000 00 | 193000 00 | 194000 00 | 195000 00 | 196000 00 | 197000 00 | 198000 00 | 199000 00 | 200000 00 | 201000 00 | 202000 00 | 203000 00 | 204000 00 | 205000 00 | 206000 00 | 207000 00 | 208000 00 | 209000 00 | 210000 00 | 211000 00 | 212000 00 | 213000 00 | 214000 00 | 215000 00 | 216000 00 | 217000 00 | 218000 00 | 219000 00 | 220000 00 | 221000 00 | 222000 00 | 223000 00 | 224000 00 | 225000 00 | 226000 00 | 227000 00 | 228000 00 | 229000 00 | 230000 00 | 231000 00 | 232000 00 | 233000 00 | 234000 00 | 235000 00 | 236000 00 | 237000 00 | 238000 00 | 239000 00 | 240000 00 | 241000 00 | 242000 00 | 243000 00 | 244000 00 | 245000 00 | 246000 00 | 247000 00 | 248000 00 | 249000 00 | 250000 00 | 251000 00 | 252000 00 | 253000 00 | 254000 00 | 255000 00 | 256000 00 | 257000 00 | 258000 00 | 259000 00 | 260000 00 | 261000 00 | 262000 00 | 263000 00 | 264000 00 | 265000 00 | 266000 00 | 267000 00 | 268000 00 | 269000 00 | 270000 00 | 271000 00 | 272000 00 | 273000 00 | 274000 00 | 275000 00 | 276000 00 | 277000 00 | 278000 00 | 279000 00 | 280000 00 | 281000 00 | 282000 00 | 283000 00 | 284000 00 | 285000 00 | 286000 00 | 287000 00 | 288000 00 | 289000 00 | 290000 00 | 291000 00 | 292000 00 | 293000 00 | 294000 00 | 295000 00 | 296000 00 | 297000 00 | 298000 00 | 299000 00 | 300000 00 | 301000 00 | 302000 00 | 303000 00 | 304000 00 | 305000 00 | 306000 00 | 307000 00 | 308000 00 | 309000 00 | 310000 00 | 311000 00 | 312000 00 | 313000 00 | 314000 00 | 315000 00 | 316000 00 | 317000 00 | 318000 00 | 319000 00 | 320000 00 | 321000 00 | 322000 00 | 323000 00 | 324000 00 | 325000 00 | 326000 00 | 327000 00 | 328000 00 | 329000 00 | 330000 00 | 331000 00 | 332000 00 | 333000 00 | 334000 00 | 335000 00 | 336000 00 | 337000 00 | 338000 00 | 339000 00 | 340000 00 | 341000 00 | 342000 00 | 343000 00 | 344000 00 | 345000 00 | 346000 00 | 347000 00 | 348000 00 | 349000 00 | 350000 00 | 351000 00 | 352000 00 | 353000 00 | 354000 00 | 355000 00 | 356000 00 | 357000 00 | 358000 00 | 359000 00 | 360000 00 | 361000 00 | 362000 00 | 363000 00 | 364000 00 | 365000 00 | 366000 00 | 367000 00 | 368000 00 | 369000 00 | 370000 00 | 371000 00 | 372000 00 | 373000 00 | 374000 00 | 375000 00 | 376000 00 | 377000 00 | 378000 00 | 379000 00 | 380000 00 | 381000 00 | 382000 00 | 383000 00 | 384000 00 | 385000 00 | 386000 00 | 387000 00 | 388000 00 | 389000 00 | 390000 00 | 391000 00 | 392000 00 | 393000 00 | 394000 00 | 395000 00 | 396000 00 | 397000 00 | 398000 00 | 399000 00 | 400000 00 | 401000 00 | 402000 00 | 403000 00 | 404000 00 | 405000 00 | 406000 00 | 407000 00 | 408000 00 | 409000 00 | 410000 00 | 411000 00 | 412000 00 | 413000 00 | 414000 00 | 415000 00 | 416000 00 | 417000 00 | 418000 00 | 419000 00 | 420000 00 | 421000 00 | 422000 00 | 423000 00 | 424000 00 | 425000 00 | 426000 00 | 427000 00 | 428000 00 | 429000 00 | 430000 00 | 431000 00 | 432000 00 | 433000 00 | 434000 00 | 435000 00 | 436000 00 | 437000 00 | 438000 00 | 439000 00 | 440000 00 | 441000 00 | 442000 00 | 443000 00 | 444000 00 | 445000 00 | 446000 00 | 447000 00 | 448000 00 | 449000 00 | 450000 00 | 451000 00 | 452000 00 | 453000 00 | 454000 00 | 455000 00 | 456000 00 | 457000 00 | 458000 00 | 459000 00 | 460000 00 | 461000 00 | 462000 00 | 463000 00 | 464000 00 | 465000 00 | 466000 00 | 467000 00 | 468000 00 | 469000 00 | 470000 00 | 471000 00 | 472000 00 | 473000 00 | 474000 00 | 475000 00 | 476000 00 | 477000 00 | 478000 00 | 479000 00 | 480000 00 | 481000 00 | 482000 00 | 483000 00 | 484000 00 | 485000 00 | 486000 00 | 487000 00 | 488000 00 | 489000 00 | 490000 00 | 491000 00 | 492000 00 | 493000 00 | 494000 00 | 495000 00 | 496000 00 | 497000 00 | 498000 00 | 499000 00 | 500000 00 | 501000 00 | 502000 00 | 503000 00 | 504000 00 | 505000 00 | 506000 00 | 507000 00 | 508000 00 | 509000 00 | 510000 00 | 511000 00 | 512000 00 | 513000 00 | 514000 00 | 515000 00 | 516000 00 | 517000 00 | 518000 00 | 519000 00 | 520000 00 | 521000 00 | 522000 00 | 523000 00 | 524000 00 | 525000 00 | 526000 00 | 527000 00 | 528000 00 | 529000 00 | 530000 00 | 531000 00 | 532000 00 | 533000 00 | 534000 00 | 535000 00 | 536000 00 | 537000 00 | 538000 00 | 539000 00 | 540000 00 | 541000 00 | 542000 00 | 543000 00 | 544000 00 | 545000 00 | 546000 00 | 547000 00 | 548000 00 | 549000 00 | 550000 00 | 551000 00 | 552000 00 | 553000 00 | 554000 00 | 555000 00 | 556000 00 | 557000 00 | 558000 00 | 559000 00 | 560000 00 | 561000 00 | 562000 00 | 563000 00 | 564000 00 | 565000 00 | 566000 00 | 567000 00 | 568000 00 | 569000 00 | 570000 00 | 571000 00 | 572000 00 | 573000 00 | 574000 00 | 575000 00 | 576000 00 | 577000 00 | 578000 00 | 579000 00 | 580000 00 | 581000 00 | 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665000 00 | 666000 00 | 667000 00 | 668000 00 | 669000 00 | 670000 00 | 671000 00 | 672000 00 | 673000 00 | 674000 00 | 675000 00 | 676000 00 | 677000 00 | 678000 00 | 679000 00 | 680000 00 | 681000 00 | 682000 00 | 683000 00 | 684000 00 | 685000 00 | 686000 00 | 687000 00 | 688000 00 | 689000 00 | 690000 00 | 691000 00 | 692000 00 | 693000 00 | 694000 00 | 695000 00 | 696000 00 | 697000 00 | 698000 00 | 699000 00 | 700000 00 | 701000 00 | 702000 00 | 703000 00 | 704000 00 | 705000 00 | 706000 00 | 707000 00 | 708000 00 | 709000 00 | 710000 00 | 711000 00 | 712000 00 | 713000 00 | 714000 00 | 715000 00 | 716000 00 | 717000 00 | 718000 00 | 719000 00 | 720000 00 | 721000 00 | 722000 00 | 723000 00 | 724000 00 | 725000 00 | 726000 00 | 727000 00 | 728000 00 | 729000 00 | 730000 00 | 731000 00 | 732000 00 | 733000 00 | 734000 00 | 735000 00 | 736000 00 | 737000 00 | 738000 00 | 739000 00 | 740000 00 | 741000 00 | 742000 00 | 743000 00 | 744000 00 | 745000 00 | 746000 00 | 747000 00 | 748000 00 | 749000 00 | 750000 00 | 751000 00 | 752000 00 | 753000 00 | 754000 00 | 755000 00 | 756000 00 | 757000 00 | 758000 00 | 759000 00 | 760000 00 | 761000 00 | 762000 00 | 763000 00 | 764000 00 | 765000 00 | 766000 00 | 767000 00 | 768000 00 | 769000 00 | 770000 00 | 771000 00 | 772000 00 | 773000 00 | 774000 00 | 775000 00 | 776000 00 | 777000 00 | 778000 00 | 779000 00 | 780000 00 | 781000 00 | 782000 00 | 783000 00 | 784000 00 | 785000 00 | 786000 00 | 787000 00 | 788000 00 | 789000 00 | 790000 00 | 791000 00 | 792000 00 | 793000 00 | 794000 00 | 795000 00 | 796000 00 | 797000 00 | 798000 00 | 799000 00 | 800000 00 | 801000 00 | 802000 00 | 803000 00 | 804000 00 | 805000 00 | 806000 00 | 807000 00 | 808000 00 | 809000 00 | 810000 00 | 811000 00 | 812000 00 | 813000 00 | 814000 00 | 815000 00 | 816000 00 | 817000 00 | 818000 00 | 819000 00 | 820000 00 | 821000 00 | 822000 00 | 823000 00 | 824000 00 | 825000 00 | 826000 00 | 827000 00 | 828000 00 | 829000 00 | 830000 00 | 831000 00 | 832000 00 | 833000 00 | 834000 00 | 835000 00 | 836000 00 | 837000 00 | 838000 00 | 839000 00 | 840000 00 | 841000 00 | 842000 00 | 843000 00 | 844000 00 | 845000 00 | 846000 00 | 847000 00 | 848000 00 | 849000 00 | 850000 00 | 851000 00 | 852000 00 | 853000 00 | 854000 00 | 855000 00 | 856000 00 | 857000 00 | 858000 00 | 859000 00 | 860000 00 | 861000 00 | 862000 00 | 863000 00 | 864000 00 | 865000 00 | 866000 00 | 867000 00 | 868000 00 | 869000 00 | 870000 00 | 871000 00 | 872000 00 | 873000 00 | 874000 00 | 875000 00 | 876000 00 | 877000 00 | 878000 00 | 879000 00 | 880000 00 | 881000 00 | 882000 00 | 883000 00 | 884 |
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| CAPITAL INVESTED. | | | ORGANIZATION. | | | QUESTIONS FOR GENERAL CONVENTION. | | | | |
|------------------------------|---|-----------------|---------------|----------------------|------------------|--|-------------------|-----------------------------------|---|--------------------------|
| PLACE AND NAME | Church and Sunday School Furniture, Etc | TOTAL VALUATION | Number | Date of Organization | Incorporation | In Whom does the Title to Property Vest? | No. of Buildings. | How is the Parish Supported? | No. of Buildings in the Church and P. R. Room | No of Stings Wholly Free |
| 1 Anniston, Grace Church | \$ 3500 | \$365000 | 1 | 1881 | Not Incorporated | Rector, Wardens and Vestry | 1 | 1 Subscription | 300 | 300 |
| 2 Anniston, St. Michael's | 110000 | 121700 | 2 | 1887 | Not Incorporated | Diocese of Ala. | 2 | 2 Subscription and Offerings. | 800 | 1000 |
| 3 Athens, St. Timothy | 1600 | 4620 | 3 | 1887 | Not Incorporated | Diocese. | 3 | 1 Subscription and Offertory. | 200 | 200 |
| 4 Auburn, Holy Innocents | 1000 | 1300 | 4 | 1887 | Not Incorporated | Bishop. | 4 | 1 Subscription and Dio. Missions. | 200 | 200 |
| 5 Auburn, Christ Church | 2000 | 2300 | 5 | 1890 | Not Incorporated | Diocese. | 5 | 1 Subscription | 200 | 200 |
| 6 Bessemer, Trinity Church | 475 | 2975 | 6 | 1888 | Not Incorporated | P. E. Church in Ala. | 6 | 1 Subscription | 160 | 160 |
| 7 Birmingham, Advent | 5000 | 58350 | 7 | 1872 | Not Incorporated | In Diocese. | 7 | 2 Vol Offerings Sub. | 850 | 1100 |
| 8 Birmingham, St. Mary's | 5000 | 30000 | 8 | 1887 | Not Incorporated | P. E. Church Dio of Ala | 8 | 2 Bond and Coupon System. | 500 | 50 |
| 9 Birmingham, St. Mark's | 300 | 6800 | 9 | 1890 | Not Incorporated | Bishop. | 9 | 1 Vol. Offering from Col. | 250 | 500 |
| 10 Bridgeport, Christ Church | 150 | 1650 | 10 | 1883 | Not Incorporated | Bishop. | 10 | 1 Subscription and Dio. Missions. | 125 | 125 |
| 11 Bridgeport, Mission. | 400 | 600 | 11 | 1883 | Not Incorporated | Bishop. | 11 | 1 Subscription and Dio. Missions. | 100 | 90 |
| 12 Bridgeport, St. Mark's | 100 | 1100 | 12 | 1853 | Not Incorporated | Diocese. | 12 | 1 Subscription | 250 | 250 |
| 13 Bon Jon, St. Peter's | 50 | 900 | 13 | 1889 | Not Incorporated | Wardens and Vestry | 13 | 1 Subscription | 250 | 300 |
| 14 Cantonville, St. Mary's | 200 | 2000 | 14 | 1839 | Not Incorporated | Diocese | 14 | 1 Missions and Subscription. | 200 | 200 |
| 15 Carrollville, St. Paul's | 250 | 1750 | 15 | 1839 | Not Incorporated | Diocese. | 15 | 1 Envelope Pledge | 105 | 105 |
| 16 Carrollville, Mission. | 150 | 1650 | 16 | 1889 | Not Incorporated | Diocese. | 16 | 1 Subscription and Dio. Missions. | 200 | 200 |
| 17 Carrollton, Grace Church | 1500 | 1500 | 17 | 1887 | Not Incorporated | Diocese. | 17 | 1 Offerings & Gen. Miss. Fund. | 200 | 200 |
| 18 Channah, St. Paul's | 1600 | 1600 | 18 | 1888 | Not Incorporated | Diocese | 18 | 1 Envelope Pledges. | 150 | 150 |
| 19 Colatur, St. Paul's | 100 | 8900 | 19 | 1808 | 1888. | Diocese of Ala. | 19 | 1 Envelope Pledges. | 300 | 300 |
| 20 Decatur, Trinity Church | 1000 | 12000 | 20 | 1881 | Not Incorporated | Diocese. | 20 | 1 Subscription | 300 | 300 |
| 21 Decatur, St. James | 725 | 5205 | 21 | 1851 | Not Incorporated | Diocese. | 21 | 1 Subscription | 300 | 300 |
| 22 Euclid, St. Stephen's | 75 | 4000 | 22 | 1869 | Not Incorporated | Diocese. | 22 | 1 Subscription | 200 | 200 |
| 23 Euclid, St. Mary's | 300 | 1075 | 23 | 1869 | Not Incorporated | Bishop. | 23 | 1 Subscription | 100 | 100 |
| 24 Euclid, St. Michael's | 150 | 2000 | 24 | 1853 | Not Incorporated | Vestry. | 24 | 1 Subscription | 300 | 300 |
| 25 Euclid, Trinity Church. | 1200 | 6550 | 25 | 1840 | Not Incorporated | Diocese | 25 | 1 Subscription | 300 | 300 |
| 26 Euclid, St. John's | 500 | 820 | 26 | 1870 | 1890. | Bishop | 26 | 1 Subscription | 300 | 300 |
| 27 Euclid, St. Luke's | 500 | 3550 | 27 | 1888 | Not Incorporated | Vestry | 27 | 1 Subscription | 300 | 300 |
| 28 Euclid, Holy Comforter. | 200 | 3200 | 28 | 1888 | Not Incorporated | Vestry | 28 | 1 Subscription | 300 | 300 |
| 29 Euclid, St. Andrew's | 8000 | 13000 | 29 | 1840 | 1842 | Vestry | 29 | 1 Subscription | 300 | 300 |
| 30 Euclid, St. Paul's | 900 | 5000 | 30 | 1890 | 1890 | Rector, Wardens and Vestry | 30 | 1 Subscription | 300 | 300 |
| 31 Euclid, St. Theresa | 900 | 5000 | 31 | 1890 | 1890 | Rector, Wardens and Vestry | 31 | 1 Subscription | 300 | 300 |

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| Hayneville, St. Andrew's..... | 3500 | 1843 | Diocese..... | 1 Subscription..... | 150 | 150 |
| 31 Huntsville, Nativity..... | 4500 | 33 1843 | Vestry..... | 2 Pew Rents and Offertory..... | 600 | 600 |
| 32 Jackson, St. Luke's..... | 2500 | 34 1847 | Bishop..... | 1 Subscriptions..... | 150 | 150 |
| 33 Livingston, St. James..... | 1200 | 35 | | 1 Subscription and Dio. Missions..... | 250 | 250 |
| 34 Lowndesboro, St. Paul's..... | 3500 | 36 1845 | Vestry..... | 1 Subscription..... | 150 | 150 |
| 35 Madison, Mission..... | | 37 | | | | |
| 36 Marion, St. Wilfrid's..... | 3800 | 38 1837 | | 1 Subscription and Dio. Missions..... | 250 | 250 |
| 37 Martin's Station, St. Luke's..... | 1050 | 39 | Bishop..... | 1 Subscription..... | 150 | 150 |
| 38 Mobile, Christ Church..... | 18600 | 40 1825 1828 | Minister, Wardens and Vestry..... | 2 Pew Rents..... | 1300 | 850 |
| 39 Mobile, Good Shepherd..... | 10000 | 41 1843 | Diocese..... | 2 Missionary Fund..... | 200 | 400 |
| 40 Mobile, St. John's..... | 3000 | 42 1853 1884 | Vestry..... | 2 Envelope System..... | 500 | 500 |
| 41 Mobile, Trinity Church..... | 3000 | 43 1840 1847 | Bishop..... | 1 Voluntary Contributions..... | 500 | 500 |
| 42 Montevallo, Mission..... | 850 | 44 | | 1 Missionary Fund..... | 300 | 300 |
| 43 Montgomery, St. John's..... | 3600 | 45 1835 1836 | Vestry..... | 8 Pew Rents and Offertory..... | 700 | 300 |
| 44 Montgomery, Holy Comforter..... | 8850 | 46 1848 | Trustees..... | 2 Weekly Envelopes..... | 825 | 125 |
| 45 Mt. Meigs, Grace Church..... | 200 | 47 1833 | Diocese..... | 1 Subscription..... | 150 | 150 |
| 46 Mt. Pleasant, Cedar Hill Mis..... | 1750 | 48 1803 Not Incorporated | Diocese..... | 1 Subscription..... | 250 | 250 |
| 47 New Decatur, St. John's..... | 1350 | 49 1840 1800 | Diocese..... | 1 Subscription..... | 850 | 850 |
| 48 Opelika, Emanuel..... | 350 | 50 | Bishop..... | 1 Subscription..... | | |
| 49 Orrville, Mission..... | | 51 1893 | | 1 Subscription..... | | |
| 50 Oxford, Mission..... | | 52 | | 1 Subscription..... | | |
| 51 Perdue Hill, Mission..... | 300 | 53 1893 | Diocese..... | 1 Subscription..... | 150 | 150 |
| 52 Piedmont, Christ Church..... | 150 | 54 | | 1 Diocesan Missions..... | 125 | 125 |
| 53 Prattville, St. Mark's..... | 50 | 55 1859 | Vestry..... | 1 Offering and Missionary Funds..... | 200 | 200 |
| 54 Stanton, Mission..... | 400 | 56 1841 Not Incorporated | Diocese..... | 1 Subscription..... | 200 | 200 |
| 55 Selma, St. Paul's..... | 12000 | 57 1838 | Wardens and Vestry..... | 1 Envelope Pledge..... | 575 | 575 |
| 56 Scottsboro, St. Luke's..... | 45 | 58 1841 | Diocese..... | 1 Subscription and Dio. Missions..... | 150 | 150 |
| 57 Sheffield, Grace Church..... | 150 | 59 1847 1887 | Trustees..... | 1 Subscription and Dio. Missions..... | 150 | 150 |
| 58 Spring Hill, St. Paul's..... | | 60 1834 1859 | Trustees..... | 1 Subscriptions..... | 150 | 150 |
| 59 Sylacauga, Mission..... | 5 | 61 1892 | | 4 Subscriptions..... | 150 | 100 |
| 60 Talladega, St. Peter's..... | 200 | 62 1870 | Trustees..... | | | |
| 61 Tilden, Grace Church..... | 200 | 63 | | 1 Offering and Missionary Funds..... | 100 | 100 |
| 62 Trinity Station, Grace Church..... | 80 | 64 1841 | Diocese..... | 1 Subscriptions and Miss. Funds..... | 150 | 150 |
| 63 Tricumbia, St. John's..... | 175 | 65 1853 | Wardens, Vestry & Diocese..... | 1 Envelope Pledges..... | 450 | 450 |
| 64 Tuscaloosa, Christ Church..... | 2000 | 66 1834 | Bishop..... | 1 Subscriptions and Miss. Funds..... | 250 | 250 |
| 65 Tuscaloosa, St. Mark's..... | 200 | 67 1841 | Diocese..... | 1 Subscription..... | 175 | 175 |
| 66 Troy, St. Peter's..... | 150 | 68 1843 | Bishop..... | 1 Subscription and Miss. Funds..... | 125 | 125 |
| 67 Tyler Springs, Trinity Church..... | 200 | 69 1873 | Trustees..... | 1 Subscription & Dio. Missions..... | 250 | 250 |
| 68 Uniontown, Holy Cross..... | 450 | 70 1844 | Bishop..... | 1 Envelope Pledge System..... | 200 | 200 |
| 69 Unifather, St. Paul's..... | 100 | 71 | Diocese..... | 1 Diocesan Missions..... | 200 | 200 |
| 70 Wadlaw, Grace Church..... | 425 | 72 1872 | Bishop..... | | 250 | 250 |
| 71 Woodring, Missions..... | | 73 | | | | |
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—THE—

SIXTY-SIXTH ANNUAL COUNCIL OF THE
PROTESTANT EPISCOPAL CHURCH IN THE
DIocese OF ALABAMA

Will be held in St. Paul's Church, GREENSBORO,

BEGINNING WEDNESDAY MAY 20,

1897.

32630

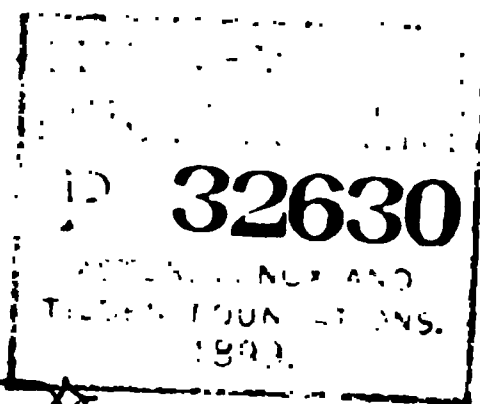
DIOCESE OF ALABAMA.

SIXTY-SIXTH ANNUAL COUNCIL.

MAY 12th, 13th, 14th and 15th,

1897.

JOURNAL



—OF THE—

SIXTY-SIXTH ANNUAL COUNCIL,

—OF THE—

PROTESTANT EPISCOPAL CHURCH,

—IN THE—

DIOCESE OF ALABAMA,

HELD IN ST. PAUL'S CHURCH, GREENSBORO,

May 12th, 13th, 14th and 15th,

A. D. 1897.

MOBILE, ALA.:

GEORGE MATZINGER, PRINTER, NO. 104 NORTH ROYAL STREET.

1897.



OFFICERS OF THE COUNCIL.

President :

RT. REV. RICHARD H. WILMER, D. D., LL. D.,
RT. REV. H. MELVILLE JACKSON, D. D.

Secretary :

REV. R. H. COBBS, D. D., Greensboro.

Treasurer of the Diocese :

MR. J. H. FITTS, Tuscaloosa.

Treasurer of the Diocesan Missionary Fund :

MR. C. E. WALLER, Greensboro,

Registrar :

DR. B. J. BALDWIN, Montgomery.

Chancellor :

MR. C. E. WALLER, Greensboro.

Standing Committee of the Diocese :

| | |
|---|-----------------------------|
| REV. W. D. POWERS, D. D., President, | REV. R. W. BARNWELL, |
| “ D. C. PEABODY, | MR. H. T. TOULMIN, |
| MR. W. W. SCREWS, Secretary, | “ W. C. AGEE. |

Trustees of the Bishop's Fund :

MR. J. H. FITTS, MR. H. C. TOMPKINS, MR. J. F. JOHNSTON,

Treasurer of the Bishop's Fund :

MR. J. H. FITTS, Tuscaloosa.

Trustees of the University of the South for Alabama :

REV. W. D. POWERS, D. D., MR. JNO. L. COBBS, MR. O. F. CAWTHON,

Treasurer of the University of the South for Alabama :

MR. JNO. L. COBBS, Montgomery.

Trustees of the Hamner Hall Educational Fund :

MR. THOS. G. JONES, MR. W. W. SCREWS, MR. JNO. L. COBBS,
MR. A. H. MERRILL, MR. J. P. McQUEEN.

LIST OF CLERGY

OF THE DIOCESE OF ALABAMA.

| NAMES. | POST OFFICES. |
|---|--------------------------------|
| RT. REV. RICHARD H. WILMER, D. D., LL. D., Bishop,... | } Spring Hill,
(Mobile Co. |
| RT. REV. H. MELVILLE JACKSON, D. D., Coadjutor,..... | Eufaula. |
| REV. INNES O. ADAMS, St. James' Church,..... | Eufaula. |
| " JOHN M. BANISTER, D. D., Church of the Nativity,.... | Huntsville. |
| " ROBT. W. BARNWELL, St. Paul's Church,..... | Selma. |
| " THOS. J. BEARD, D. D., Evangelist in and around..... | Birmingham. |
| " J. M. BENEDICT,..... | _____ |
| " JOS. L. BERNE,..... | _____ |
| " BETRAM E. BROWN, St. Wilfrid's Church,..... | Marion. |
| " MORTIMER G. CASSELL, St. Paul's Church,..... | Carlowville. |
| " RICHARD H. COBBS, D. D., St. Paul's Church,..... | Greensboro. |
| " OWEN P. FITZSIMMONS, St. Mary's Church,..... | Birmingham. |
| " JAS. F. GOLDMAN, M. D., Holy Comforter,..... | Gadsden. |
| " JOHN J. HARRIS, (Deacon,) Assistant,..... | Tuskaloosa. |
| " J. J. D. HALL, St. Mark's Church,..... | Troy. |
| " JNO. A. HARRISON, D. D., Trinity Church,..... | Demopolis. |
| " JESSE B. HARRISON, S. T. B., St. Michael & All Angels,. | Anniston. |
| " DANIEL F. HOKE, (Deacon,)..... | _____ |
| " RICHARD C. JETER, Emanuel Church,..... | Opelika. |
| " JOSEPH F. JOHN, Grace Church,..... | Anniston. |
| " HENRY KINGHAM, Trinity Church,..... | Florence. |
| " WM. F. LOVELESS, (Deacon,) Chapel of the Annunciation, | Montgomery. |
| " W. L. MELLICHAMPE,..... | Talladega. |
| " WM. H. MITCHELL, St. Stephen's Church,..... | Eutaw. |
| " JOHN G. MURRAY, Church of the Advent,..... | Birmingham. |
| " DOUGLASS C. PEABODY, Trinity Church,..... | Mobile. |
| " W. DUDLEY POWERS, D. D., St. John's Church,..... | Montgomery. |
| " ERASTUS W. SPALDING, D. D., St. John's Church,..... | New Decatur. |
| " WM. A. STICKNEY, St. Michael's Church,..... | Faunsdale. |
| " JAS. F. SMITH, Evangelist around..... | Talladega. |
| " JOSEPH L. TUCKER, D. D., Christ Church,..... | Mobile. |
| " GARDINER C. TUCKER, St. John's Church,..... | Mobile. |
| " LOUIS TUCKER, Missions in and around..... | Mobile. |
| " TULLIUS C. TUPPER, D. D., St. John's Church,..... | Tuscumbia. |
| " JAS. J. N. THOMPSON, Church of the Good Shepherd,... | Mobile. |
| " GEO. R. UPTON, St. Thomas' Church,..... | Greenville. |
| " JAS. A. VAN HOOSE, (Deacon,) St. Mark's Church,..... | Birmingham. |
| " PETER WAGER,..... | _____ |
| " WALTER C. WHITAKER, Christ Church,..... | Tuskaloosa. |

Deaconesses.

| | | |
|------------------------|-------|-----------------------------|
| SISTER HARRIET, | ..... | Church Home, Mobile. |
| “ ALMEDIA, | ..... | “ “ “ |
| “ REBECCA, | ..... | “ “ “ |
| “ ELIZABETH, | ..... | “ “ “ |
| “ BELLE, | ..... | “ “ “ |
| “ MARY, | ..... | “ “ “ |
| “ MARY, | ..... | “ “ “ |

The above named Deaconesses constitute a community in charge of two Orphanages.

Candidates for Priests' Orders.

REV. WM. F. LOVELESS, (Deacon,) **MR. J. COLEMAN HORTON,**
MR. GARDINER L. TUCKER,
MR. CHARLES V. AUGUSTE, Candidate for "Deacon's Orders only."

Postulants.

EDWARD ELLERBE COBBS, **ERNEST ECKFORD TUCKER,**
RICHARD WALLACE HOGUE.

Examiners.

REV. ROBT. W. BARNWELL, **REV. THOS. J. BEARD, D. D.,**
“ **R. H. COBBS, D. D.,** “ **W. DUDLEY POWERS, D. D.**

Lay Readers.

| | | |
|---------------------------|--------------------------|--------------------------|
| G. F. W. KEYNTON, | R. LEE STOCKDALE, | GEO. W. WATHEN, |
| EDWD. L. STICKNEY, | G. L. TUCKER, | F. S. PARKER, |
| CHAS. E. WALLER, | O. J. SEMMES, | H. C. FARROW, |
| H. E. JONES, JR., | E. E. TUCKER, | R. L. BROUILLETT, |

PRENTISS TUCKER,
DAN'L. COLEMAN,
CHRISTOPH R. COLLINS,
JOHN H. FORNEY,
JACOB FORNEY,
OTTO AGRICOLA,
C. C. WARREN,
CHAS. F. SCOFIELD,
FRANK H. EDMONDS,
A. F. WILLIAMS,

EDWD. E. COBBS,
N. K. MARSHALL,
J. D. ALISON, JR.,
BENJ. FRANK,
R. K. TUCKER,
C. H. TONSMEIRE,
THOS. S. FRY,
JNO. E. MITCHELL,
ROBT. MIDDLETON,
W. S. MCNEILL,

JERE MURPHY,
B. J. BALDWIN,
HARRY B. BEARD,
W. C. POPE,
GEO. A. HOFF,
A. S. WOOLFOLK,
WM. A. BIBB,
F. H. COBB,
R. R. HARRIS,
GEO. E. SAYWELL.



Deans and Convocations.



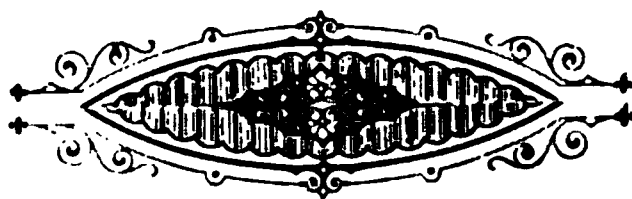
Convocation of Mobile—REV. GARDINER C. TUCKER, Dean. This Convocation embraces the counties of Mobile and Baldwin.

Convocation of Montgomery—REV. W. D. POWERS, D. D., Dean. This Convocation embraces the counties of Montgomery, Conecuh, Butler, Lowndes, Autauga, Lee, Russell, Pike, Bullock and Barbour.

Convocation of Selma—REV. R. H. COBBS, D. D., Dean. This Convocation embraces the counties of Dallas, Perry, Marengo, Hale, Choctaw, Sumpter and Greene.

Convocation of Birmingham—REV. T. J. BEARD, D. D., Dean. This Convocation embraces the counties of Jefferson, Tuskaloosa, St. Clair, Shelby, Bibb, Talladega and Calhoun.

Convocation of Huntsville—REV. J. M. BANISTER, D. D., Dean. This Convocation embraces the counties of Madison, Jackson, Limestone, Morgan, Lawrence, Franklin and Lauderdale.



Parishes and Mission Stations.

| | |
|---|----------------------------|
| Anniston —Grace Church,..... | Rev. J. F. John. |
| “ —St. Michael and All Angels,..... | “ J. B. Harrison, S. T. B. |
| Athens —St. Timothy,..... | “ E. W. Spalding, D. D. |
| Avondale —Mission Chapel,..... | “ O. P. Fitzsimmons. |
| Auburn —Holy Innocents,..... | “ R. C. Jeter. |
| Bessemer —Mission Chapel,..... | “ T. J. Beard, D. D. |
| Bridgeport —Mission Chapel,..... | Lay Reading. |
| Bon Secour —St. Peter's,..... | Rev. Louis Tucker. |
| Boligee —St. Mark's,..... | “ W. H. Mitchell. |
| Birmingham —Church of the Advent,..... | “ J. G. Murray. |
| “ —St. Mary's,..... | “ O. P. Fitzsimmons. |
| “ —St. Mark's,..... | “ J. A. Van Hoose. |
| Carlowville —St. Paul's,..... | “ M. G. Cassell. |
| Calera —Mission Chapel,..... | “ J. F. Smith. |
| Camden —St. Mary's,..... | _____ |
| Clayton —Grace Church,..... | “ I. O. Adams. |
| Cedar Hill —St. James',..... | _____ |
| Citronelle —Mission Chapel,..... | “ Louis Tucker. |
| Coalburg —Mission Chapel,..... | “ T. J. Beard, D. D. |
| Columbia —Mission Chapel,..... | “ I. O. Adams. |
| Decatur (Old) —St. Paul's,..... | _____ |
| “ (New)—St. John's,..... | “ E. W. Spalding, D. D. |
| Demopolis —Trinity Church,..... | “ J. A. Harrison, D. D. |
| Eufaula —St. James',..... | “ I. O. Adams. |
| Eutaw —St. Stephen's,..... | “ W. H. Mitchell. |
| Ensley —Mission,..... | “ T. J. Beard, D. D. |
| Evergreen —St. Mary's,..... | “ Geo. R. Upton. |
| Faunsdale —St. Michael's,..... | “ W. A. Stickney. |
| Fort Payne —Mission,..... | _____ |
| Forkland —St. John's,..... | “ W. H. Mitchell. |
| Fowl River —Mission,..... | “ G. C. Tucker. |
| Florence —Trinity Church,..... | “ Henry Kingham. |
| Gadsden —Holy Comforter,..... | “ Jas. F. Goldman. |
| Gallion —St. Andrew's,..... | “ R. H. Cobbs, D. D. |
| Gainesville —St. Alban's,..... | “ J. J. Harris. |
| Greensboro —St. Paul's,..... | “ R. H. Cobbs, D. D. |
| Greenville —St. Thomas',..... | “ Geo. R. Upton. |
| Hayneville —St. Andrew's,..... | “ Geo. R. Upton. |
| Huntsville —Church of the Nativity,..... | “ J. M. Banister, D. D. |
| Jacksonville —St. Luke's,..... | “ W. L. Mellichampe. |
| Leighton —Mission,..... | _____ |
| Livingston —St. James',..... | “ T. J. Beard, D. D. |
| Lowndesboro —St. Paul's,..... | “ Geo. R. Upton. |

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| Letohatchie—Mission, | Rev. Geo. R. Upton. |
| Madison Station—Mission,..... | _____ |
| Magnolia—Mission,..... | “ Louis Tucker. |
| Marion—St. Wilfrid's,..... | “ B. E. Brown. |
| Martin's Station—St. Luke's,..... | “ M. G. Cassell. |
| Montevallo—Mission,..... | “ J. F. Smith. |
| Montgomery—St. John's,..... | “ W. D. Powers, D. D. |
| “ —Holy Comforter,..... | _____ |
| “ —Chapel of the Annunciation,..... | “ W. F. Loveless. |
| “ —Chapel of the Holy Innocents,..... | Lay Reading. |
| Mobile—Christ Church,..... | Rev. J. L. Tucker, D. D. |
| “ —St. John's,..... | “ G. C. Tucker. |
| “ —Trinity Church,..... | “ D. C. Peabody. |
| “ —Church of the Good Shepherd,..... | “ Jas. J. N. Thompson. |
| Mount Meigs—Christ Church,..... | “ R. C. Jeter. |
| Oak Grove—St. Andrew's,..... | “ Louis Tucker. |
| Opelika—Emanuel,..... | “ R. C. Jeter. |
| Orrville—Mission,..... | “ M. G. Cassell. |
| Perdue Hill—Mission,..... | _____ |
| Prattville—St. Mark's,..... | “ W. F. Loveless. |
| Piedmont—Christ Church,..... | “ J. F. Smith. |
| Pushmataha—Calvary, | _____ |
| Selma—St. Paul's,..... | “ Robt. W. Barnwell. |
| Scottsboro—St. Luke's,..... | _____ |
| Spring Hill—St. Paul's,..... | The Bishop. |
| Sheffield—Grace Church,..... | Rev. T. C. Tupper, D. D. |
| Stanton—Mission Chapel,..... | “ M. G. Cassell. |
| Talladega—St. Peter's,..... | “ W. L. Mellichampe. |
| Tilden—Grace Church,..... | “ M. G. Cassell. |
| Trinity—Grace Church,..... | _____ |
| Tuskaloosa—Christ Church,..... | “ W. C. Whitaker. |
| Troy—St. Mark's,..... | “ J. J. D. Hall. |
| Tuscumbia—St. John's,..... | “ T. C. Tupper, D. D. |
| Tyler's—St. Peter's,..... | “ M. G. Cassell. |
| Uniontown—Holy Cross,..... | “ B. E. Brown. |
| Union Springs—Mission Chapel,..... | “ J. J. D. Hall. |
| Whistler—St. Paul's,..... | “ Louis Tucker. |
| Woodlawn—Mission Chapel,..... | “ T. J. Beard, D. D. |



JOURNAL OF PROCEEDINGS.

FIRST DAY.

The Sixty-Sixth Annual Council of the Protestant Episcopal Church in the Diocese of Alabama, assembled in St. Paul's Church, Greensboro, May 12th, 1897. The Litany was said at 11 o'clock, and the sermon was preached by the REV. JOHN G. MURRAY, from the Gospel of St. Luke, 24th chapter and 49th verse.

"And behold I send the promise of my Father upon you, but tarry ye in the city of Jerusalem, until ye be endued with power from on high."

The Holy Communion was celebrated by the RT. REV. R. H. WILMER, D. D., Bishop of the Diocese, assisted by the RT. REV. H. M. JACKSON, D. D., Bishop Coadjutor.

Immediately after service, the Council was called to order by the Rt. Rev., the Bishop of the Diocese, who presented the following

LIST OF CLERGY

ENTITLED TO SEATS IN THE COUNCIL OF THE DIOCESE OF ALABAMA, MAY 12th, 1897.

RT. REV. R. H. WILMER, D. D., LL. D.,

RT. REV. H. M. JACKSON, D. D.,

| | |
|------------------------------|------------------------------|
| Rev. Innes O. Adams, | Rev. J. M. Banister, D. D., |
| " R. W. Barnwell, | " T. J. Beard, D. D., |
| " J. M. Benedict, | " J. L. Berne, |
| " B. E. Brown, | " M. G. Cassell, |
| " R. H. Cobbs, D. D., | " O. P. Fitzsimmons, |
| " J. M. Goldman, M. D., | " J. J. Harris, (Deacon,) |
| " J. J. D. Hall, | " J. A. Harrison, D. D., |
| *" J. B. Harrison, S. T. B., | " D. F. Hoke, (Deacon,) |
| " R. C. Jeter, | " J. F. John, |
| *" Henry Kingham, | *" W. F. Loveless, (Deacon,) |
| " W. L. Mellichampe, | " W. H. Mitchell, |
| " John G. Murray, | " D. C. Peabody, |
| " W. D. Powers, D. D., | " E. W. Spalding, D. D., |
| " W. A. Stickney, | " J. F. Smith, |
| " J. L. Tucker, D. D., | " G. C. Tucker, |

Rev. Louis Tucker,
 " J. J. N. Thompson,
 " J. A. Van Hoose, (Deacon,)
 " W. C. Whitaker.

*Rev. T. C. Tupper, D. D.,
 " G. R. Upton,
 " Peter Wager,

Those whose names are marked * are not entitled to vote an account of insufficient length of canonical residence.

The List thus presented was called by the Secretary of the last Council, and the following were found to be present:

Rt. Rev. R. H. WILMER, D. D., LL. D.,

Rt. Rev. H. M. JACKSON, D. D.,

Rev. Innes O. Adams,
 " M. G. Cassell,
 " J. J. D. Hall,
 " R. C. Jeter,
 " Henry Kingham,
 " W. H. Mitchell,
 " W. D. Powers, D. D.,
 " J. F. Smith,
 " T. C. Tupper, D. D.,
 " W. C. Whitaker.

Rev. T. J. Beard, D. D.,
 " R. H. Cobbs, D. D.,
 " J. B. Harrison, S. T. B.,
 " J. F. John,
 " J. G. Murray,
 " D. C. Peabody,
 " E. W. Spalding, D. D.,
 " G. C. Tucker,
 " G. R. Upton,

The Treasurer of the Diocese, as required by Canon, then presented the following

LIST of PARISHES and MISSION STATIONS ENTITLED to REPRESENTATION in the COUNCIL of 1897.

Anniston, Grace Church,
 Birmingham, Church of the Advent,
 Birmingham, St. Mary's,
 Cedar Hill, St. James',
 Decatur, St. Paul's,
 Eutaw, St. Stephen's,
 Florence, Trinity Church,
 Gadsden, The Holy Comforter,
 Huntsville, Church of the Nativity,
 Mobile, Christ Church,
 Mobile, Trinity Church,
 Montgomery, Holy Comforter,
 New Decatur, St. John's,
 Spring Hill, St. Paul's,
 Talladega, St. Peter's,
 Union Springs, Trinity Church,
 Bessemer, Trinity Church,
 Orrville, Mission,

Anniston, St. Michael and All Angels,
 Birmingham, St. Mark's,
 Carlowville, St. Paul's,
 Clayton, Grace Church,
 Eufaula, St. James',
 Faunsdale, St. Michael's,
 Forkland, St. John's,
 Greensboro, St. Paul's,
 Opelika, Emanuel Church,
 Mobile, St. John's,
 Montevallo, Mission,
 Montgomery, St. John's,
 Selma, St. Paul's,
 Troy, St. Mark's,
 Tuskaloosa, Christ Church,
 Woodlawn, Mission,
 Tyler's, Mission,
 Stanton, Mission.

The List of Parishes so entitled was called, and Credentials of Lay Deputies were presented and referred to a Committee consisting of REV. J. G. MURRAY, REV. G. R. UPTON and REV. W. F. LOVELESS.

This Committee reported the following Deputies entitled to seats:

Anniston, Grace Church—J. B. Rees, R. H. Cobbs, Jr., A. P. Agee, M. B. Wellborn.

Anniston, Church of St. Michael and All Angels—J. W. Noble, O. H. Parker, W. Y. Titcomb, R. P. Huger, A. E. Noble.

Birmingham, Church of the Advent—R. H. Pearson, Thos. Cobbs, Robt. Jemison, M. A. Porter, Chas. Roberts.

Birmingham, St. Mary's—J. F. Johnston, J. B. Head, W. T. Underwood, W. H. Graves, G. H. Rogers.

Carlenville, St. Paul's—S. A. Reynolds, S. B. Alison, J. D. Alison, J. D. Alison, Jr.

Eufaula, St. James'—H. R. Shorter, A. H. Merrill, C. B. Keller, James Tansey, J. B. Whitlock.

Eutaw, St. Stephen's—J. P. McQueen, F. P. Jarvis, Bernard Howard, T. W. Roberts, B. B. Barnes.

Faunsdale, St. Michael's—J. H. Minge, C. D. Walker, P. M. Nelson, S. R. Bethea.

Florence, Trinity Church—R. L. Bliss, Max Baum.

Forkland, St. John's—A. Y. Glover, W. N. Glover.

Gadsden, The Holy Comforter—Otto Agricola.

Greensboro, St. Paul's—R. H. Stickney, E. L. Stickney, A. Stollenwerck, C. E. Waller, E. T. Pasteur.

Huntsville, Church of the Nativity—Daniel Coleman, W. L. Clay, Luke Matthews, O. B. Patton, J. R. Stevens.

Mobile, Christ Church—F. S. Parker, Jno. E. Mitchell, F. L. Ross, T. S. Fry, B. Rhett.

Mobile, Trinity Church—H. T. Toulmin, Louis Donald, W. K. P. Wilson, O. F. Cawthon, J. T. Inge.

Mobile, St. John's Church—O. J. Semmes, C. E. Munger, C. H. Tonsmeire, W. L. Ross, W. T. Hieronymous.

Montgomery, St. John's Church—W. W. Screws, Jas. Willcox, B. J. Baldwin, F. G. Hammond, G. McDonald.

Montgomery, The Holy Comforter—Jno. L. Cobbs, J. B. Jones, Wade McBryde, Cecil Willcox, P. A. Travis.

Opelika, Emanuel Church—Mr. Cowin.

Talladega, St. Peter's Church—R. W. Hawley, Geo. Noble.

Tuskaloosa, Christ Church—Jas. H. Fitts, E. N. C. Snow, R. H. Cochran, H. A. Jones, Henry McCalley.

Their names being called, the following were found to be present:

R. H. Cobbs, Jr., A. P. Agee, M. B. Wellborn, J. W. Noble, R. H. Pearson, Chas. Roberts, Thos. Cobbs, Robt. Jemison, M. A. Porter, G. H. Rogers, J. D. Alison, H. R. Shorter, W. N. Glover, A. Y. Glover, R. H. Stickney, E. L. Stickney, A. Stollenwerck, C. E. Waller, E. T. Pasteur, Daniel Coleman, W. L. Clay, Louis Donald, W. K. P. Wilson, J. T. Inge, W. W. Screws, F. G. Hammond, J. L. Cobbs, J. H. Fitts, R. H. Cochrane.

A quorum being present, the Council was declared to be duly organized, and the REV. R. H. COBBS, D. D., was nominated and elected Secretary. The Secretary appointed MR. R. H. COBBS, JR., as his assistant.

The Parochial Reports were then presented, and, on motion, were referred to the Committee on Parochial Reports.

On motion, the Rules of Order were suspended, and the Annual Addresses of the Bishop and the Bishop Coadjutor were made the order of the day for Thursday, at 11 o'clock, and the election of the Standing Committee of the Diocese the order of day for 9 o'clock, Thursday.

On motion, the Council took a recess till 4 P. M.

At 4 o'clock P. M., the Council re-assembled, and, on motion, the Secretary was instructed to cast one ballot for MR. J. H. FITTS, as Treasurer of the Diocese; one ballot for Mr. C. E. WALLER, as Treasurer of the Diocesan Missionary Fund; one ballot for MR. C. E. WALLER, as Chancellor of the Diocese; one ballot for DR. B. J. BALDWIN, as Registrar; one ballot for MESSRS. J. H. FITTS, H. C. TOMPKINS, J. F. JOHNSTON, as Trustees of the Bishop's Fund; MR. FITTS being designated as Treasurer; one ballot for MR. JNO. L. COBBS, as Treasurer of the University of the South for the Diocese of Alabama; one ballot for the REV. W. D. POWERS, D. D., MR. JNO. L. COBBS and MR. O. F. CAWTHON, as Trustees of the University of the South for the Diocese of Alabama; one ballot for MR. THOS. G. JONES, MR. W. W. SCREWS, MR. JNO. L. COBBS, MR. A. H. MERRILL, MR. J. P. MCQUEEN, as Trustees of the Hamner Hall Educational Fund.

On motion, MESSRS. DANIEL COLEMAN, J. H. FITTS, W. W. SCREWS, C. E. WALLER and F. S. PARKER, were elected Lay Members of the Board of Missions.

The President announced the following Standing Committees:

Committee on the State of the Church—Rev. G. C. Tucker, Rev. T. J. Beard, D. D., Rev. R. W. Barnwell, Rev. Jno. A. Harrison, D. D., Rev. E. W. Spalding, D. D., Mr. W. W. Screws.

Committee on Finance—Messrs. R. H. Stickney, F. S. Parker, Jno. L. Cobbs, Rob't. Jemison, J. W. Noble, W. L. Clay, J. H. Fitts.

Committee on Canons—Rev. J. L. Tucker, D. D., Rev. W. D. Powers, D. D., Rev. J. G. Murray, Mr. Thos. Cobbs, Mr. R. H. Pearson, Mr. C. E. Waller.

Committee on Parochial Reports—Rev. J. F. John, Rev. D. C. Peabody, Rev. J. B. Harrison, Messrs. W. B. Welborn, A. P. Agee, W. K. P. Wilson, Chas. Roberts, Louis Donald.

Committee on Unfinished Business—Rev. R. H. Cobbs, D. D.

Committee on Public Services—Rev. R. H. Cobbs, D. D.

On motion, it was

Resolved, That the hours for the Session of the Council shall be from 9 A. M., to 1 P. M., and from 3:30 P. M., to 5:30 P. M.

The Treasurer of the University of the South for the Diocese of Alabama, the Treasurer pro-tempore of the Diocese, and the Treasurer of the Bishop's Fund, presented their reports, which, on motion, were received and referred to the Committee on Finance.

On motion, the Council adjourned till 9 A. M. Thursday.

SECOND DAY.

GREENSBORO, ALA., MAY 13th, 1897, 9 A. M.

The Council met pursuant to adjournment. After Prayers were said, the Roll was called, and a quorum was found to be present. REV. R. W. BARNWELL, REV. B. E. BROWN, REV. J. F. GOLDMAN, M. D., REV. J. A. HARRISON, D. D., REV. J. L. TUCKER, D. D., REV. LOUIS TUCKER, REV. J. A. VAN HOOSE, and MESSRS. S. A. REYNOLDS, S. B. ALISON, C. D. WALKER, OTTO AGRICOLA, C. H. TONSMEIRE, HENRY MCCALLEY, F. L. ROSS and E. N. C. SNOW, appeared and took their seats.

The minutes were read and approved.

Certificates of election of Lay Deputies were presented from St. Andrew's Church, Gallion; Trinity Church, Demopolis; St. Paul's Church, Selma, and declared to be in due form, and the following Deputies entitled to seats:

Gallion, St. Andrew's Church—H. A. Tayloe, W. W. Dugger, C. A. Smith, C. A. Hause, R. H. Dugger.

Demopolis, Trinity Church—J. R. Robertson, J. C. Webb, N. G. Winn, L. A. George.

Selma, St. Paul's Church—Wm. Berg, Dan'l. Partridge, W. C. Agee, C. C. Grayson, J. B. Parke.

Their names being called, W. W. DUGGER, J. R. ROBERTSON, J. C. WEBB, L. A. GEORGE, N. G. WINN, WM. BERG, DAN'L. PARTRIDGE, W. C. AGEE, C. C. GRAYSON and J. B. PARKE, appeared and took their seats.

The Council then, according to the order of yesterday, proceeded to vote by ballot for the Standing Committee of the Diocese. REV. R. C. JETER and MR. M. A. PORTER, being appointed Tellers. The balloting resulted in the election of the following members of the Standing Committee: REV. W. D. POWERS, D. D., REV. R. W. BARNWELL, REV. D. C. PEABODY, MR. H. T. TOULMIN, MR. W. W. SCREWS, MR. W. C. AGEE.

An application for admission into union with the Diocese was received from St. James' Mission, Carbon Hill and Galloway, and, on motion, was referred to a committee consisting of REV. W. D. POWERS, D. D., REV. J. A. HARRISON, D. D., and MR. J. B. PARKE. This Committee reported the application in due form, and, on motion, St. James' Mission, Carbon Hill and Galloway, was admitted into union with the Council.

Two Resolutions, in regard to the sale of Church Property in Tuskaloosa were presented, and, on motion, were referred to the Committee on Canons.

The Report of the Alabama Branch of the Woman's Auxiliary in the Diocese of Alabama, was presented and read, and, on motion, was ordered to be printed in the Appendix. On motion, MRS. WARREN, the President of the Society, was invited to a seat in the Council.

On motion, it was

Resolved, That the third Resolution on page 64 of the Journal of the last Council, was a substitute adopted by the Council, and not the Resolution reported and recommended by the Special Committee.

The Resolution which was reported by the Committee was as follows:

Resolved, That the Diocese of Alabama shall forever hold and preserve that portion of the Hamner Hall Property mentioned in the foregoing Resolutions as land hallowed by the name and consecrated by the labors of the first Bishop of Alabama, and should use the same for carrying out, at some future day, the designated purpose of the original donors of the fund.

The Bishop of the Diocese and the Bishop Coadjutor then read their Annual Addresses, (See Appendix,) which, on motion, were referred to the Committee on the State of the Church.

Certain Resolutions in regard to the proposed form of Parochial Report, were presented, and after discussion were, on motion, laid upon the table, and the Bishop was requested to indicate any change which he wished to be made. On motion, the Council took a recess till 3:30 P. M.

At half-past three, the Council resumed its session. On motion, it was resolved, that a committee of three be appointed to draft resolutions in regard to the late JOEL WHITE, and REV. DR. POWERS, REV. DR. HARRISON and MR. W. W. SCREWS were appointed said committee.

On motion, the Secretary was instructed to publish in the next Journal, a list of Parishes and Missions separate from each other, with date of admission into union with the Council.

On motion, a Committee of three were appointed to draft resolutions in regard to the late GEO. A. WILKINS, and REV. R. W. BARNWELL, REV. J. G. MURRAY and MR. DANIEL PARTRIDGE were appointed said Committee.

On motion, the Council took a recess to enable the committees to prepare their reports.

At 5 P. M., the Council resumed its session and the Lay Deputy from the Church of the Nativity, Huntsville, presented an invitation to the Council to hold its next session in that Parish. This invitation was accepted.

And on motion, it was

Resolved, That the next Annual Session of the Council be held in the Church of the Nativity, Huntsville, on the 4th day of May, 1898.

The following was presented and read, and ordered to be spread upon the minutes.

OFFICIAL ACTS OF THE STANDING COMMITTEE.

During the Session of the last Council the Rev. W. H. Mitchell was recommended to the Bishop for Ordination as Priest. After the Council, the Committee organized by electing Rev. J. L. Tucker, D. D., President and Mr. F. B. Clark, Jr., Secretary.

October 20th, 1896. Consent was given to the election of the Rt. Rev. William David Walker, S. T. D., Missionary Bishop of North Dacotah, to be Bishop of Western New York. The Rev. Louis Tucker, M. A., Deacon, was recommended to the Bishop for Ordination to the Priesthood.

December 2nd, 1896. The Rev. Richard Cullen Jeter, Deacon, was recommended to the Bishop for Ordination to the Priesthood.

December 31st, 1896. Mr. William Fletcher Loveless was recommended for Ordination to the Diaconate.

March 17th, 1897. Mr. Frank Lyon Ross was elected a member of this Committee to fill the vacancy caused by the death of Mr. F. B. Clark, Jr. Mr. Ross was elected Secretary. Mr. Edward Ellerbe Cobbs and Mr. Richard Wallace Hogue, Postulants, were recommended to the Bishop for admission as Candidates for Holy Orders.

J. L. TUCKER, *President*.

On motion, the Council adjourned till 9 A. M. Friday.

THIRD DAY.

GREENSBORO, ALA., MAY 14th, 1897, 9 A. M.

The Council met pursuant to adjournment. After Prayers were said, the Roll was called, and a quorum found to be present, and the minutes of yesterday's proceedings were read and approved. The REV. O. P. FITZSIMMONS, MR. W. L. KIRKPATRICK and MR. B. W. WHITFIELD, appeared and took their seats.

On motion, the REV. DR. TUCKER, MR. W. L. CLAY and MR. THOS. COBBS were appointed a committee to draft resolutions in regard to the late F. B. CLARK, JR.

On motion, the Resolution in regard to the next Session of the Council was reconsidered, and the 7th of June, 1898, selected as the day on which the next Council should meet.

The report of the Trustees of the Bishop's Fund was presented and received, and ordered to be printed in the Journal.

On motion, it was

Resolved, That the order contained in the Resolution on page 18 of the last Journal, providing for the loan of a certain sum of money to the Noble Institute, be and is hereby repealed.

On motion, it was

Resolved, That the Trustees of the Bishop's Fund be sustained in their action in not making the conveyance of the Hamner Hall Property to the Trustees of Hamner Hall, and that after the expiration of the present lease on the property, to-wit: the 1st of September, 1899. The Trustees of the Bishop's Fund be directed to convey said property to the Trustees of Hamner Hall, to be held by the Council in accordance with the terms expressed in the 3rd Resolution as reported by the Special Committee last year.

The following was presented and read.

The Committee on the revision of the Constitution and Canons respectfully ask a continuance to the next Council; that Judge Semmes of Mobile, and Mr. Screws of Montgomery be added. That the Treasurer of the Diocese be directed to repay travelling expenses to members of the Committee on approval of President of Standing Committee; that the Committee have leave to print a Constitution and Canons for distribution before the meeting of the next Council, and the Treasurer of the Diocese be directed to pay the cost of such printing on approval of the President of the Standing Committee.

On motion, these requests were granted.

The following was presented, the Council standing while it was read.

The Committee of this Council appointed to frame a memorial of the late MR. JOEL WHITE, respectfully report:

The Council of the Diocese of Alabama place upon their records in this minute a very real testimony of their appreciation of the loss to the Diocese in the death of Mr. White.

Since the organization of the Diocese, Mr. Joel White has figured conspicuously as a devoted and generous member of its Council, and for many years

as the all faithful Lay Deputy to the General Convention. In his life may be read in large part the history of the Diocese and the exemplification of christian character and earnestness.

The 66th Council of the Diocese of Alabama, do *Resolve*, That the Diocese appreciates the great loss sustained in the death of Mr. Joel White, and tenders his family the sympathy of the Diocesan Council; and further, that the Secretary be directed to devote a page of the Journal to the record of this memorial and transmit a copy of the memorial to the family of Mr. White.

W. DUDLEY POWERS, JNO. A. HARRISON, W. W. SCREWS.

On motion, this report was received and concurred in.

The Council then resolved itself into a Committee of the Whole to consider the subject of Diocesan Missions. After an interval, the Council resumed its Session, and the following Resolution was presented as the Report of the Committee of the Whole :

Resolved, That it is the desire of the Council, in Committee of the Whole, that the Bishops and the Executive Committee of the Board of Diocesan Missions should instruct every Missionary in the Diocese to write a letter concerning his work at least once in every three months, to be published in the Church Record.

The Council then on motion, took a recess, and after a short interval resumed its work, when the following was presented and read.

REPORT OF THE COMMITTEE OF FINANCE.

—o—

The Committee on Finance beg leave to report that they have audited and examined the accounts of MR. GEO. A. WILKINS, deceased Treasurer of the Diocese, and find that he chargeable in account with as shown by his own cash book in his own handwriting,\$3,617 72
And that he had properly disbursed 3,329 00

Leaving balance due Diocese,\$ 288 72

Of this amount there was on deposit to the credit of Geo. A. Wilkins, Treasurer, Diocese of Alabama, in the Commercial Bank of Selma, at the time of its failure, 241 60

Leaving amount due from Geo. A. Wilkins, Treasurer, Etc,....\$ 47 12

Appended herewith is the statement of J. H. FITTS, Treasurer pro. tem., concerning the accounts of said Geo. A. Wilkins, deceased Treasurer, &c.

—o—

REPORT OF J. H. FITTS, TREASURER PRO. TEM., DIOCESE OF ALABAMA.

To the Council of the Episcopal Church
of the Diocese of Alabama.

The much lamented death of our beloved Treasurer, Mr. George A. Wilkins, occurred on the 30th of December, 1896, and on the 2nd of January, 1897, I was commissioned by the Bishop of the Diocese to act as Treasurer Pro. Tem., of the Diocese, until the meeting of the Council. On the 4th of January I went to Selma, and after two days work, with the assistance of Rev. R. W. Barnwell and Col. Daniel Partridge, succeeded in obtaining from Messrs. L. E. Jeffries, E. Gilmer, Jr., and S. C. Weil, assignees of the Commercial Bank, the following described books and papers:

One cash book, kept by Mr. Wilkins, with the Diocese of Alabama.

One bank pass book of the Commercial Bank of Selma, with which Mr. Wilkins kept his account as Treasurer of the Diocese, together with the checks drawn by Mr. Wilkins against this account since the last meeting of the Council of the Diocese.

Two old ledgers, which seem to have been closed in 1888.

One box of envelopes and a small lot of writing paper.

By the aid of these books and papers with a statement of the condition of Mr. Wilkins' account as Treasurer of the Diocese, with the Commercial Bank of Selma, obtained from the Assignees, I have been able to state his account with the Diocese at the time of his death, as follows :

Total receipts with which he is chargable as shown by his own cash book in his own handwriting,.....\$3,617 72

1896.

DISBURSEMENTS.

| | | | |
|--|--------------|------------------------------------|-------------------|
| May 27. | By Amt. paid | Rt. Rev. R. H. Wilmer,..... | \$2,000 00 |
| June 1. | " " " | Rev. R. H. Cobbs, Secretary,..... | 30 00 |
| " 1. | " " " | Rev. R. H. Cobbs for freight,..... | 2 50 |
| " 15. | " " " | Rt. Rev. H. M. Jackson,..... | 275 00 |
| " 22. | " " " | " " " " | 110 00 |
| July 28. | " " " | " " " " | 365 00 |
| Oct. 13. | " " " | Rev. R. H. Cobbs, Secretary,..... | 10 00 |
| Nov. 7. | " " " | Rt. Rev. H. M. Jackson,..... | 440 00 |
| " 25. | " " " | Church Record,..... | 31 50 |
| Salary of G. A. Wilkins, Treasurer, allowed in account,..... | | | 50 00 |
| Memorandum showing amount paid Andrew, sexton of St. Paul's Church,..... | | | 15 00 |
| Balance due Diocese by G. A. Wilkins, former Treas.,..... | | | 288 72 |
| Total,..... | | | <u>\$3,617 72</u> |

Of this amount \$241.60 was on deposit to the credit of Geo. A. Wilkins, Treasurer, Diocese of Alabama, in the Commercial Bank of Selma, at the time it failed.

As Treasurer of the Bishop's Fund, I sent Mr. G. A. Wilkins, Treasurer of the Diocese, a check for \$675.00 on the 23rd of December, 1896, which check was found among his papers in the letter in which I sent it, but it by some means got into the hands of the Assignee, and after a consultation with their Attorneys, turned over this check to me, which I endorsed and sent to Bishop Wilmer, and this check is charged to Mr. G. A. Wilkins, Treasurer of the Diocese in my account as Treasurer of the Bishop's Fund.

All of which is respectfully submitted,

J. H. FITTS,

Treas. Pro. Tem., Dio. of Ala.

They have also examined and audited the accouuts of J H. FITTS, Treasurer Pro. Tem., and find that including check in favor of Geo. A. Wilkins, Treasurer, he has received the sum of.....\$5,033 52
And properly disbursed..... 4,901 57

Leaving a balance of.....\$ 131 95

They also have audited and examined the combined report of MESSRS. GEO. A. WILKINS, Treasurer of the Diocese and J. H. FITTS, Treasurer Pro. Tem., and find that the receipts amount to.....\$8,151 24
and the proper disbursements and losses,..... 8,019 29

Leaving a balance of.....\$ 131 95

J. H. FITTS, *Treasurer Pro. Tem.,*

In Account with DIOCESE OF ALABAMA.

1897.

RECEIPTS.

Jan. 7. To ch. of J. H. Fitts, Tr. Bp's. Fund, fav. G. A. W., Tr..\$ 675 00
Mch. 18. To amt. borrowed of J. H. Fitts & Co.,..... 500 00
May 12. To amt. from Parishes and Missions,..... 3,858 52
Total,.....\$5,033 52

1897.

DISBURSEMENTS.

Jan. 7. By ch. fav. G. A. Wilkins, Tr. endorsed to Bp. Wilmer,.\$ 675 00
" 7. " expenses of Treasurer, to Selma,..... 13 00
Feb. 12. " amt. pd. Bishop Wilmer, balance of salary 1895-96,.... 325 00
" 24. " " " R. C. McCalley, P. M., Postal Cards,..... 2 10
Mch. 5. " " " Rev. R. H. Cobbs, Salary as Secretary,..... 60 00
" 18. " " " Account G. Matzenger, printing,..... 339 20
" 18. " " Interest paid J. H. Fitts & Co., on loan,..... 4 77
" 18. " " pd. Bishop Wilmer, on salary 1896-97,..... 350 00
" 29. " half amt. prem. of life policy of Bishop,..... 122 50
" 29. " amt. pd. balance salary of Rev. R. H. Cobbs, Sect'y.,. 50 00

Amount Carried Forward.....\$1,941 57

Respectfully submitted,

Tuskaloosa, Ala., May 12th, 1897.

Treas. Pro. Tem., Dio. of Ala.

—0—

1898.

RECEIPTS.

1896-97

DISBURSEMENTS.

Respectfully submitted,

Tuskaloosa, Ala., May 12th, 1897.

Treas. Pro. Tem., Dio. of Ala.

They have also audited and examined the account of **MR. JNO. L. COBBS**, Treasurer of the University of the South for the Diocese of Alabama, and find that he has properly received since the last Council the sum of..\$233 60
And has properly disbursed the sum of..... 233 60

Leaving nothing on hand.....\$00 00

They also report that they have audited and examined the accounts of **J. H. FITTS**, Treasurer of the Bishop's Fund, and find that including the balance on hand at the last report made to the Council he has received the sum of\$7,310 09
And has properly disbursed the sum of..... 6,997 48

Leaving balance.....\$ 312 61

Attached hereto is a list of the securities we find in the hands of the Treasurer of the Bishop's Fund, together with a certificate of the Treasurer of the State of Alabama, showing proper and legal registration in his office of said bonds, viz :

The Securities of the Bishop's Fund now held by **J. H. FITTS**, Treasurer, are:

| | |
|--|-----------|
| One Class A. Ala. Coupon Bond No. 8357,..... | \$ 100 00 |
| “ “ “ “ “ “ “ 7069,..... | 500 00 |

| | |
|---|-----------|
| Thirty Class A. Ala. Registered Bonds Nos. 444, 445, 446, 447, 448, 449, 450, 451, 452, 453, 454, 455, 456, 457, 470, 471, 1589, 1688, 1801, 2106, 2107, 2150, 2225, 2366, 2367, 2500, 2501, 2502, 2503, 2504,..... | 30,000 00 |
| Balance on note of Noble Institute, due Jan. 16th, 1898, with int,.. | 3,050 00 |
| 6 Notes of T. M. Barnett,..... | 600 00 |
| Interest on same,..... | 240 00 |
| 11 Notes of Church of the Holy Comforter,..... | 1,264 00 |
| 14 Notes of W. C. and Mrs. Rebecca Campbell,..... | 1,500 00 |
| Interest on same,..... | 600 00 |

Total,.....\$37,854 00

OFFICE OF TREASURER OF THE STATE OF ALABAMA,

MONTGOMERY, ALA., JANUARY 21st, 1897.

I, **Geo. W. Ellis**, Treasurer of the State of Alabama, and by virtue thereof the legal Custodian of the records of the bonded indebtedness of said state, hereby certify that said records show that the “ *Trustees of the Bishop's Fund*, ” own and have registered in their name, thirty Ala. Class A. Registered Bonds, issued under and in pursuance of an Act of the General Assembly of Alabama, approved February 13th, 1879, an Act to provide for the issuance of Registered Bonds, and the exchange of the same for the Coupon Bonds of the State authorized by the Act approved February 23rd, 1876, and are payable on the 1st day of July, 1906, in the sum of One Thousand Dollars each. Said Registered Bonds so held and owned by said Trustees of the Bishop's Fund, aforesaid, are numbered respectively as follows, to-wit: 444,

15, 446, 447, 448, 449, 450, 451, 452, 453, 454, 455, 456, 457, 470, 471, 1589, 1588, 1801, 2106, 2107, 2150, 2225, 2366, 2367, 2500, 2501, 2502, 2503, and 2504.

In Testimony Whereof, I hereunto subscribed my name on the day and year first above written.

GEO. W. ELLIS, *State Treasurer.*

They have further audited and examined the accounts of CHAS. E. WALLER, Treasurer of Diocesan Missionary Fund, and find that including the balance on hand at the last Council, he has received the sum of.....\$4,187 03 and properly disbursed the sum of..... 3,588 06

Leaving balance.....\$ 598 97

THE COMMITTEE SUBMIT THE FOLLOWING AS THE REQUIREMENTS
FOR THE YEAR 1897 AND 1898.

| | |
|---|-------------------|
| the Bishop's Salary,..... | \$3,000 00 |
| the Bishop's Coadjutor's Salary,..... | 3,000 00 |
| the Secretary of the Council,..... | 150 00 |
| the Treasurer of the Council,..... | 50 00 |
| the Expenses of the Council of 1897,..... | 15 00 |
| one-half of the Life Insurance Premium of Bishop Wilmer,..... | 122 50 |
| due Bishop Wilmer for 1896-97,..... | 1,000 00 |
| due Bishop Jackson for 1896-97,..... | 1,000 00 |
| Printing Journal of Council of 1897,..... | 200 00 |
| Total,..... | <u>\$8,537 50</u> |

AND THE FOLLOWING AS THE ESTIMATED RESOURCES
FOR THE YEAR 1897 AND 1898.

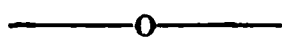
| | |
|---|-------------------|
| Cash in hands of Treasurer of Diocese,..... | \$ 131 95 |
| Cash in hands of Treasurer of Bishop's Fund,..... | 312 61 |
| Interest on the Bishop's Fund,..... | 1,200 00 |
| Arishes in arrears for 1896-97, \$660 00,..... | |
| Estimated there will be collected from above,..... | 350 00 |
| Assessment of Parishes and Missions for 1897-98,..... | 5,197 00 |
| Total,..... | <u>\$7,191 56</u> |

EXHIBIT A.—ASSESSMENTS FOR 1897 AND 1898.

| | |
|-------------------------------------|------------------|
| Anniston—Grace Church,..... | \$ 200 00 |
| “ —St. Michael and All Angels,..... | 50 00 |
| Chattanooga—St. Timothy,..... | 15 00 |
| Columbus—Holy Innocents,..... | 30 00 |
| Montgomery—Christ Church,..... | 15 00 |
| Prichard—Trinity Church,..... | 35 00 |
| Amount Carried Forward,..... | <u>\$ 345 00</u> |

| | |
|---|------------|
| Amount Brought Forward,..... | \$ 345 00 |
| Birmingham—Church of the Advent,..... | 300 00 |
| “ —St. Mark’s,..... | 30 00 |
| “ —St. Mary’s,..... | 325 00 |
| Boligee—St. Mark’s,..... | 15 00 |
| Bon Secour—St. Peter’s,..... | 15 00 |
| Bridgeport—Mission,..... | 10 00 |
| Carlowville—St. Paul’s,..... | 40 00 |
| Camden—St. Mary’s,..... | 15 00 |
| Cedar Hill—St. James’,..... | 5 00 |
| Citronelle—Mission, | 15 00 |
| Clanton—Mission,..... | 5 00 |
| Clayton—Grace Church,..... | 12 00 |
| Decatur—St. Paul’s,..... | 30 00 |
| Demopolis—Trinity Church,..... | 140 00 |
| Elyton—Mission,..... | 10 00 |
| Eufaula—St. James’,..... | 80 00 |
| Eutaw—St. Stephen’s,..... | 35 00 |
| Evergreen—St. Mary’s,..... | 20 00 |
| Faunsdale—St. Michael’s,..... | 40 00 |
| Florence—Trinity Church,..... | 45 00 |
| Forkland—St. John’s,..... | 15 00 |
| Gadsden—Holy Comforter,..... | 25 00 |
| Gainesville—St. Alban’s,..... | 10 00 |
| Gallion—St. Andrew’s,..... | 30 00 |
| Greensboro—St. Paul’s,..... | 240 00 |
| Greenville—St. Thomas’,..... | 25 00 |
| Hayneville—St. Andrew’s,..... | 20 00 |
| Huntsville—Church of the Nativity,..... | 300 00 |
| Ironton—Mission,..... | 00 00 |
| Jacksonville—St. Luke’s,..... | 40 00 |
| Livingston—St. James’,..... | 20 00 |
| Lowndesboro—St. Paul’s, | 20 00 |
| Marion—St. Wilfrid’s,..... | 30 00 |
| Mobile—Christ Church,..... | 500 00 |
| “ —Good Shepherd,..... | 40 00 |
| “ —St. John’s,..... | 285 00 |
| “ —Trinity Church,..... | 300 00 |
| Montevallo—Mission,..... | 15 00 |
| Montgomery—Holy Comforter,..... | 110 00 |
| “ —St. John’s,..... | 645 00 |
| Mt. Meigs—Grace Church,..... | 10 00 |
| New Decatur—St. John’s,..... | 30 00 |
| Opelika—Emanuel Church,..... | 20 00 |
| Amount Carried Forward,..... | \$4,262 00 |

| | |
|--|-------------------|
| Amount Brought Forward,..... | \$4,262 00 |
| e—Mission,..... | 10 00 |
| e Hill—St. Paul's,..... | 5 00 |
| ont—Christ Church,..... | 5 00 |
| Clear—Mission,..... | 5 00 |
| ille—St. Mark's,..... | 15 00 |
| oro—St Luke's,..... | 20 00 |
| —St Paul's,..... | 400 00 |
| ld—Grace Church,..... | 25 00 |
| Hill—St. Paul's,..... | 20 00 |
| n—St. Mary's,..... | 10 00 |
| es's Mission, Galloway and Carbon Hill,..... | 15 00 |
| uga—Mission,..... | 10 00 |
| ega—St. Peter's,..... | 35 00 |
| —Grace Church,..... | 15 00 |
| r Station—Grace Church,..... | 10 00 |
| -St. Mark's,..... | 20 00 |
| loosa—Christ Church,..... | 220 00 |
| nbia—St. John's..... | 20 00 |
| Station—St. Peter's,..... | 5 00 |
| Springs—Trinity Church,..... | 15 00 |
| own—Holy Comforter,..... | 25 00 |
| ler—St. Paul's,..... | 15 00 |
| awn—Mission,..... | 15 00 |
| Total,..... | <u>\$5,197 00</u> |



PARISHES AND MISSIONS IN ARREARS 1896 AND 1897.

| | |
|--|------------------|
| on—St. Michael and All Angels,.....(Paid)..... | \$ 75 00 |
| s—St. Timothy,..... | 10 00 |
| n—Holy Innocents,..... | 12 50 |
| ale—Christ Church,..... | 15 00 |
| er—Trinity Church,.....(Paid)..... | 17 50 |
| e—St. Mark's,..... | 20 00 |
| ecour—St. Peter's,.....(Paid)..... | 7 50 |
| port—Mission,..... | 20 00 |
| eld—Mission,..... | 15 00 |
| n—St. Mary's,..... | 15 00 |
| n—Mission,..... | 10 00 |
| olis—Trinity Church,.....(Paid)..... | 140 00 |
| t—Mission,..... | 20 00 |
| reen—St. Mary's,..... | 40 00 |
| ville—St. Alban's,..... | 10 00 |
| Amount Carried Forward,..... | <u>\$ 427 50</u> |

| | |
|--|-------------------|
| Amount Brought Forward,..... | \$ 427 50 |
| Gallion—St. Andrew's,.....(Paid)..... | 30 00 |
| Galloway and Carbon Hill,..... | 15 00 |
| Greenville—St. Thomas',..... | 65 00 |
| Hayneville—St. Andrew's,..... | 40 00 |
| Jacksonville—St. Luke's,..... | 40 00 |
| Livingston—St. James',.....(Paid \$15.00). | 38 00 |
| Lowndesboro—St. Paul's,.....(Paid)..... | 5 00 |
| Marion—St. Wilfrid's,.....(Paid)..... | 30 00 |
| Martin's Station—St. Luke's,... ..(Released by Council)..... | 10 00 |
| Mobile—Good Shepherd,..... | 30 00 |
| Mt. Meigs—Grace Church,.....(Paid \$10.00). | 20 00 |
| Opelika—Emanuel Church,.....(Paid)..... | 20 00 |
| Orrville—Mission,.....(Paid)..... | 10 00 |
| Perdue Hill—St. Paul's,..... | 5 00 |
| Piedmont—Christ Church,..... | 30 00 |
| Prattville—St. Mark's,..... | 30 00 |
| Scottsboro—St. Luke's,..... | 40 00 |
| Sheffield—Grace Church,..... | 50 00 |
| Stanton—St. Mary's,.....(Paid)..... | 10 00 |
| Sylacauga—Mission,..... | 20 00 |
| Talladega—St. Peter's,.....(Paid)..... | 17 50 |
| Tilden—Grace Church,..... | 30 00 |
| Trinity Station—Grace Church,..... | 12 00 |
| Tuscumbia—St. John's,..... | 2 00 |
| Tyler's Station—St. Peter's,.....(Paid)..... | 5 00 |
| Uniontown—Holy Comforter,.....(Paid)..... | 25 00 |
| Whistler—St. Paul's,..... | 7 50 |
| Total,..... | <u>\$1,064 50</u> |

The Committee desire to call special attention to the fact that, St. Mark's Parish, Birmingham, a colored Church in the only one which requests an increase in its assessment, and commend most highly its self-sacrificing zeal in behalf of the Church. Its assessment has been increased from \$25.00 to \$30.00.

All of which is respectfully submitted,

| | |
|---------------------------|--------------|
| R. H. STICKNEY, Chairman. | } Committee. |
| W. L. CLAY, | |
| F. S. PARKER, | |
| J. H. FITTS, | |
| JOHN W. NOBLE, | |
| DANIEL PARTRIDGE, | |
| JOHN L. COBBS, | |
| ROBT. JEMISON, | |

On motion, this Report was received and concurred in.

The following report of Special Committees were presented, the members of the Council standing while they were read.

Whereas, the late GEORGE ADAMS WILKINS had for many years been an active and faithful Treasurer of this Diocese, and had by his cordial manner and gentlemanly bearing endeared himself to the members of the Council, both Clerical and Lay,

Therefore be it Resolved, That in his death this Council has lost a useful and valuable member, and one who served it with zeal and ability.

Resolved, Secondly, That the members of this Council extend their heartfelt sympathy to his family in their affliction, and commend them to the God of all comfort and consolation.

Resolved, Thirdly, That a page in the Journal be set apart in memory of our deceased Treasurer.

Resolved, Forthly, That these Resolution be entered on the minutes, and that a copy be sent to the family of the deceased.

R. W. BARNWELL, JOHN G. MURRAY, DAN'L. PARTRIDGE.

Since the meeting of the last Council, MR. F. B. CLARK, JR., Chancellor of the Diocese and member of the Standing Committee, has departed this life. We desire to place on record our sense of loss in this dispensation of Divine Providence and our unfaltering faith, that our brother, who has departed in the faith of the Catholic Church, in the comfort of a reasonable, religious and holy hope, is now enjoying the fruits of his labors in the rest of Paradise.

We express our sympathy with the relations and children of the deceased, and trust that He Who doeth all things well, will give strength and comfort to those who have been so sadly bereaved.

We ask the Council to set apart a page in the Journal in memory of the deceased.

J. L. TUCKER, THOS. COBBS, W. L. CLAY.

On motion, the Council took a recess till 3:30 P. M.

At half-past three, the Council resumed its session, and on motion, the REV. J. A. VAN HOOSE and MR. W. W. SCREWS, were appointed a committee to draft a Resolution of thanks, and that committee presented the following Report:

Resolved, That the hospitality and kindness shown the Delegates and visitors to this Council by the Rector and Congregation of St. Paul's Church, and the citizens generally of Greensboro, is deeply appreciated and that the sincere thanks of the Council as a body, and each and every individual member of it are hereby tendered to them for this most courteous and generous entertainment.

This Resolution, was, on motion, unanimously adopted by a rising vote.

The following Report was presented and read.

The Committee on Canons have considered the following Resolutions, which were referred to them, and recommend their adoption by the Council, provided that the Bishop of the Diocese shall give his written consent to both mortgage and sale.

Resolved, That consent be and is hereby given to the Rector, Wardens and Vestry of Christ Church, Tuskaloosa, to mortgage Christ Church Rectory for a sum not exceeding \$750.00, and to use this sum to pay certain debts and to make such repairs as may be necessary to protect the Parish Property.

Resolved, That consent be and is hereby given to the Rector, Wardens and Vestry of Christ Church, Tuskaloosa, to sell one of the lots adjoining the Rectory, to discharge the aforesaid mortgage debt, whenever the Vestry deem such sale advisable.

On motion, these Resolutions were unanimously adopted.

On motion, the Secretary was instructed to have printed 600 copies of the Journal of this Council.

The following was presented and read.

The Committee on the State of the Church would respectfully report, that they have examined the various reports submitted to the Council, and find the following items of interest.

The Diocese cannot but note with surprise and pleasure the services accomplished by its venerable and beloved Bishop, and the Committee records its devout thankfulness to Almighty God for his recovery from his recent severe illness. Its prayer and hope is that he may long be spared in his sphere of usefulness to instruct and guide by precept and example. The Committee also reviews with satisfaction the work accomplished by the Bishop Coadjutor, and is rejoiced at the evidence of his returning health and strength. It looks forward with confidence to the results of his energy and faithfulness in the important work of the Diocese committed to his care.

St. Thomas' Church, Greenville, has been rebuilt at a cost of \$5,200; all of which has been paid. This congregation has for several years been patiently accumulating a sum to accomplish this purpose, and it is to be congratulated upon the result. This Church is unique in some features of its plan, but is very handsome in appearance and commodious in all respects.

Trinity Church, Demopolis, has been remodelled and extended by the addition of transepts, which nearly double the seating capacity of the Church. It is now one of the most attractive Church Edifices in the Diocese.

The congregation of Grace Church, Sheffield, has accomplished a work, which, under the circumstances is very remarkable. A short time ago their Church Building was destroyed by fire. At that time there was a debt upon

the Church, amounting to about \$1,300. The devoted band of Churchmen, or Church Women, then immediately set about repairing a loss which appeared irripable, with the result that they have now bought a handsome Church which we suppose must have cost \$8,000.00. This building was purchased for \$1,000.00, and on this amount \$600.00 have been paid, and \$250.00 have been provided for, leaving only \$150.00 to be raised.

St. Stephen's, Eutaw, has built a commodious and neat Rectory which has been almost entirely paid for.

The Committee also desire to notice the very extensive, laborious and interesting work of Rev. Dr. Beard. This is the first practical work done in the direction of an Evangelist for this Diocese. This devout Priest is accomplishing really the work of an Evangelist in one of the most important sections of the Diocese. He is maintaining the life of the Church, in many isolated places, and is extending the Church among an interesting people.

The reports of all our Missionaries show that they have striven with unlagging zeal and devotion to carry on the work entrusted to their care. Fields are white unto the harvest before them on every side; the hearts of thousands are turning toward the Church from every quarter, and nothing but the lack of reapers hinders an overwhelming ingathering.

Your Committee feel that they speak well within the bounds of moderation when they assert their belief that the employment of five additional men in the Mission work of the Diocese would result in an increase of twenty per cent. in the number of stations and communicants, in less than two years. Surely with a present need so great, and a future prospect so bright, Church people in the established Parishes will rise to the opportunity.

G. C. TUCKER, *Chairman.*

This report, on motion, was received and ordered to be printed in the Journal.

The Chairman of the Committee on Parochial Reports made a verbal report, with the understanding that a full report would be printed in the Appendix.

On motion, it was

Resolved, That the Chairman of the Committee on Parochial Reports be requested by correspondence with the Clergy of the Diocese and others authorized to report, to verify the reports made to this Council, or such items of same as in his judgment may indicate such necessity.

On motion, it was

Resolved, That the Committee on Parochial Reports be continued ad interim.

On motion, it was

Resolved, That the Secretary of the Council be instructed to request of the Bishop a direction to Rectors of Parishes to send their Parochial Reports to the Rev. J. F. John, Anniston, Chairman of the said Committee, on or before the 10th day of May, 1898.

On motion, the Council adjourned till 10 A. M. Saturday.

FOURTH DAY.

GREENSBORO, ALA., MAY 15th, 1897, 10 A. M.,

The Council met pursuant to adjournment. The minutes were read and approved, with a statement by the Treasurer of the Bishop's Fund, who was also a member of the Finance Committee, that in estimating the available assets for this year, the Finance Committee made an error in including in their estimate the balance of \$312.61 reported by the Treasurer of the Bishop's Fund as being in his hands.

After the Benediction by the President, the Council adjourned "sine die."

RICHARD H. WILMER,

R. H. COBBS,

Secretary.

President.



APPENDIX A.

***ANNUAL ADDRESS OF THE BISHOP OF THE DIOCESE
OF ALABAMA,
TO THE COUNCIL, MAY 18th, 1897.***

**DEARLY BELOVED BRETHREN OF THE CLERGY AND LAITY OF
THE DIOCESE OF ALABAMA—IN COUNCIL ASSEMBLED:**

Before entering upon an account of my official labors, I desire to put on record my loving remembrance and grateful appreciation of one, whose name should be very dear to every Churchman in Alabama—the late Joel White of Montgomery.

His life was coeval with the history of the Church in Alabama. He shared in her earliest Councils, and, to the end of his lengthened days, sought to promote her welfare. We shall miss his benignant and venerable presence in this Council. He has passed from our midst, in the ripeness of a good old age, honored of all men, without stain or reproach, and in hope of a blessed immortality.

We should love to cherish and put on record, our grateful and loving appreciation of the life and labors of such Laymen of the Church.

OFFICIAL ACTS.

1896. May 20th. Attended our Annual Council at St. Paul's Church, Selma, and, after a sermon by the Rev. Dr. Powers, celebrated the Holy Communion. Continued my attendance upon the sessions of the Council during the remainder of the week.

May 31st. (Trinity Sunday.) Preached at Church of the Good Shepherd, Mobile, confirmed two persons, and celebrated the Holy Communion.

June 20th. Signed deed conveying the "Noble (Female) Institute" to Grace Church, Anniston. Signed deed conveying back a certain lot in Montgomery to the donor, as per resolution of the Council.

July 14th. Confirmed at the Oratory of the Church Home, Mobile, a member of the congregation of St. Paul's Church, Selma.

July 19th. (7th Sunday after Trinity.) Baptized at Spring Hill my great grand child.

July 20th. Signed Mortgage on the Rectory of Church of the Holy Comforter, Montgomery, as authorized by resolution of the Council.

At this time I was compelled by ill health to seek a more bracing climate, and was for some time unfitted for duty. I soon regained a degree of strength, which enabled me to officiate as opportunity offered. I do not deem it necessary to give a detailed account of my labors while absent from the Diocese.

August 4th. Signed deed as one of the Trustees conveying the "Noble (Male) Institute" to Grace Church, Anniston.

October 18th. (20th Sunday after Trinity.) Preached at St. Paul's, Spring Hill.

October 25th. (21st Sunday after Trinity.) Preached and celebrated the Holy Communion at St. Paul's, Spring Hill.

November 1st. (All Saints Day.) Officiated at the funeral of a Church member in Mobile.

November 5th. Appointed Mrs. John M. Martin, Vice-President of the "Woman's Auxiliary."

November 8th. (23rd Sunday after Trinity.) Preached at St. Paul's, Spring Hill.

November 12th. Held an examination of Rev. Louis Tucker, (Deacon,) for Priest's Orders.

November 15th. (24th Sunday after Trinity.) Preached at Christ Church, Mobile.

November 18th. At Christ Church, Mobile, I ordered Priest the Rev. Louis Tucker, (Deacon); candidate presented and sermon preached by his father, Rev. J. L. Tucker, D. D., who, together with the Rev. Gardiner C. Tucker and the Rev. Douglass C. Peabody, assisting in the laying on of hands.

November 22nd. (Sunday before Advent.) At St. John's Church, Mobile, after a sermon by the Rector, I made an address to the congregation. At night service of same day I preached at Citronelle, and confirmed 3 persons.

November 28th. At Montgomery I confirmed 2 persons, presented by the Rector of St. John's Church.

November 29th. (Advent Sunday.) I preached at St. John's Church, Montgomery, and confirmed 26 persons. At afternoon service of same day, at the Church of the Holy Comforter, after a sermon by the Rector, I confirmed eleven persons and made an address to the class confirmed.

November 30th. Confirmed a person in private, candidate presented by the Rector of the Church of the Holy Comforter.

December 2nd. Held an examination of Rev. R. C. Jeter, (Deacon,) for Priest's Orders.

December 3rd. At St. John's Church, Montgomery, I ordered Priest Rev. Richard Cullen Jetter, (Deacon); candidate presented by the Rev. Richard P. Williams, who, with the Rev. W. Dudley Powers, D. D., joined in the laying on of hands. A sermon of mine was read by the Rev. Dr. Powers. I also celebrated the Holy Communion.

December 20th. (4th Sunday in Advent.) Officiated at St. Paul's, Spring Hill.

December 25th. (Feast of the Nativity.) Preached and celebrated the Holy Communion at St. Paul's, Spring Hill.

December 26th. Received the Rev. Jesse Burton Harrison, S. T. B., into the Diocese from the Diocese of Springfield.

December 27th. (Sunday after Christmas.) Preached at Spring Hill.

December 29th. Confirmed a person in private at Spring Hill.

The beginning of a New Year found me prostrated upon a bed of sickness, and for two months I was unable to leave my room. God has graciously restored me to a measure of health, and I love to think that it was in answer to the prayers of my dear people.

For more than two months I was unable to officiate in public, but fully kept up all business pertaining to the administration of Diocesan affairs.

April 4th. (5th Sunday in Lent.) Officiated at Oak Grove, Mobile County, consecrated the newly erected Church—"St. Andrew's," preached the sermon and celebrated the Holy Communion. The name of "St. Andrew's" is most appropriate to this Church, its erection, under God, is due in large part, to the labors of the "St. Andrew's Brotherhood"—only one of the many fruits of their untiring zeal and devotion.

April 11th. (Sunday before Easter.) Preached and celebrated the Holy Communion at St. Paul's, Spring Hill.

April 18th. (Easter Sunday.) Officiated at Trinity Church, Mobile, and, after a sermon by the Rector, made an address. I also confirmed a class of 38 persons, and celebrated the Holy Communion. In the afternoon I participated in the Children's Festival. The day was bright, and all was expressive of Easter joyfulness. The services were made particularly interesting by the fact that they the beginning of a Jubilee Commemoration of the Parish of Trinity. The history of the Parish record a large amount of good accomplished in the last half century.

April 25th. (1st Sunday after Easter.) Preached at St. John's Church, Mobile, and confirmed 54 persons; two of the candidates were from "Trinity Church."

May 2nd. (2nd Sunday after Easter.) Officiated at Christ Church, Mobile, and, after a sermon by the Rector, made an address and confirmed 18 persons. In the afternoon of same day, after a sermon by the Minister in charge, I confirmed 19 persons at Church of the Good Shepherd, Mobile.

May 5th. Received and excepted the Letters Dimissory of the Rev. Tullius C. Tupper, D. D., from the Diocese of Tennessee.

May 9th. (3rd Sunday after Easter.) Preached at St. Paul's Church, Selma, and confirmed 12 persons. In the afternoon made an address at same Church.

May 10th. Met the St. Andrew's Brotherhood of the whole Diocese, and made an address.

May 11th. Preached at St. Paul's Church, Greensboro, and confirmed 20 persons.

SUMMARY—OFFICIAL ACTS.

| | |
|---------------------------------------|-----|
| Baptisms, viz: Infants 1; Total,..... | 1 |
| Funerals,..... | 1 |
| Number Confirmed,..... | 208 |
| Priests Ordained,..... | 2 |
| Churches Consecrated,..... | 1 |
| Lay Readers Licensed,..... | 42 |

SUMMARY—OFFICIAL ACTS OF THE BISHOP COADJUTOR.

| | |
|--------------------------------|-----|
| Baptisms—Adults 1; Total,..... | 1 |
| Funerals,..... | 2 |
| Deacons made,..... | 1 |
| Priests Ordered,..... | 4 |
| Corner Stones laid,..... | 1 |
| Churches Consecrated,..... | 2 |
| Persons Confirmed,..... | 163 |

GENERAL SUMMARY.

| | |
|---|-----|
| Baptisms—Adults 1; Infants 1; Total,..... | 2 |
| Funerals,..... | 3 |
| Deacons made,..... | 1 |
| Priests Ordered,..... | 6 |
| Corner Stones laid,..... | 1 |
| Churches Consecrated,..... | 3 |
| Lay Readers Licensed,..... | 42 |
| Number Confirmed,..... | 371 |

CLERICAL CHANGES WITHIN THE DIOCESE.

The Rev. Thos. J Beard, D. D., has resigned the Rectorship of the Church of the Advent, Birmingham, and is in charge of the Missions in and around that City.

The Rev. Mortimer G. Cassell, is in charge of the Churches at Carlowville and Tilden.

The Rev. Henry Kingham is in charge of Trinity Church, Florence.

The Rev. J. B. Harrison, S. T. B., has become Rector of the Church of St. Michael and All Angels, Anniston.

The Rev. Wm. F. Loveless, (Deacon,) has been assigned to the charge of Prattville and Mission Chapel of the Annunciation, Montgomery.

The Rev. J. G. Murray has become Rector of the Church of the Advent, Birmingham.

The Rev. Jas. J. N. Thompson has taken Charge of the Church of the Good Shepherd, Mobile.

The Rev. Tullius C. Tupper, D. D., officiates at Sheffield and Tuscumbia.

LETTERS DIMISSORY ISSUED TO.**Rev. Stephen H. Green, to Diocese of Missouri.****“ Richard P. Williams, to Diocese of Washington.**

LETTERS DIMISSORY ACCEPTED OF.**Rev. Jas. J. N. Thompson, from Diocese of Texas.****“ Mortimer G. Cassell, “ “ Southern Virginia.****“ Jesse B. Harrison, S. T. B., from Diocese of Springfield.****“ Tullius C. Tupper, D. D., “ “ Tennessee.****“ Henry Kingham, “ “ Milwaukee.**

CONSENTS GIVEN.**To the Consecration of the Rev. Dr. Morrison, to the Missionary Jurisdiction of Duluth.****To the election of the Rt. Rev. Dr. Walker, to the Episcopate of Western New York.**

OFFICIAL NOTICES RECEIVED.**Of the Deposition of Sam'l. R. Fuller, from Bishop of Mass's.****“ “ “ E. M. Benedict, “ “ S. Ohio.****“ “ “ Edwin Witherall, “ “ Oklahoma.****“ “ “ F. M. Adams, “ “ Los Angeles.****Of the “ Thos. S. Robjert, “ “ S. Ohio.****“ “ “ W. McLean Lane, “ “ California.****“ “ “ Harry R. Tudor, “ “ Central N.****York.****Of the “ Joseph Taylor, “ “ S. Dakota.****“ “ “ F. Seabright Leigh, from Bishop of Texas.****“ “ “ Robert Granger, from Bishop of S. Ohio.****“ “ “ Edwin S. Taylor, “ “ New Jer-****sey.****Of the “ J. fu T.s'un, “ “ Shanghai.**

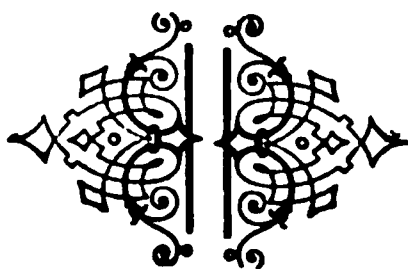
OTHER NOTIFICATIONS.

That the following named have ceased to be Candidates and Postulants for Holy Orders, viz:

| | | | | | | |
|-------------------|------|--------|----|-----------------------|-----|-------|
| Robert W. Bowman, | from | Bishop | of | Central | New | York. |
| D. B. Hambliss, | " | " | " | " | " | " |
| Geo. W. Bushvell, | " | " | " | " | " | " |
| H. C. Gilbert, | " | " | " | Vermont, | | |
| Frank H. Stout, | " | " | " | The Platta. | | |
| Stephen B. Innes, | " | " | " | Pennsylvania. | | |
| J. Erden Powell, | " | " | " | Ohio. | | |
| P. C. Shaw, | " | " | " | Rhode Island. | | |
| Thos. E. Newman, | " | " | " | Nevada. | | |
| Frank W. Porte, | " | " | " | " | | |
| R. L. Spillen, | " | " | " | New Hampshire. | | |
| R. P. McGregor, | " | " | " | S. Ohio. | | |
| Thos. A. Barker, | " | " | " | Central Pennsylvania. | | |
| P. C. Shawless, | " | " | " | Rhode Island. | | |
| Alfred C. Smith, | " | " | " | South Dakota. | | |
| D. J. Robertson, | " | " | " | " | " | " |
| Samuel E. Bull, | " | " | " | " | " | " |
| Robert A. Hoose, | " | " | " | " | " | " |
| W. C. Dawson, | " | " | " | Lexington. | | |
| Geo. W. Chandler, | " | " | " | New York. | | |
| Moses H. Douglas, | " | " | " | Pennsylvania, | | |
| G. H. H. Ballard, | " | " | " | Maryland. | | |
| A. L. Miller, | " | " | " | New Jersey. | | |

Yours faithfully,

RICHARD H. WILMER.



APPENDIX B.

REPORT OF THE OFFICIAL ACTS

—OF THE—

BISHOP COADJUTOR OF THE DIOCESE OF ALABAMA.

TO THE CLERGY AND LAITY OF THE DIOCESE OF ALABAMA :

My dear Brethren :

The following is the report of my Official Acts during the conciliar year just closed.

1896. May 20th-23rd. In attendance upon the meeting of the Council in St. Paul's Church, Selma.

May 24th. Preached in St. Paul's, Selma, and ordered Priests the Rev. J. F. Goldman, the Rev. W. H. Mitchell and the Rev. J. J. D. Hall, Deacons.

May 31st. Preached in St. Mark's, Prattville, and confirmed three.

June 3rd. Attended commencement exercises at Noble Institute.

June 14th. Consecrated the Chapel of the Holy Innocents, Montgomery, and celebrated the Holy Communion. Sermon was preached by the Rev. R. P. Williams.

September 10th. Buried infant child of Mr. Young, belonging to the Church of the Holy Comforter, Montgomery, recorded in Parish Register of that Church.

September 12th. Baptized Mr. Ohlander *in extremis*. Baptism recorded in Parish Register of St. John's, Montgomery.

September 13th. Buried Mr. Ohlander. Burial recorded in same Register.

September 20th. Preached at Lithia Springs, Ga.

October 4th. Preached in St. Michael's, Anniston.

October 11th. Preached in same Church.

October 18th. Preached in same Church.

November 1st. Preached in same Church.

November 6th-9th. In attendance upon Selma Convocation at Carlowville.

November 7th. Examined the Rev. M. G. Cassell, Deacon, for ordination to the Priesthood, assisted by the Rev. J. A. Harrison, D. D.

November 8th. Preached in St. Paul's, Carlowville, and ordained the Rev. Mortimer G. Cassell to the Priesthood, assisted in this service by the Rev. Dr. Harrison and the Rev. Mr. Barnwell. At night preached in same Church.

November 19th. Went to Jacksonville to attend meeting of Birmingham Convocation.

November 20th. In the morning confirmed privately one person presented by the Rev. Mr. Mellichampe. In the afternoon laid the corner stone of the Chapel of the Good Shepherd in Calhoun Co. Assisted by the Rev. T. J. Beard, D. D., Dean, and the Rev. Messrs. Smith, Mellichampe, Whitaker and Goldman. I also made an address. Immediately afterwards I confirmed in the Chapel of the Good Shepherd nine persons, presented by the Rector the Rev. Mr. Mellichampe, and made an address.

November 22nd. In the morning preached in Grace Church, Anniston. In the afternoon preached at the Nottingham Mission Chapel, and confirmed nine. At night preached in St. Peter's, Talladega, and confirmed nine.

November 29th. Preached in the Holy Comforter, Gadsden, and confirmed four.

December 1st. Officiated at the inauguration of Joseph F. Johnston as Governor of Alabama.

December 13th. Preached in St. James', Eufaula, and confirmed one.

December 26th. Confirmed in St. James', Eufaula, two.

1897. January 6th. Ordained William Fletcher Loveless, Deacon. Sermon preached by the Rev. Innes O. Adams, assisted in these services by the Rev. W. D. Powers, D. D., and the Rev. Innes O. Adams.

February 14th. Consecrated St. Mark's, Birmingham, assisted by the Rev. Mr. Van Hoose and by the Rev. Dr. Beard, who preached the consecration sermon. I also made an address and celebrated the Holy Communion. At night I preached in the same Church and confirmed eleven.

February 15th. Preached at Brookside Mission, and confirmed three.

February 16th. Preached at Galloway Mission, and confirmed one.

February 17th. Preached at Carbon Hill Mission, and confirmed four.

February 18th. Preached at Ashville, and confirmed two.

February 19th. Preached at Blocton, and confirmed four.

February 20th. Preached in Trinity, Bessemer, and celebrated the Holy Communion.

February 21st. Preached in the morning at Woodlawn and at night at Avondale.

March 7th. Preached at Union Springs.

March 21st. In the morning preached at St. Mary's, Evergreen, and confirmed four. At night preached in St. Thomas', Greenville.

April 4th. Preached in the morning at Hayneville and in the afternoon at Lowndesboro.

April 11th. Officiated and preached morning and afternoon in the Church of the Holy Comforter, Montgomery.

April 18th. Preached in Trinity Church, Demopolis, and celebrated the Holy Communion. In the afternoon attended Sunday School Festival and addressed the children. At night preached and confirmed four.

April 21st. Preached in St. Mark's, Boligee.

April 22nd. Preached at Livingston, and confirmed four.

April 23rd. Preached at St. Stephen's, Eutaw, and confirmed two.

April 27th. Preached at Trinity, Florence, and confirmed six.

April 28th. Preached in Grace, Sheffield, and confirmed six.

April 29th. Preached in St. John's, Tuscumbia, and confirmed three.

April 30th. Preached in St. John's, New Decatur, and confirmed fourteen.

May 2nd. Preached in St. Mary's, Birmingham, celebrated the Holy Communion and confirmed three. At night preached in the Church of the Advent, and confirmed twenty-one.

May 3rd. Preached at Carbon Hill, and confirmed nine.

May 4th. Preached in the Church of the Nativity, Huntsville, and confirmed twelve.

May 9th. Preached in St. John's, Montgomery, and confirmed twelve.

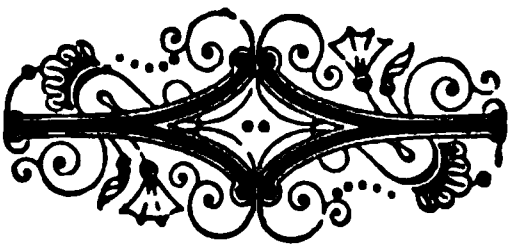
SUMMARY.

| | |
|----------------------------|-----|
| Deacons made,..... | 1 |
| Priests ordered,..... | 4 |
| Burials,..... | 2 |
| Baptisms— Adult,..... | 1 |
| Corner Stones laid,..... | 1 |
| Churches Consecrated,..... | 2 |
| Confirmed, | 163 |

Respectfully submitted,

H. M. JACKSON,

Bishop Coadjutor of Alabama.



APPENDIX C.

CHARLES E. WALLER, *Treasurer,**In Account with THE DIOCESAN MISSIONARY FUND.*

1896-97.

DR.

To amounts received from Parishes and Mission Stations since last Council,
as follows:

| | |
|--|-----------|
| Adamsville.....Mission Station. | |
| Mch. \$0.25, May \$0.25..... | \$ 50 |
| Anniston.....Grace Church. | |
| June \$2.00, April \$14.85..... | 16 85 |
| Ashville.....Mission Station. | |
| Feb. \$0.50, May \$0.50..... | 1 00 |
| Athens .....St. Timothy's. | |
| May..... | 2 00 |
| Auburn.....Holy Innocents. | |
| Dec. \$3.62, April \$4.10..... | 7 72 |
| Avondale.....Christ Church. | |
| Sept. \$2.50, Oct. \$2.15, Dec. \$1.00, Feb. \$1.05, Mch. \$4.25, May
\$2.25..... | 14 20 |
| Bessemer.....Trinity Church | |
| Sept. \$1.00, Oct. \$4.50, Dec. \$2.90, Feb. \$4.80, Mch. \$2.70 May
\$2.25..... | 17 65 |
| Birmingham.....The Advent. | |
| Aug. \$5.00, May \$18.96..... | 23 96 |
| Birmingham.....St. Mark's. | |
| Feb..... | 5 45 |
| Blocton.....Mission Station. | |
| May..... | 50 |
| Blossburg.....Mission Station. | |
| Feb. \$1.40, Mch. \$0.25..... | 1 65 |
| Bon Secour.....Mission Station. | |
| Dec..... | 1 50 |
| Brierfield.....Mission Station. | |
| July..... | 1 25 |
| Brookside.....Mission Station. | |
| Dec.\$0.50, Feb. \$1.45, Mch. \$0.75, May \$0.50..... | 3 20 |
| Carlowville..... St. Paul's. | |
| Nov. \$41.60, April \$33.31..... | 74 91 |
| Carbon Hill.....Mission Station | |
| Feb. \$0.50, Mch \$0.50, May \$0.50..... | 1 50 |
| Amount Carried Forward,..... | |
| | \$ 173 84 |

| | |
|---|-----------|
| Amount Brought Forward,..... | \$ 173 84 |
| Champion Mines.....Mission Station. | |
| May..... | 25 |
| Clayton.....Grace Church. | |
| May..... | 1 00 |
| Coalburg.....Mission Station. | |
| Dec. \$1.25, Feb. \$1.25, Mch \$1.25, May \$2.75..... | 6 50 |
| Demopolis.....Trinity Church. | |
| Nov. \$25.00, April \$32.80..... | 57 80 |
| Eufaula.....St. James'. | |
| Dec | 7 40 |
| Eutaw.....St. Stephen's. | |
| June \$6.30, Oct. \$6.95, Feb. \$12.30, April \$15.70..... | 48 25 |
| Evergreen.....St. Mary's. | |
| March..... | 7 86 |
| Faunsdale.....St. Michael's. | |
| April \$7.11, May \$2.21..... | 9 32 |
| Florence.....Trinity Church. | |
| Oct. \$5.00, Dec. \$5.50, Apr. \$7.80..... | 17 80 |
| Forkland.....St. John's. | |
| July \$2.00, Jan. \$2.00..... | 4 00 |
| Gadsden.....The Holy Comforter. | |
| Nov. \$6.00, Feb. \$7.95..... | 13 95 |
| Gainesville.....St. Alban's. | |
| July \$2.00, Dec. \$2.00, Apr. \$2.00..... | 6 00 |
| Galloway Mines.....Mission Station. | |
| Sept. \$1.50, Feb. \$3.00, Mch. \$0.50, May \$0.75..... | 5 75 |
| Gallion.....St. Andrew's. | |
| May \$2.20, July \$2.00, Aug. \$1.60, Oct. \$2.30, Nov. \$2.15, Dec. \$1.75, Feb. \$1.85, Mch. \$1.85, May \$1.50..... | 17 10 |
| Greensboro.....St. Paul's. | |
| Oct. \$111.43, Jan. \$55.46, Apr. \$63.25..... | 280 14 |
| Greenville.....St. Thomas'. | |
| Sept. \$23.00, Apr. \$5.00..... | 28 00 |
| Hayneville.....St. Andrew's. | |
| Sept..... | 1 00 |
| Huntsville.....The Advent. | |
| June \$30.00, July \$25.00, Aug. \$12.35, Sept. \$20.10, Oct. \$20.15, Nov. \$20.00, Dec. \$25.00, Jan. \$31.00, Feb. \$34.27, Mch. \$23.85, Apr. \$20.00, May \$33.00..... | 294 72 |
| Jacksonville.....St. Luke's. | |
| June \$4.50, Aug. \$4.30, Oct. \$3.85, Apr. \$9.96..... | 22 61 |
| Livingston.....St. James'. | |
| Dec. \$2.30, Feb. \$1.25, Mch. \$2.00, May \$0.85..... | 6 40 |
| Amount Carried Forward,..... | \$ 954 69 |

| | | | |
|--|---------------------|---------|-----|
| Amount Brought Forward,..... | \$ | 954 | 69 |
| Lowndesboro..... | St. Paul's. | | |
| July \$4.00, Sept. \$1.00, Feb. \$4.60..... | | 9 | 60 |
| Marion..... | St. Wilfrid's. | | |
| Dec. \$2.50, Apr. \$5.00....(This \$2.50 sent by " Little Gleaners. ").. | | 7 | 50 |
| Mobile..... | Trinity Church. | | |
| Sept. \$11.15, Oct. \$8.15, Feb. \$27.80, May \$13.80..... | | 60 | 40 |
| Mobile..... | St. John's. | | |
| May \$7.00, Nov. \$26.00, Apr. \$31.00..... | | \$64 | 00 |
| May 5th, 1897, S. S. Easter Offerings..... | | 26 | 00— |
| Mobile..... | Christ Church. | | |
| June \$25.00, July \$20.25, October, \$18.85, Nov. \$56.00, Dec. | | | |
| \$56.00..... | | \$176 | 10 |
| Jan. \$30.80, Feb. \$32.00, Mch. \$50.50, May \$71.75..... | | 184 | 54— |
| Montevallo..... | Mission Station. | | |
| July \$4.00, Oct. \$5.00, Jan. \$5.00, Apr. \$6.00..... | | 20 | 00 |
| Montgomery..... | St. John's. | | |
| Dec. \$32.31, Mch. \$150.00, Apr \$317.69..... | | 500 | 00 |
| Montgomery..... | The Holy Comforter. | | |
| June \$9.52, Aug. \$7.12, Sept. \$8.00, Oct. \$6.07, Nov. \$6.50, Dec. | | | |
| \$7.12..... | | \$39 | 83 |
| Jan. \$5.95, Feb. \$24.23, Mch. \$4.70, Apr. \$18.20..... | | 53 | 08— |
| Mt. Meigs..... | Grace Church. | | |
| Mch. \$5.00, Apr. \$5.00..... | | 10 | 00 |
| Mt. Pleasant..... | Mission Station. | | |
| Apr..... | | | 50 |
| New Decatur..... | St. John's. | | |
| Feb. \$20.00, May \$5.28..... | | 25 | 28 |
| Patton Hill..... | Mission Station. | | |
| Feb \$0.50, Mch. \$0.25, May \$0.25..... | | 1 | 00 |
| Prattville..... | St. Mark's. | | |
| June \$2.00, July \$4.00, Oct. \$5.00, Jan. \$5.00, Apr. \$4.00..... | | 20 | 00 |
| Scottsboro..... | St Luke's. | | |
| July..... | | 3 | 00 |
| Selma..... | St. Paul's. | | |
| Mch..... | | 35 | 40 |
| Sheffield..... | Grace Church. | | |
| May..... | | 1 | 51 |
| Talladega..... | St. Peter's. | | |
| May \$5.74, June \$4.00, July \$1.33, Oct. \$2.45..... | | \$13 | 52 |
| Nov. \$2.96, Dec. \$5.25, Jan. \$3.45, Mch. \$3.00..... | | 14 | 66— |
| Troy..... | St. Mark's. | | |
| July \$3.00, Oct. \$2.90, Jan. \$3.14, Apr. \$1.80..... | | 10 | 84 |
| Amount Carried Forward,..... | | \$2,230 | 96 |

| | | |
|---|---------|--------|
| Amount Brought Forward,..... | \$2,230 | 96 |
| Tuskaloosa.....Christ Church. | | |
| June \$18.25, July \$10.10, Aug. \$4.95, September \$7.80, October | | |
| \$5.95, Nov. \$5.85..... | \$52 | 40 |
| Dec. \$5.40, Jan. \$15.30, Feb. \$15.40, Mch. \$7.75, Apr. | | |
| \$11.70, May \$10.15..... | 65 | 70 |
| Amt. sent by Miss. Alice Wildman, Tr., S. S. Miss. Society | 15 | 00— |
| Tuscumbia.....St. John's. | | 133 10 |
| Aug. \$5.00, May \$2.25..... | | 7 25 |
| Union Springs.....Trinity Church. | | |
| July \$2.00, Oct. \$2.10. Jan. \$1.40, Apr. \$2.12..... | | 7 62 |
| Whistler.....St. Paul's. | | |
| Sept. \$2.50, Jan. \$2.50..... | | 5 00 |
| Woodlawn.....Grace Church Mission. | | |
| Oct. \$0.75, Dec. \$1.00, Feb. \$3.68, Mch. \$2.65, May \$1.40..... | | 9 48 |
| Total from Parishes and Missions..... | \$2,393 | 41 |
| Alabama Branch of Woman's Auxiliary..... | 69 | 56 |
| Interest on Aldrich Bond, May \$80.00, Feb. \$80.00..... | 60 | 00 |
| Miss Grace Manning, Jan. 1897, through Bishop Wilmer..... | 125 | 00 |
| Balance on hand, May 23rd, 1896..... | 1,411 | 88 |

Total Debits to may 12th 1897.....\$4,059 85

The following amounts received at the Council May 12th, 1897.

| | | |
|--|------|----|
| Anniston—St. Michael and All Angels..... | \$ 7 | 50 |
| Hayneville—St. Andrew's..... | 8 | 00 |
| Lowndesboro—St. Paul's..... | 4 | 00 |
| Greenville—St. Thomas'..... | 20 | 00 |
| Bon Secour—St. Peter's..... | 5 | 00 |
| Lowndesboro—St. Paul's..... | 8 | 78 |
| Selma—St. Paul's..... | 83 | 90 |

Amount received at Council.....\$ 127 18

Total.....\$4,187 03

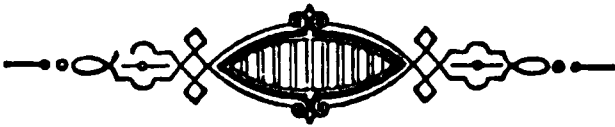
| | |
|--|-------------------|
| 1896-97. | CR. |
| By paid Missionaries, as follows : | |
| Rev. J. F. Goldman, (Balance on 1895-96,) No. 1..... | \$ 50 00 |
| For 1896-97. No. 2, Rev. R. C. Jeter..... | \$250 00 |
| “ 3, “ B. E. Brown..... | 175 00 |
| “ 4, “ W. H. Mitchell..... | 250 00 |
| “ 5, “ J. F. Goldman..... | 300 00 |
| “ 6, “ J. J. D. Hall,..... | 400 00 |
| “ 7, “ J. F. Smith..... | 500 00 |
| “ 8, “ Innes O. Adams..... | 200 00 |
| “ 9, “ Louis Tucker..... | 300 00 |
| “ 10, “ E. W. Spalding, D. D..... | 300 00 |
| “ 11, “ W. L. Melichampe..... | 300 00 |
| “ 12, “ G. R. Upton..... | 100 00 |
| “ 13, “ J. J. Harris..... | 100 00 |
| “ 14, “ Thos. J. Beard, D. D..... | 200 00—\$3,375 00 |
| No. 15. Interest on \$1,000.00, to June 1st, 1896, due Ch. Home... | 40 00 |
| “ 16. By paid to Rev. J. J. Harris, (for the Record)..... | 15 00 |
| “ 17. “ “ Rt. Rev. H. M. Jackson, D. D., (for the Record), | 81 50 |
| “ 18. “ “ Hire of clerk,..... | 50 00 |
| “ 19. “ “ Stationery, Postage, Prin. Postal Cards, Exchange | 13 08 |
| Total Disbursements to May 12th, 1897..... | \$3,574 58 |
| By Balance in Commercial Bank, at the time of failure..... | 13 48 |
| By Balance on hand May 12th, 1897..... | 598 97 |
| Total Credit, to May 12th, 1897,..... | \$4,187 03 |

LIABILITIES.

| | |
|---|------------|
| Amount due to Church Home..... | \$1,000 00 |
| Interest on same to June 1st, 1897..... | 40 00 |
| Amount due Church Building Fund..... | 180 00 |
| Total..... | \$1,220 00 |

NOTE— Since this report was made, the Donors of the Aldrich Bond have agreed to let the interest be used to support the Missionaries in the mineral region; so the \$180.00 due Building Fund can be charged off as a liability.

CHARLES E. WALLER,
Treasurer.



APPENDIX D.

JOHN L. COBBS, *Treasurer for Alabama,**In Account with* THEOLOGICAL DEPARTMENT UNIVERSITY OF THE SOUTH.

| 1896. | DR. | |
|-------------|---|-----------------|
| July 7. | Cash from Bishop Wilmer,..... | \$ 15 00 |
| Sept. 18. | " " Mrs. M. O. Morgan,..... | 25 00 |
| Nov. 30. | " " St. Paul's Church, Greensboro,..... | 8 00 |
| " 30. | " " St. Andrew's Church, Gallion,..... | 8 00 |
| 1897. | | |
| Jan. 14. | Cash from St. John's Church, Montgomery,..... | 150 00 |
| " 19. | " " Christ Church, Mobile,..... | 18 75 |
| Feb. 9. | " " St. John's Church, Montgomery,..... | 4 00 |
| " 23. | " " St. John's Church, Mobile,..... | 11 50 |
| May 5. | " " St. Michael's Church, Faunsdale,..... | 3 85 |
| Total,..... | | <u>\$283 60</u> |

| 1896. | CR. | |
|-------------|---|-----------------|
| July 15. | Remitted B. L. Wiggins, Treasurer,..... | \$ 15 00 |
| Sept. 26. | " " " " | 25 00 |
| Dec. 1. | " " " " | 11 00 |
| 1897. | | |
| Jan. 14. | " " " " | 150 00 |
| " 19. | " " " " | 18 75 |
| Feb. 11. | " " " " | 4 00 |
| " 25. | " " " " | 11 50 |
| May 6. | " " " " | 3 85 |
| Total,..... | | <u>\$283 60</u> |

Respectfully submitted,

JOHN L. COBBS,

*May 12th, 1897.**Treasurer,*

APPENDIX E.

REPORT OF THE TRUSTEES OF THE BISHOP'S FUND.

To the Council of the Diocese of Alabama :

The Trustees of the Bishop's Fund present the following as their report for the year ending May the 12th, 1897.

At the last Council, we reported that the Hamner Hall School Building had been leased for three years to Mr. John Savage, at \$450.00 per annum, which lease expires September 1st, 1899. One of the conditions of the lease was, that certain repairs should be made, the payment for which and the premium on the insurance, which expired June 8th, 1896, has absorbed the receipts from the property during the past year, as will be more fully appear from the account of Davidson & Joseph, (the agents who have charge of the property,) which show the net receipts for the year \$. We have insured the property for Five Thousand Dollars, for five years at \$3.75, making the premium paid \$187.50. Of this amount \$4,500 is on the main building and \$500 on the kitchen and servant's house. The Phoenix Assurance Co. of London, carries \$3,000.00 of this risk, and the New York Underwriters has the remaining \$2,000.00.

By a resolution past at the last Council, the Trustees of the Bishop's Fund were authorized and directed to make a conveyance to the Trustees of Hamner Hall, of that portion of the property " which has not been surveyed for sale, upon which the school building now stands, containing about two acres, designated as Lot No. 20, together with the Orphan's Home and the lot reserved for the Bishop's residence. "

Immediately after the adjournment of the last Council, the Trustees of the Bishop's Fund learned from Dr. Baldwin and Mr. Joel White, that a bill would be filed to enjoin them from making this conveyance, or to set aside the conveyance if made. The Trustees felt anxious to avoid any litigation among Churchmen about Church property, and they also felt that if they should make the conveyance and such a bill was filed and it should be determined that the conveyance was a breach of trust, it would subject the Trustees to the payment of the cost of the litigation and put them on record as Trustees violating a trust. They were not willing to subject themselves to such a liability, or to be put on record in such a manner. (*Under these circumstances they have assumed the responsibility of not executing the conveyance.*) The Trustees also learned that other arrangements had been made for obtaining the funds for the Noble Institute, and if the property was deeded as directed the Trustees of Hamner Hall would not be asked to sell or mortgage the property for the benefit of that Institute. They report their action to the Council and ask that such a modification of the terms upon which the prop-

erty shall be conveyed, be made by the Council as will be agreeable to all parties and prevent any litigation. The account of the Treasurer presented herewith shows in detail the receipts and disbursements for the year, leaving a balance of \$312.61. At the last session of the Council, authority was given the Trustees to sell the Class "A" Alabama Bonds and to reinvest the proceeds.

This authority was conferred by resolution, and was not requested by the Trustees. Instead of selling these much desired securities, the Trustees have cordially endorsed the action of the Treasurer in purchasing \$5,500.00 of Class "A" Bonds, which can now be sold at an advance of some two and a half cents premium, over the price paid by him.

Respectfully submitted,

J. H. FITTS,
H. C. THOMPkins, } *Trustees.*

J. H. FITTS, *Treasurer,*

In Account Current with THE BISHOP'S FUND.

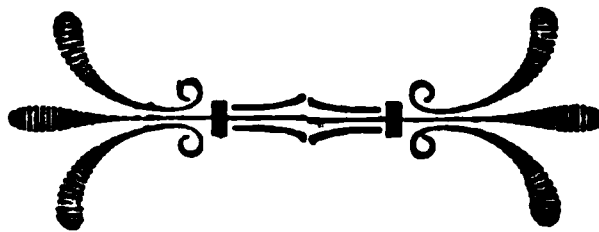
| 1896. | Dr. | |
|---------------|--|------------------------|
| May 20. | To Balance as per account rendered,..... | \$ 535 23 |
| June 26. | " Amount from Bishop Wilmer, on acct. St. Mary's,
Sommerville,..... | 15 63 |
| " 28. | " Col. on notes of Church of Holy Comforter,..... | 66 00 |
| July 1. | " Semi Annual Int. on \$25,000 Registered Bond,..... | 500 00 |
| " 2. | " " " " \$100 Coupon Bond,..... | 2 00 |
| " 24. | " Amt. from Bishop Wilmer receipt for note due May, | 15 50 |
| Oct. 3. | " Note and Int. due Oct. 1, 1896, from T. M. Barnett,. | 132 00 |
| " 5. | " Notes of W. C. Campbell and Interest,..... | 264 00 |
| " 27. | " Amt. from Maury & Unruh, on acct. St. Mary's,..... | 35 93 |
| 1897. | | |
| Jan. 2. | " Amt. from Int. on Bonds..... | 625 00 |
| " 20. | " " " Notes of Jasper Dillard and Int. to Jan.
1, 1897,..... | 1,775 55 |
| " 21. | " Col. on Note Noble Institute of W. B. Welborn, Tr.,. | 3,150 00 |
| Apr. 16. | " Amt. from Maury & Unruh, on acct. St. Mary's,..... | 32 75 |
| " 26. | " " " J. B. Jones, Col. on notes Holy Comforter, | 66 00 |
| May 7. | " " " Davidson & Joseph, rent Hamner Hall,... | 94 50 |
| May 12. | Balanced and account rendered,..... | <u>\$7,310 09</u> |
| 1897. May 12. | To Balance brought over,..... | <u><u>\$312 61</u></u> |

| 1896. | CR. | |
|----------|---|-------------------|
| May 28. | By Amt. paid G. A. Wilkins, Treas. Diocese,..... | \$ 250 00 |
| June 18. | " " " " " " " " | 275 00 |
| July 2. | " Exps. to Montgomery to confer with Col. Tompkins, | 12 20 |
| " 24. | " Commissions paid B. E. Sutton, by Bishop Wilmer,... | 15 50 |
| Dec. 23. | " Amt. paid G. A. Wilkins, Treas. Diocese,..... | 675 00 |
| 1897. | | |
| Jan. 18. | By Expenses to Montgomery col. notes and buying Reg-
istered Bonds,..... | 17 28 |
| " 20. | " Amt. paid for 3 Ala. Class A. Bonds Nos. 7064, 7065,
6985, \$500.00 each,..... | 1,545 00 |
| " 21. | " Amt. allowed W. B. Welborn, Treas., Registered
Bonds Nos. 1683-84-85,..... | 3,150 00 |
| " 21. | " Amt. to Strassburg & Son, Ala. Reg. Bond,..... | 1,055 00 |
| " 20. | " " " State Treas. transferring Bonds Nos. 7064-65, | 50 |
| " 20. | " " " " " " " " " " 1683-84-85, | 2 00 |
| May 12. | By balance carried over,..... | 312 61 |
| May 12. | Balance and account rendered,..... | <u>\$7,310 09</u> |

Respectfully submitted,

J. H. FITTS,

Treasurer Bishop's Fund.



APPENDIX F.

EIGHTH ANNUAL REPORT

—OF THE—

WOMAN'S AUXILIARY TO THE BOARD OF MISSIONS IN THE DIOCESE OF ALABAMA.

—O—

The year through which we have just passed, having been one of unremitting commercial depression, and in which enterprises of all kinds have lost much of their usual reward, it is with a feeling of sincere thankfulness that we find our modest little enterprise for missions, showing no corresponding decrease in results.

While it is true, the fact remains that what is most needed is a more intelligent knowledge of Auxiliary methods, and aims. The primary object for which we are organized is to *learn about missions*; when we have learned, the realization of the need of help, brings help. Every Parish Branch should, therefore, bear in mind that this knowledge can be obtained by reading and prayer. Above all by *caring* enough to read and to pray. Missions study-classes can be made as instructing as any literary club, and material for such study can be easily obtained by application to the President. In other dioceses these classes have proven of benefit by enlarging Auxiliary work, cultivating the true Missionary spirit, not to have which is to prove false to our profession of Christianity. For this plan, we ask the interest of the Clergy, believing the result will be better work and more money for Missions.

The best work has been done in those Parishes where the Rector has given the encouragement and sympathy which women must have to succeed in any undertaking. We often hear that the Church cannot "get on" without the women. We know the Auxiliary cannot prosper without the guidance of the Clergy. Look at our printed list where the items swell the columns, there is the Rector who cares for his Auxiliary.

Dues show an increase over last year, the boxes, though fewer in number, about equal in value those of last year; which betokens a more sympathetic interest in the work. Officers over the different departments are discharging their duties faithfully and efficiently.

Every Church woman in the Diocese of Alabama is invited to open correspondence with the head of any department. If valuable work is to be done, intelligent knowledge of the field to be covered is a prerequisite.

"Who gives himself with his alms feeds them Himself, his hungering neighbor and me."

Respectfully submitted,

MRS. F. H. WARREN,

Montgomery, Ala., May 1st, 1897.

President.

OFFICERS :

| | |
|-------------------------------------|------------------------------------|
| President,..... | Mrs. F. H. Warren, Montgomery. |
| Vice-President,..... | Mrs. John M. Martin, Tuscaloosa. |
| Treasurer,..... | Miss Anne M. Williams, Montgomery. |
| Secretary Prayer Book Chapter,..... | Miss Alice Hereford, Montgomery. |
| Secretary Altar Chapter,..... | Mrs. J. R. Jordan, Montgomery. |

DUES

RECEIPTS FROM MAY 1ST, 1896, TO MAY 1ST, 1897.

| | |
|-------------------------------------|-----------------|
| Birmingham—St. Mary's,..... | \$ 12 40 |
| Greensboro—St. Paul's,..... | 29 20 |
| Mobile—Christ Church,..... | 19 00 |
| “ —St. John's,..... | 12 35 |
| “ —Trinity Church,..... | 6 00 |
| Montgomery—The Holy Comforter,..... | 26 40 |
| “ —St. John's,..... | 58 00 |
| New Decatur—St. John's,..... | 10 00 |
| Total,..... | <u>\$173 35</u> |

DISBURSEMENTS.

| | |
|----------------------------------|-----------------|
| Expenses,..... | \$ 34 23 |
| Amount to C. E. Waller,..... | 69 56 |
| Amount to Miss J. C. Emery,..... | 69 57 |
| Total,..... | <u>\$173 35</u> |

ANNE M. WILLIAMS,
Treasurer Alabama Branch Woman's Auxiliary.

BOXES

FROM MAY 1ST, 1896, TO MAY 1ST, 1897.

| | |
|---|----------|
| Birmingham—Church of the Advent, one box, value,..... | \$ 20 00 |
| “ —St. Mary's, one box, value,..... | 48 00 |
| Greensboro—St. Paul's, “ “ “ | 57 40 |
| Gallion—St. Andrew's, “ “ “ | 5 00 |
| Hayneville—St. Andrew's, “ “ “ | 23 00 |
| Marion—St. Wilfrid's, “ “ “ | 3 60 |
| Mobile—Christ Church, “ “ “ | 45 45 |
| “ —St. John's, “ “ “ | 49 80 |
| Montgomery—St. John's, two boxes, “ | 247 32 |
| Tuscaloosa—Christ Church, one box, “ | 39 10 |

JUNIOR AND BABIES' BRANCH.

| | |
|---|-----------------|
| Anniston—Grace Church, one box, value,..... | 9 55 |
| Total—Twelve Boxes,..... | <u>\$553 22</u> |

MRS. JOHN M. MARTIN, *Vice-President.*
ANNE M. WILLIAMS, *Treasurer.*

MONIES SENT DIRECT TO MISSIONARY FIELD.

| | |
|-----------------------------------|----------------|
| Anniston—Grace Church, Cash,..... | \$10 00 |
| Mobile—Christ Church, Cash,..... | 5 00 |
| “ —Trinity,..... | 10 00 |
| Selma—St. Paul's,..... | 50 00 |
| Total,..... | <u>\$75 00</u> |

ANNE M. WILLIAMS,
Treasurer Alabama Branch Woman's Auxiliary,

REPORT OF PRAYER BOOK CHAPTER OF WOMAN'S AUXILIARY IN THE
DIOCESE OF ALABAMA, FOR THE YEAR ENDING MAY 1st, 1897.

Number of Prayer Books and Hymnals Distributed :

- 18 Prayer Books and 18 Hymnals sent to the River Missions.
1 Prayer Book sent to individual applicant.
1 Prayer Book and 1 Hymnal special gift to St. Thomas', Greenville.
20 Prayer Books and 19 Hymnals distributed.

Cost of Books and Expense of Distribution :

| | |
|---|----------------|
| 19 Prayer Books at \$.15,..... | \$ 2 85 |
| 1 Prayer Book at 2.00,..... | 2 00 |
| 18 Hymnals at .20,..... | 3 60 |
| 1 Hymnal at 2.20,..... | 2 20 |
| Stationery, Etc.,..... | 1 00 |
| Total Expenses,..... | <u>\$11 65</u> |
| Amount on hand,..... | 1 50 |
| Total,..... | <u>\$13 15</u> |
| Of this amount St. John's, Montgomery, gave,..... | \$ 7 65 |
| (Four dollars and twenty cents was a special gift.) | |
| St. John's, Mobile, gave,..... | 3 00 |
| Trinity, Mobile, gave,..... | 2 25 |
| Carlowville,..... | 25 |
| Total,..... | <u>\$13 15</u> |

All of which is respectfully submitted,
ALICE HEREFORD,
Secretary.

ANNUAL REPORT OF THE ALTAR CHAPTER,
Of the Woman's Auxillary of the Diocese of Alabama.

This Chapter has for its special work, the providing of Altar Linen, Vestments, Chancel and Church furniture for the Missions of the Diocese, and the manufacture and sale of Altar Linens and Vestments. It is made up of two classes of members, those who contribute an annual fee of 50 cents each, or Associate members, and those who do the work for the Chapter, or Active members. The same persons may be both an Active and Associate members. The work to be done includes hem-stitching, embroidery and other fine needle-work.

While the result of the year's operation of the Chapter has been fairly satisfactory, the Secretary feels that a much greater interest might be taken in the objects of the organization, without any detriment to other important needs of the Diocese. It is a matter of regret to the Secretary that more Churchwomen of the Diocese do not appreciate the importance of the great work which is being done throughout it, by this branch of the Woman's Auxillary.

The Secretary begs leave to say that it is very important that she should be furnished with materials to meet the demands, which are constantly made upon her, for Surplices, Stoles, Altar Linens and other furniture, for the assistance of the Missions, who are not able to furnish themselves with these necessities.

An especial appeal, is therefore, made by this Chapter, to every churchwoman, to interest herself in this work, so that the Altar Chapter may be able to meet the urgent demands made upon it.

FINANCIAL REPORT.

| | |
|--------------------------------|----------------|
| Balance on hand May 1st, 1896, | \$ 1 91 |
| Dues to May 1st, 1897, | 15 50 |
| Special contributions, | 42 05 |
| Sale of Surplices, | 6 00 |
| Sale of Cassock, | 10 00 |
| Total Receipts, | <u>\$75 46</u> |

EXPENSES.

| | |
|-------------------|----------------|
| Cost of material, | \$42 54 |
| Sewing, | 20 68 |
| Postage, | 4 80 |
| Stationery, | 1 75 |
| Expressage, | 1 00 |
| Washing, | 50 |
| Balance on hand, | 4 19 |
| Total Expenses, | <u>\$75 46</u> |

VALUE OF DONATIONS.

| | |
|--------------------------------------|-----------------------|
| Three Surplices in the Diocese,..... | \$19 00 |
| Three sets of Altar Linen,..... | 25 00 |
| Two Stoles,..... | 27 00 |
| One Cassock,..... | 8 50 |
| Total,..... | <u>\$79 50</u> |
| Sales,..... | 19 80 |
| Aggregate,..... | <u><u>\$95 50</u></u> |

ON HAND MAY 1st, 1897.

| | |
|------------------------------------|----------------------|
| Part of a set of Altar Linen,..... | <u><u>\$5 00</u></u> |
|------------------------------------|----------------------|

SUMMARY.

| | |
|---------------------|------------------------|
| Donations,..... | \$ 79 50 |
| Sales,..... | 16 00 |
| Stock on hand,..... | 5 00 |
| Cash on hand,..... | 4 19 |
| Total,..... | <u><u>\$104 69</u></u> |

All of which is respectfully submitted,

MRS. J. R. JORDAN,
Secretary.

 THE BISHOP'S AUXILIARY FUND.

| | |
|---|-----------------------|
| Anniston—St. Michael and All Angels,..... | \$ 4 14 |
| Greensboro—St. Paul's,..... | 10 50 |
| Lowndesboro—St. Paul's,..... | 5 40 |
| Mobile—Christ Church,..... | 4 50 |
| “ —St. John's,..... | 11 11 |
| Montgomery—St. John's,..... | 14 52 |
| New Decatur—St. John's,..... | 12 62 |
| Perdue Hill—St. James',..... | 5 24 |
| Sheffield—Grace Church,..... | 65 |
| Tuscumbia—St. John's,..... | 9 42 |
| | <u>\$78 10</u> |
| To forward from 1896,..... | 18 52 |
| Total,..... | <u><u>\$96 62</u></u> |

EXPENSES.

| | |
|-------------------------------|-----------------------|
| Paid for 100 mite boxes,..... | \$12 00 |
| “ “ Expressage,..... | 1 85 |
| | <u>\$14 10</u> |
| “ “ Blank book,..... | 25 |
| Balance on hand,..... | 82 52 |
| Total,..... | <u><u>\$96 62</u></u> |

ANNE M. WILLIAMS,
Treasurer Alabama Branch Woman's Auxiliary.

UNITED OFFERING OF 1898.

| | |
|--|----------------|
| Anniston—St. Michael and All Angels,..... | \$ 2 03 |
| Avondale—Christ Church,..... | 2 00 |
| Greensboro—“ A friend to Missions, ”,..... | 25 00 |
| Hayneville—St. Andrew's,..... | 3 00 |
| | <u>\$32 03</u> |

BABIES' BRANCH.

| | |
|-----------------------------|-----------------------|
| Anniston—Grace Church,..... | \$ 4 19 |
| To forward from 1896,..... | 1 90 |
| Total Amount..... | <u><u>\$38 12</u></u> |

ANNE M. WILLIAMS,
Treasurer Alabama Branch Woman's Auxiliary.

RECAPITULATION.

| | |
|-------------------------------|--------------------------|
| Dues,..... | \$ 173 35 |
| Boxes, | 553 23 |
| Monies sent direct,..... | 75 00 |
| Prayer Book Chapter,..... | 13 15 |
| Altar Chapter,..... | 104 69 |
| Bishop's Auxiliary Fund,..... | 96 63 |
| United Offering of 1898,..... | 38 12 |
| Total,..... | <u><u>\$1,054 15</u></u> |



APPENDIX G.

LIST OF PARISHES

WITH DATE OF ADMISSION INTO UNION WITH THE DIOCESE.

| | |
|--|------|
| Anniston—Grace Church, | 1881 |
| —Church of St. Michael and All Angels, | 1890 |
| Athens—St. Timothy, | 1881 |
| Auburn—The Holy Innocents, | 1890 |
| Autaugaville—St. Mathew's, | 1859 |
| Bessemer—Trinity Church, | 1890 |
| Birmingham—Church of the Advent, | 1873 |
| “ —St. Mary's, | 1887 |
| “ —St. Mark's, | 1894 |
| Boligee—St. Mark's, | 1847 |
| Bon Secour—St. Peter's, | 1888 |
| Cahaba—St. Luke's, | 1839 |
| Camden—St. Mary's, | 1835 |
| Carlowville—St. Paul's, | 1839 |
| Clayton—Grace Church, | 1873 |
| Dallas Co.—St. David's, | 1844 |
| Decatur—St. Paul's, | — |
| Demopolis—Trinity Church, | 1885 |
| Eufaula—St. James' | 1845 |
| Eutaw—St. Stephen's, | 1846 |
| Evergreen—St. Mary's, | 1870 |
| Faunsdale—St. Michael's, | 1853 |
| Florence—Trinity Church, | 1841 |
| Forkland—St. John's, | 1881 |
| Gainesville—St. Alban's, | 1858 |
| Gallion—St. Andrew's, | 1844 |
| Greensboro—St. Paul's, | 1890 |
| Greenville—St. Thomas', | 1866 |
| Hayneville—St. Andrew's, | 1873 |
| Huntsville—Church of the Nativity, | 1848 |
| Jacksonville—St. Luke's, | 1849 |
| Livingston—St. James', | 1836 |
| Lowndesboro—St. Paul's, | 1866 |
| Marion—St. Wilfrid's, | 1888 |
| Lowndes Co.—St. Peter's, | 1888 |
| Mobile—Christ Church, | 1890 |
| “ —Trinity Church, | 1847 |

| | |
|--|------|
| Mobile—St. John's,..... | 1854 |
| “ —The Good Shepherd,..... | — |
| Montgomery—St. John's,..... | 1837 |
| “ —Church of the Holy Comforter,..... | 1864 |
| New Decatur—St. John's,..... | — |
| Opelika—Emanuel,..... | 1867 |
| Piedmont—Christ Church,..... | — |
| Prattville—St. Mark's,..... | 1877 |
| Pushmataha—Calvary,..... | 1859 |
| Selma—St. Paul's,..... | 1868 |
| Scottsboro—St. Luke's,..... | 1881 |
| Sheffield—Grace Church,..... | 1888 |
| Spring Hill—St. Paul's,..... | 1859 |
| Talladega—St. Peter's,..... | 1874 |
| Tilden—Grace Church,..... | 1860 |
| Trinity Station—Grace Church,..... | 1877 |
| Tuscumbia—St. John's,..... | — |
| Tuskaloosa—Christ Church,..... | 1830 |
| Troy—St. Mark's,..... | — |
| Union Springs—Trinity Church,..... | — |
| Uniontown—Church of the Holy Cross,..... | 1845 |
| Whistler—St. Paul's,..... | 1871 |

LIST OF MISSION

WITH DATE OF ADMISSION INTO UNION WITH THE DIOCESE.

| | |
|---|------|
| Avondale—Christ Church Mission,..... | 1890 |
| Bridgeport—..... | — |
| Carbon Hill and Galloway—St. James' Mission,..... | 1897 |
| Citronelle—..... | — |
| Columbia—St. Paul's Mission,..... | — |
| Fort Payne—St. Luke's Mission,..... | 1891 |
| Gadsden—The Mission of the Holy Comforter,..... | 1891 |
| Mobile—The Mission of the Good Shepherd,..... | — |
| Montevallo—Mission,..... | 1888 |
| Montgomery—The Annunciation,..... | — |
| “ —The Holy Innocents,..... | — |
| Mount Meigs—Grace Church Mission,..... | 1893 |
| Cedar Hill—St. Paul's Mission,..... | 1895 |
| Orrville—Mission,..... | 1893 |

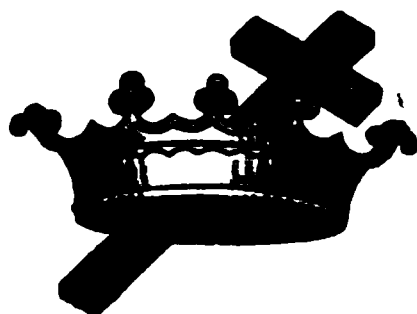
| | |
|-------------------------------------|------|
| Perdue Hill—..... | 1898 |
| Stanton—..... | — |
| Sylacauga—..... | — |
| Tyler's—St. Peter's Mission,..... | 1895 |
| Woodlawn—Grace Church Mission,..... | — |

APPENDIX H.

PLACES WHERE THE COUNCIL MAY BE EXPECTED TO MEET.

| | |
|------------|-------------|
| 1898,..... | Huntsville. |
| 1899,..... | Anniston. |
| 1900,..... | Mobile. |
| 1901,..... | Montgomery. |
| 1902,..... | Birmingham. |
| 1903,..... | Demopolis. |
| 1904,..... | Eufaula. |
| 1905,..... | Florence. |
| 1906,..... | Tuskaloosa. |
| 1907,..... | Selma. |
| 1908,..... | Greensboro. |





In Memory of
Joel White.

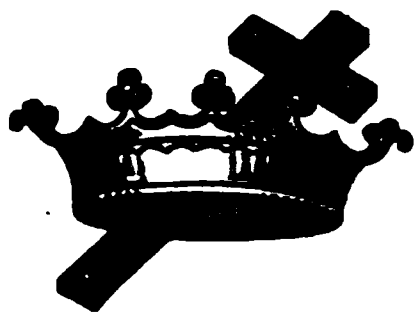
Born January 11th, 1808.

Confirmed Easter Even, 1871.

Died October 10th, 1896.

Identified with the Diocese of Alabama from the beginning of its existence, serving as a Vestryman of one of its largest Parishes, for many years a Lay Deputy to its Council, and again and again representing it upon the floor of the General Convention, he was ever known as a true friend and wise counsellor.

"Thou shalt rest and stand in thy lot at the end of the days."



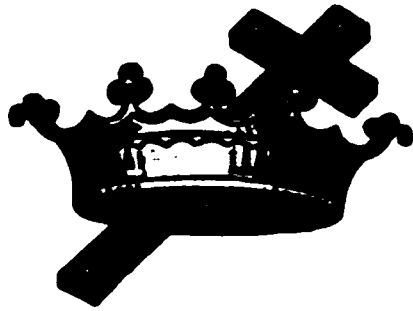
In Memory of

Francis B. Clark, Jr.

Born in Augusta, Ga., November 7th, 1850.

Died in Mobile, Ala., October 30th, 1896.

*At the time of his death and for many years
previously a member of the Standing Committee
and Chancellor of the Diocese of Alabama.*



In Memory of
George Adams Wilkins.

Born January 31st, 1858.

Confirmed the 5th Sunday in Lent, 1873.

Died December 31st, 1896.

*For many years the Beloved and Honored Treas-
urer of the Diocese of Alabama.*

"It is required in Stewards that a man be found faithful."

APPENDIX I.

SUMMARY OF PAROCHIAL REPORTS.

| | 1896. | 1897. |
|-------------------------------------|-------|-------|
| Number of Families,..... | 2743 | 2875 |
| “ “ Individuals,..... | 11504 | 11929 |
| “ “ Communicants,..... | 6912 | 7169 |
| “ “ Pupils in Sunday School,..... | 3420 | 3010 |
| “ “ Teachers in Sunday School,..... | 365 | 309 |
| “ “ Baptisms,..... | 477 | 378 |
| “ “ Confirmed,,..... | 375 | 300 |
| “ “ Marriages,..... | 108 | 103 |
| “ “ Burials,..... | 248 | 187 |

| | 1896. | 1897. |
|--------------|--------------|--------------|
| INCOME,..... | \$102,286.99 | \$116,841.14 |

EXPENDITURES.

| | | |
|--------------------------------|--------------|--------------|
| For the General Church,..... | \$ 1,195.94 | \$ 874.10 |
| “ “ Diocese,..... | 9,078.42 | 6,825.99 |
| “ “ Parish,..... | 92,012.63 | 109,141.05 |
| Amount of Insurance,..... | \$168,460.00 | \$247,235.00 |
| Total Number of Sitzings,..... | 19600 | 20250 |
| “ “ “ Free Sitzings,..... | 11420 | 17390 |

JOSEPH F. JOHN,

Chairman.

STATISTICAL SUMMARY.

(1)

| PARISHES AND MISSIONS. | | | OFFICERS OF PARISHES AND MISSIONS. | | | | | FAMILIES. | | | | PARISHIONERS. | | | |
|------------------------|------------------|-----------------------|------------------------------------|-------------------|----------------------|---------------------------|-------|-----------|-----------------------------|----------------------------|-------|---------------|----------------------------|-------|---------------------------------|
| Place. | Name. | Rector or Missionary. | Wardens. | Secretary. | Treasurer. | Number Reported Last Year | Lost. | Change. | Present Number of Families. | Number Reported Last Year. | Lost. | Change. | Number Reported Last Year. | Lost. | Present Number of Parishioners. |
| 1 Aniston... | Grace Church | Joseph F. John | A. L. Tyler, James Keith, Jr. | A. H. Shepperd... | M. B. Wellborn... | 1 | 33 | 6 | 7 | 34 | 131 | 13 | 30 | 149 | |
| 2 Abiston... | St. Michael's... | Jesse B. Harrison... | J. W. Noble, W. W. Goldworthy | A. E. Noble | H. Fredrickson... | 2 | 30 | 6 | 7 | 40 | 302 | 32 | 36 | 306 | |
| 3 Athens... | St. Timothy | E. W. Spalding | | | Miss Ella Houston | 3 | 12 | 1 | | 11 | 53 | 6 | 5 | 53 | |
| 4 Auburn... | Holy Innocents | R. C. Jeter | Dr. W. L. Brown... | P. Whiteaker... | Jas. H. Lane... | 4 | 8 | | | 8 | 30 | 1 | 3 | 32 | |
| 5 Avondale... | Christ Church | Thos. J. Beard | J. F. Cook | Jas. Peccot... | S. L. Hydam... | 5 | 6 | 2 | 11 | 17 | 90 | 6 | 47 | 71 | |
| 6 Bessemer... | Trinity Church | Thos. J. Beard | A. W. Adger | | | 6 | 10 | 2 | 5 | 13 | 52 | 14 | 9 | 47 | |
| 7 Birmingham... | Advent | Jno. G. Murray | R. H. Pearson, W. J. Milner | J. T. Moore | S. E. Thompson... | 7 | 25 | 15 | 17 | 253 | 1084 | 120 | 126 | 1090 | |
| 8 Birmingham... | St. Mary's | O. P. Fitzsimmons... | | | | 8 | 118 | 10 | 6 | 116 | 449 | 41 | 33 | 440 | |
| 9 Birmingham... | St. Mark's... | J. A. Van Hooser... | C. V. Augustie, Warren Bell... | S. L. Warren... | T. B. Streeter... | 9 | 12 | 1 | 4 | 15 | 67 | 24 | 32 | 93 | |
| 10 Bridgeport... | Christ Church | | | | | 10 | 10 | | 10 | 35 | | | | 35 | |
| 11 Brieffield... | Mission | | | | | 11 | 8 | | | 20 | | | | 20 | |
| 12 Bolgee... | St. Mark's | W. H. Mitchell | H. T. Bouchelle, F. B. Hill | P. B. Minor | H. T. Bouchelle... | 12 | 38 | 2 | 6 | 35 | 8 | | | 37 | |
| 13 Bon Secour... | St. Peter's | Louis Tucker | James Wilt, John Carver... | Wm. Wilt... | Wm. Wilt... | 13 | 22 | | 6 | 28 | 141 | 1 | 13 | 152 | |
| 14 Camden... | St. Mary's | | | | | 14 | 10 | | | 59 | | | | 59 | |
| 15 Carlowville... | St. Paul's | M. G. Cassell | | | | 15 | 21 | | 2 | 23 | 79 | 2 | 15 | 93 | |
| 16 Citronelle... | Mission | Louis Tucker | | | | 16 | 7 | 1 | 2 | 8 | 27 | 1 | 6 | 33 | |
| 17 Clayton... | Grace Church... | Innes O. Adams... | | | J. G. Michael... | 17 | 5 | | 1 | 6 | 22 | | 10 | 32 | |
| 18 Columbia... | St. Paul's | Innes O. Adams | | | Mrs. J. E. Parish... | 18 | | | | | | | | | |
| 19 Decatur... | St. Paul's | | | | | 19 | 7 | | | 7 | 40 | | | 40 | |
| 20 Demopolis... | Trinity Church | Jno. A. Harrison | E. H. C. Bailey, J. R. Robertson | L. R. George... | L. R. George... | 20 | 56 | 1 | 2 | 57 | 215 | 11 | 10 | 214 | |
| 21 Enfield... | St. James' | Innes O. Adams... | H. R. Shorter, J. H. Whitlock | E. D. Corker... | E. L. Brown... | 21 | 43 | | 8 | 46 | 180 | | 6 | 192 | |
| 22 Eutaw... | St. Stephen's | W. H. Mitchell | Ed. Wilson, Bernard Harwood | Bernard Harwood | W. P. Brough... | 22 | 32 | 4 | | 28 | 110 | 7 | 8 | 108 | |
| 23 Evergreen... | St. Mary's | G. R. Lpton | P. D. Bowles, F. Hickox | C. H. Savage... | C. H. Savage... | 23 | 12 | 1 | 1 | 12 | 88 | 1 | 9 | 87 | |
| 24 Faunsdale... | St. Michael's | Wm. A. Stickney | | | | 24 | 23 | | | 23 | 121 | | | 131 | |
| 25 Florence... | Trinity Church | Henry Kingham | | | | 25 | 37 | | 1 | 39 | 132 | | 8 | 160 | |
| 26 Forkland... | St. John's | W. H. Mitchell... | A. Y. Glover, J. S. Brasfield | Jas. P. Rogers... | Miss A. D. Glover... | 26 | 9 | | | 9 | 80 | 2 | | 28 | |
| 27 Ft. Payne... | St. Luke's | | | | | 27 | 8 | | | 8 | | | | 8 | |
| 28 Gadsden... | Holy Comforter | J. F. Goldman... | Otto Arricula | Jos. Ralfors | W. W. Pettie | 28 | 97 | 5 | 10 | 34 | 76 | 14 | 84 | 96 | |

STATISTICAL SUMMARY.—Continued.

[illegible]

[illegible]

Total

STATISTICAL SUMMARY.—Continued.

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185 | 186 | 187 | 188 | 189 | 190 | 191 | 192 | 193 | 194 | 195 | 196 | 197 | 198 | 199 | 200 | 201 | 202 | 203 | 204 | 205 | 206 | 207 | 208 | 209 | 210 | 211 | 212 | 213 | 214 | 215 | 216 | 217 | 218 | 219 | 220 | 221 | 222 | 223 | 224 | 225 | 226 | 227 | 228 | 229 | 230 | 231 | 232 | 233 | 234 | 235 | 236 | 237 | 238 | 239 | 240 | 241 | 242 | 243 | 244 | 245 | 246 | 247 | 248 | 249 | 250 | 251 | 252 | 253 | 254 | 255 | 256 | 257 | 258 | 259 | 260 | 261 | 262 | 263 | 264 | 265 | 266 | 267 | 268 | 269 | 270 | 271 | 272 | 273 | 274 | 275 | 276 | 277 | 278 | 279 | 280 | 281 | 282 | 283 | 284 | 285 | 286 | 287 | 288 | 289 | 290 | 291 | 292 | 293 | 294 | 295 | 296 | 297 | 298 | 299 | 300 | 301 | 302 | 303 | 304 | 305 | 306 | 307 | 308 | 309 | 310 | 311 | 312 | 313 | 314 | 315 | 316 | 317 | 318 | 319 | 320 | 321 | 322 | 323 | 324 | 325 | 326 | 327 | 328 | 329 | 330 | 331 | 332 | 333 | 334 | 335 | 336 | 337 | 338 | 339 | 340 | 341 | 342 | 343 | 344 | 345 | 346 | 347 | 348 | 349 | 350 | 351 | 352 | 353 | 354 | 355 | 356 | 357 | 358 | 359 | 360 | 361 | 362 | 363 | 364 | 365 | 366 | 367 | 368 | 369 | 370 | 371 | 372 | 373 | 374 | 375 | 376 | 377 | 378 | 379 | 380 | 381 | 382 | 383 | 384 | 385 | 386 | 387 | 388 | 389 | 390 | 391 | 392 | 393 | 394 | 395 | 396 | 397 | 398 | 399 | 400 | 401 | 402 | 403 | 404 | 405 | 406 | 407 | 408 | 409 | 410 | 411 | 412 | 413 | 414 | 415 | 416 | 417 | 418 | 419 | 420 | 421 | 422 | 423 | 424 | 425 | 426 | 427 | 428 | 429 | 430 | 431 | 432 | 433 | 434 | 435 | 436 | 437 | 438 | 439 | 440 | 441 | 442 | 443 | 444 | 445 | 446 | 447 | 448 | 449 | 450 | 451 | 452 | 453 | 454 | 455 | 456 | 457 | 458 | 459 | 460 | 461 | 462 | 463 | 464 | 465 | 466 | 467 | 468 | 469 | 470 | 471 | 472 | 473 | 474 | 475 | 476 | 477 | 478 | 479 | 480 | 481 | 482 | 483 | 484 | 485 | 486 | 487 | 488 | 489 | 490 | 491 | 492 | 493 | 494 | 495 | 496 | 497 | 498 | 499 | 500 | 501 | 502 | 503 | 504 | 505 | 506 | 507 | 508 | 509 | 510 | 511 | 512 | 513 | 514 | 515 | 516 | 517 | 518 | 519 | 520 | 521 | 522 | 523 | 524 | 525 | 526 | 527 | 528 | 529 | 530 | 531 | 532 | 533 | 534 | 535 | 536 | 537 | 538 | 539 | 540 | 541 | 542 | 543 | 544 | 545 | 546 | 547 | 548 | 549 | 550 | 551 | 552 | 553 | 554 | 555 | 556 | 557 | 558 | 559 | 560 | 561 | 562 | 563 | 564 | 565 | 566 | 567 | 568 | 569 | 570 | 571 | 572 | 573 | 574 | 575 | 576 | 577 | 578 | 579 | 580 | 581 | 582 | 583 | 584 | 585 | 586 | 587 | 588 | 589 | 590 | 591 | 592 | 593 | 594 | 595 | 596 | 597 | 598 | 599 | 600 | 601 | 602 | 603 | 604 | 605 | 606 | 607 | 608 | 609 | 610 | 611 | 612 | 613 | 614 | 615 | 616 | 617 | 618 | 619 | 620 | 621 | 622 | 623 | 624 | 625 | 626 | 627 | 628 | 629 | 630 | 631 | 632 | 633 | 634 | 635 | 636 | 637 | 638 | 639 | 640 | 641 | 642 | 643 | 644 | 645 | 646 | 647 | 648 | 649 | 650 | 651 | 652 | 653 | 654 | 655 | 656 | 657 | 658 | 659 | 660 | 661 | 662 | 663 | 664 | 665 | 666 | 667 | 668 | 669 | 670 | 671 | 672 | 673 | 674 | 675 | 676 | 677 | 678 | 679 | 680 | 681 | 682 | 683 | 684 | 685 | 686 | 687 | 688 | 689 | 690 | 691 | 692 | 693 | 694 | 695 | 696 | 697 | 698 | 699 | 700 | 701 | 702 | 703 | 704 | 705 | 706 | 707 | 708 | 709 | 710 | 711 | 712 | 713 | 714 | 715 | 716 | 717 | 718 | 719 | 720 | 721 | 722 | 723 | 724 | 725 | 726 | 727 | 728 | 729 | 730 | 731 | 732 | 733 | 734 | 735 | 736 | 737 | 738 | 739 | 740 | 741 | 742 | 743 | 744 | 745 | 746 | 747 | 748 | 749 | 750 | 751 | 752 | 753 | 754 | 755 | 756 | 757 | 758 | 759 | 760 | 761 | 762 | 763 | 764 | 765 | 766 | 767 | 768 | 769 | 770 | 771 | 772 | 773 | 774 | 775 | 776 | 777 | 778 | 779 | 780 | 781 | 782 | 783 | 784 | 785 | 786 | 787 | 788 | 789 | 790 | 791 | 792 | 793 | 794 | 795 | 796 | 797 | 798 | 799 | 800 | 801 | 802 | 803 | 804 | 805 | 806 | 807 | 808 | 809 | 810 | 811 | 812 | 813 | 814 | 815 | 816 | 817 | 818 | 819 | 820 | 821 | 822 | 823 | 824 | 825 | 826 | 827 | 828 | 829 | 830 | 831 | 832 | 833 | 834 | 835 | 836 | 837 | 838 | 839 | 840 | 841 | 842 | 843 | 844 | 845 | 846 | 847 | 848 | 849 | 850 | 851 | 852 | 853 | 854 | 855 | 856 | 857 | 858 | 859 | 860 | 861 | 862 | 863 | 864 | 865 | 866 | 867 | 868 | 869 | 870 | 871 | 872 | 873 | 874 | 875 | 876 | 877 | 878 | 879 | 880 | 881 | 882 | 883 | 884 | 885 | 886 | 887 | 888 | 889 | 890 | 891 | 892 | 893 | 894 | 895 | 896 | 897 | 898 | 899 | 900 | 901 | 902 | 903 | 904 | 905 | 906 | 907 | 908 | 909 | 910 | 911 | 912 | 913 | 914 | 915 | 916 | 917 | 918 | 919 | 920 | 921 | 922 | 923 | 924 | 925 | 926 | 927 | 928 | 929 | 930 | 931 | 932 | 933 | 934 | 935 | 936 | 937 | 938 | 939 | 940 | 941 | 942 | 943 | 944 | 945 | 946 | 947 | 948 | 949 | 950 | 951 | 952 | 953 | 954 | 955 | 956 | 957 | 958 | 959 | 960 | 961 | 962 | 963 | 964 | 965 | 966 | 967 | 968 | 969 | 970 | 971 | 972 | 973 | 974 | 975 | 976 | 977 | 978 | 979 | 980 | 981 | 982 | 983 | 984 | 985 | 986 | 987 | 988 | 989 | 990 | 991 | 992 | 993 | 994 | 995 | 996 | 997 | 998 | 999 | 1000 | 1001 | 1002 | 1003 | 1004 | 1005 | 1006 | 1007 | 1008 | 1009 | 1010 | 1011 | 1012 | 1013 | 1014 | 1015 | 1016 | 1017 | 1018 | 1019 | 1020 | 1021 | 1022 | 1023 | 1024 | 1025 | 1026 | 1027 | 1028 | 1029 | 1030 | 1031 | 1032 | 1033 | 1034 | 1035 | 1036 | 1037 | 1038 | 1039 | 1040 | 1041 | 1042 | 1043 | 1044 | 1045 | 1046 | 1047 | 1048 | 1049 | 1050 | 1051 | 1052 | 1053 | 1054 | 1055 | 1056 | 1057 | 1058 | 1059 | 1060 | 1061 | 1062 | 1063 | 1064 | 1065 | 1066 | 1067 | 1068 | 1069 | 1070 | 1071 | 1072 | 1073 | 1074 | 1075 | 1076 | 1077 | 1078 | 1079 | 1080 | 1081 | 1082 | 1083 | 1084 | 1085 | 1086 | 1087 | 1088 | 1089 | 1090 | 1091 | 1092 | 1093 | 1094 | 1095 | 1096 | 1097 | 1098 | 1099 | 1100 | 1101 | 1102 | 1103 | 1104 | 1105 | 1106 | 1107 | 1108 | 1109 | 1110 | 1111 | 1112 | 1113 | 1114 | 1115 | 1116 | 1117 | 1118 | 1119 | 1120 | 1121 | 1122 | 1123 | 1124 | 1125 | 1126 | 1127 | 1128 | 1129 | 1130 | 1131 | 1132 | 1133 | 1134 | 1135 | 1136 | 1137 | 1138 | 1139 | 1140 | 1141 | 1142 | 1143 | 1144 | 1145 | 1146 | 1147 | 1148 | 1149 | 1150 | 1151 | 1152 | 1153 | 1154 | 1155 | 1156 | 1157 | 1158 | 1159 | 1160 | 1161 | 1162 | 1163 | 1164 | 1165 | 1166 | 1167 | 1168 | 1169 | 1170 | 1171 | 1172 | 1173 | 1174 | 1175 | 1176 | 1177 | 1178 | 1179 | 1180 | 1181 | 1182 | 1183 | 1184 | 1185 | 1186 | 1187 | 1188 | 1189 | 1190 | 1191 | 1192 | 1193 | 1194 | 1195 | 1196 | 1197 | 1198 | 1199 | 1200 | 1201 | 1202 | 1203 | 1204 | 1205 | 1206 | 1207 | 1208 | 1209 | 1210 | 1211 | 1212 | 1213 | 1214 | 1215 | 1216 | 1217 | 1218 | 1219 | 1220 | 1221 | 1222 | 1223 | 1224 | 1225 | 1226 | 1227 | 1228 | 1229 | 1230 | 1231 | 1232 | 1233 | 1234 | 1235 | 1236 | 1237 | 1238 | 1239 | 1240 | 1241 | 1242 | 1243 | 1244 | 1245 | 1246 | 1247 | 1248 | 1249 | 1250 | 1251 | 1252 | 1253 | 1254 | 1255 | 1256 | 1257 | 1258 | 1259 | 1260 | 1261 | 1262 | 1263 | 1264 | 1265 | 1266 | 1267 | 1268 | 1269 | 1270 | 1271 | 1272 | 1273 | 1274 | 1275 | 1276 | 1277 | 1278 | 1279 | 1280 | 1281 | 1282 | 1283 | 1284 | 1285 | 1286 | 1287 | 1288 | 1289 | 1290 | 1291 | 1292 | 1293 | 1294 | 1295 | 1296 | 1297 | 1298 | 1299 | 1300 | 1301 | 1302 | 1303 | 1304 | 1305 | 1306 | 1307 | 1308 | 1309 | 1310 | 1311 | 1312 | 1313 | 1314 | 1315 | 1316 | 1317 | 1318 | 1319 | 1320 | 1321 | 1322 | 1323 | 1324 | 1325 | 1326 | 1327 | 1328 | 1329 | 1330 | 1331 | 1332 | 1333 | 1334 | 1335 | 1336 | 1337 | 1338 | 1339 | 1340 | 1341 | 1342 | 1343 | 1344 | 1345 | 1346 | 1347 | 1348 | 1349 | 1350 | 1351 | 1352 | 1353 | 1354 | 1355 | 1356 | 1357 | 1358 | 1359 | 1360 | 1361 | 1362 | 1363 | 1364 | 1365 | 1366 | 1367 | 1368 | 1369 | 1370 | 1371 | 1372 | 1373 | 1374 | 1375 | 1376 | 1377 | 1378 | 1379 | 1380 | 1381 | 1382 | 1383 | 1384 | 1385 | 1386 | 1387 | 1388 | 1389 | 1390 | 1391 | 1392 | 1393 | 1394 | 1395 | 1396 | 1397 | 1398 | 1399 | 1400 | 1401 | 1402 | 1403 | 1404 | 1405 | 1406 | 1407 | 1408 | 1409 | 1410 | 1411 | 1412 | 1413 | 1414 | 1415 | 1416 | 1417 | 1418 | 1419 | 1420 | 1421 | 1422 | 1423 | 1424 | 1425 | 1426 | 1427 | 1428 | 1429 | 1430 | 1431 | 1432 | 1433 | 1434 | 1435 | 1436 | 1437 | 1438 | 1439 | 1440 | 1441 | 1442 | 1443 | 1444 | 1445 | 1446 | 1447 | 1448 | 1449 | 1450 | 1451 | 1452 | 1453 | 1454 | 1455 | 1456 | 1457 | 1458 | 1459 | 1460 | 1461 | 1462 | 1463 | 1464 | 1465 | 1466 | 1467 | 1468 | 1469 | 1470 | 1471 | 1472 | 1473 | 1474 | 1475 | 1476 | 1477 | 1478 | 1479 | 1480 | 1481 | 1482 | 1483 | 1484 | 1485 | 1486 | 1487 | 1488 | 1489 | 1490 | 1491 | 1492 | 1493 | 1494 | 1495 | 1496 | 1497 | 1498 | 149 |
|---|---|---|---|---|---|---|---|---|----|----|----|----|----|----|----|----|----|----|----|----|----|----|----|----|----|----|----|----|----|----|----|----|----|----|----|----|----|----|----|----|----|----|----|----|----|----|----|----|----|----|----|----|----|----|----|----|----|----|----|----|----|----|----|----|----|----|----|----|----|----|----|----|----|----|----|----|----|----|----|----|----|----|----|----|----|----|----|----|----|----|----|----|----|----|----|----|----|----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-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STATISTICAL SUMMARY.—Continued.

FINANCIAL SUMMARY.

(4)

| PUBLIC SERVICES. | | | | | | | | | | SOURCES OF INCOME. | | | | | | | | | |
|------------------------------|-------------|-----------|----------------|------------|--------------|--------------------------------------|-----------------------|--|---------|---------------------------|------------|-------------------------|----------------------------|--------------|----------------------|--------------|---------------------------|--------------------------------------|---|
| PLACE AND NAME | On Sundays. | | Sunday School. | Week Days. | | No. of Classes not in Sunday School. | The same at Missions. | Aggregate of All Services for Instruction or Worship | Number. | Balance from Last Report. | Pew Rents. | Envelope Pledge System. | General Subscription List. | | Extra Subscriptions. | Real Estate. | Sales, Exchange or Rents. | Trust Funds Brought Forward For Use. | Interest from Endowment or Trust Funds. |
| | Parochial. | Missions. | | Parochial. | At Missions. | | | | | | | | General | Subscription | | | | | |
| 1 Aniston, Grace Church | 144 | 49 | | 236 | 27 | | | 429 | 1 | \$ 76 94 | \$ | 322 53 | \$ 1960 71 | \$ 50 00 | \$ 175 90 | \$8870 00 | \$225 | | |
| 2 Aniston, St. Michael's | 142 | 23 | | 52 | 153 | 27 | | 348 | 2 | 41 83 | | | 708 87 | 377 45 | | | | | |
| 3 Athens, St. Timothy | | 52 | | 52 | 23 | | | | 3 | 2 97 | | | 50 00 | 10 35 | | | | | |
| 4 Auburn, Holy Innocents | 22 | | | | 44 | | | 68 | 4 | 5 09 | | | 273 75 | 13 25 | | | | | |
| 5 Avondale, Christ Church | 38 | | | | 7 | | | 40 | 5 | | | | 171 85 | | | | | | |
| 6 Bessemer, Trinity Church | 32 | | | | 8 | | | 40 | 6 | 37 | | | 187 60 | | | | 241 80 | | |
| 7 Birmingham, Advent | 58 | 27 | | | 64 | 57 | | 206 | 7 | 142 44 | | | 3411 50 | 9107 14 | | | | | |
| 8 Birmingham, St. Mary's | 104 | 104 | | | 52 | | | | 8 | 89 41 | 2648 49 | | | | | | | | |
| 9 Birmingham, St. Mark's | 108 | 50 | | | 87 | 35 | | 268 | 9 | 123 00 | | 93 35 | | 8903 25 | | | | | |
| 10 Bridgeport, Christ Church | | | | | | | | | 10 | | | | | | | | | | |
| 11 Briarfield, Mission | | | | | | | | | 11 | | | | | | | | | | |
| 12 Boligee, St. Mark's | 22 | 52 | | | 1 | | | 75 | 12 | | | | 100 00 | | | | | | |
| 13 Bon Secour, St. Peter's | | | | | | | | | 13 | | | | | | | | | | |
| 14 Camden, St. Mary's | | | | | | | | | 14 | | | | | | | | | | |
| 15 Carlowville, St. Paul's | 89 | | | | 28 | | | 97 | 15 | | | | 287 50 | 329 00 | | | | 50 00 | |
| 16 Citronelle, Mission | | | | | | | | | 16 | 56 | | | 75 52 | | | | | | |
| 17 Clayton, Grace Church | 38 | 45 | | | | | | 86 | 17 | | | | | | | | | | |
| 18 Columbia, St. Paul's | | | | | | | | | 18 | | | | | | | | | | |
| 19 Decatur, St. Paul's | | | | | 55 | | | 105 | 19 | | | | | | | | | | |
| 20 Demopolis, Trinity Church | 60 | 50 | | | | | | | 20 | | | 685 08 | 84 44 | 113 82 | | | | | |
| 21 Eufaula, St. James | 188 | 54 | | | 100 | 66 | | 348 | 21 | 2 89 | | | 600 00 | 7 88 | | | | | |
| 22 Eufaula, St. Stephen's | 42 | 53 | | | 49 | | | 143 | 22 | 530 23 | | | | 913 14 | | | | | |
| 23 Evergreen, St. Mary's | 24 | 52 | | | | | | | 23 | 16 83 | | | | | | | | | |
| 24 Faunsdale, St. Michael's | | | | | | | | | 24 | | | | | | | | | | |
| 25 Florence, Trinity Church | 48 | 14 | | | 110 | 10 | | 183 | 25 | 96 72 | | | 163 05 | | | | | | |
| 26 Forkland, St. John's | 9 | 49 | | | 1 | | | 59 | 26 | | | | 40 00 | | | 171 00 | | | |
| 27 Ft. Payne, St. Luke's | | | | | | | | | 27 | 97 80 | | 236 08 | | 165 00 | | | | | |
| 28 Gadsden, Holy Comforter | 55 | 52 | | | 1 | | | 66 | 28 | 26 47 | | | | | | | | | |
| 29 Gallon, St. Andrew's | 9 | | | | 1 | | | 10 | 29 | | | | 173 00 | | | | | | |
| 30 Greensboro, St. Paul's | 94 | 84 | | | 107 | | | 305 | 30 | | | | 1120 45 | | | | | 138 00 | |
| 31 Greenville, St. Thomas | 52 | | | | 105 | | | 157 | 31 | | | | 467 00 | 38 00 | | | | | |
| 32 Haystack, St. Andrew's | 13 | 53 | | | | | | | 32 | | | | 145 00 | | | | | | |

FINANCIAL SUMMARY.—Continued.

(5)

| SOURCES OF INCOME. | | | | | | | | | | | | | | | | | | |
|--------------------|----------------------------|----------------|---------------------------------------|--|-----------|---------------|-----------|----------------|---------------------------------------|----------------------------------|--------|------------------------|---|--------------------|-----------------|---------------------------|-------------------------|----------------------------|
| Number | PLACE AND NAME. | MISSIONARY. | | | | | | | GUILDS AND SOCIETIES. | | | | | | | SUNDAY SCHOOL. | | |
| | | Communion Alms | Offerings (other than Communion Alms) | Gifts, Legacies and Valuation of Gifts in Kind | Borrowed | Flotting Debt | Borrowed. | Mortgage Debt. | Received from Domestic Missions N. Y. | Received from Diocesan Missions. | Number | Balance from Last Year | Trust Funds Brought Forward for Interest. | Dues and Earnings. | Gifts in Money. | Valuation of Other Gifts. | Balance from Last Year. | Offerings during the Year. |
| 1 | Anniston Grace Church. | \$ 55 02 | \$ 229 27 | \$ 75 00 | \$ 300 00 | | | | | | 1 | 48 75 | | 617 74 | | | \$ 6 50 | \$ 20 91 |
| 2 | Anniston, St. Michael's. | 26 02 | 149 08 | | 75 00 | | | | | | 2 | | | 30 77 | | | | 18 44 |
| 3 | Attens, St. Timothy. | 2 00 | 14 47 | | | | | | 25 00 | 150 00 | 3 | | | 51 00 | | | | |
| 4 | Auburn, Holy Innocents. | 40 06 | | | | | | | | 100 00 | 4 | | | | | | | |
| 5 | Ayondale, Christ Church. | | 1 30 | | | | | | | 13 00 | 5 | | | | | | | |
| 6 | Bassett, Trinity Church. | | 65 93 | | | | | | 8 75 | 17 63 | 6 | 50 91 | | 88 62 | | | | |
| 7 | Birmingham, Advent. | 93 26 | | 200 00 | | | | | | | 7 | 204 08 | | 973 17 | | | | 388 92 |
| 8 | Birmingham, St. Mary's. | 75 41 | 167 92 | 40 92 | 100 00 | | | | | | 8 | 853 78 | | 978 38 | | | | 241 75 |
| 9 | Birmingham, St. Mark's. | 4 60 | 118 58 | | | | | | | | 9 | | | 206 59 | | | | 11 25 |
| 10 | Bridgeport, Christ Church. | | | | | | | | | | 10 | | | | | | | |
| 11 | Briefeld, Mission. | | | | | | | | | | 11 | | | | | | | |
| 12 | Bolger, St. Mark's. | 10 40 | 150 00 | | | | | | | 88 38 | 12 | | | | | | | |
| 13 | Bol. Secour, St. Peter's. | | | | | | | | | | 13 | | | | | | | |
| 14 | Camden, St. Mary's. | | | | | | | | | | 14 | | | | | | | |
| 15 | Cardowville, St. Paul's. | 34 93 | 98 56 | 1040 00 | | | | | | | 15 | 91 55 | | 88 91 | | | 1 80 | 17 40 |
| 16 | Citronelle, Mission. | | | | | | | | 50 00 | 100 00 | 16 | | | 17 00 | | | | 2 80 |
| 17 | Clayton Grace Church. | 10 90 | | | | | | | | | 17 | 9 00 | | | | | | |
| 18 | Columbin, St. Paul's. | | | | | | | | | | 18 | | | | | | | |
| 19 | Decatur, St. Paul's. | | | | | | | | | | 19 | | | | | | | |
| 20 | Demopolis, Trinity Church. | | | | 92 18 | | | | 100 00 | | 20 | 2000 65 | | 415 00 | 650 00 | 1732 44 | | 815 21 |
| 21 | Enola, St. James. | 32 24 | 146 91 | | | | | | 50 00 | 100 00 | 21 | 30 30 | | 94 79 | | | 56 00 | 57 49 |
| 22 | Eutaw, St. Stephen's. | 25 00 | | | | | | | | 83 33 | 22 | | | 75 00 | | | | |
| 23 | Evergreen, St. Mary's. | | 43 15 | | | | | | 25 00 | | 23 | | | | | | | |
| 24 | Faunsdale, St. Michael's. | | | | | | | | | | 24 | | | | | | | |
| 25 | Florence, Trinity Church. | 33 50 | 320 22 | | | | | | | | 25 | | | 117 44 | 5 00 | | 2 54 | 90 85 |
| 26 | Forkland, St. John's. | | | | | | | | | | 26 | | | | | | | |
| 27 | Ft. Payne, St. Luke's. | | 103 58 | | | | | | | | 27 | | | | | | | 85 56 |
| 28 | Gadsden, Holy Comforter. | | 10 25 | | | | | | | | 28 | | | 5 00 | | | | |
| 29 | Gadsden, St. Andrew's. | 18 25 | | | | | | | | | 29 | | | 5 37 | | | | 100 00 |

| | | | | | | | | | | | | | | | | | | | | |
|-------------|------------------------------------|-----------|-----------|-----------|-----------|-----------|-----------|-----------|----|-----------|--|--|-----------|----------|-----------|-----------|-----------|--|--|--------|
| 33 | Huntsville, Nativity..... | 381 85 | 153 89 | 1500 00 | 200 00 | | | | 38 | 48 17 | | | | 47 66 | | | | | | |
| 34 | Jacksonville, St. Luke's..... | 10 72 | 26 10 | | | | | 150 00 | 34 | 50 00 | | | | 58 95 | | | | | | 198 68 |
| 35 | Livingston, St. James'..... | | | | | | | | 35 | | | | | | | | | | | |
| 36 | Lowndesboro, St. Paul's..... | | | | | | | 25 00 | 36 | | | | | 25 70 | | | | | | 8 78 |
| 37 | Madison, Mission..... | | | | | | | | 37 | | | | | | | | | | | |
| 38 | Marion, St. Wilfrid's..... | | | | | | | | 38 | | | | | | | | | | | |
| 39 | Martin's Station, St. Luke's..... | | | | | | | | 39 | | | | | | | | | | | |
| 40 | Mobile, Christ Church..... | 297 75 | 954 82 | | 225 00 | | | | 40 | 385 14 | | | 1184 26 | 121 50 | 87 00 | 58 60 | 228 46 | | | |
| 41 | Mobile, Good Shepherd..... | 31 80 | | 220 00 | | | | 900 00 | 41 | | | | | | | | 45 00 | | | |
| 42 | Mobile, St. John's..... | 118 18 | 442 24 | | | | | | 42 | 510 04 | | | 832 55 | | | | 212 61 | | | |
| 43 | Mobile, Trinity Church..... | 157 26 | 560 05 | 982 19 | | 175 00 | | | 43 | | | | 272 25 | | | | 83 05 | | | |
| 44 | Montevallo, Mission..... | 10 87 | 16 87 | | | | | 12 50 | 44 | | | | | | | | | | | |
| 45 | Montgomery, St. John's..... | 203 79 | 8171 76 | | | | | | 45 | 118 04 | | | 2188 01 | | | 308 12 | 411 03 | | | |
| 46 | Montgomery, Holy Comforter..... | | | | | | | | 46 | | | | | | | | | | | |
| 47 | Mt. Meigs, Grace Church..... | 20 00 | 10 00 | | | | | 25 00 | 47 | | | | | | | | | | | |
| 48 | Mt. Pleasant, Mission..... | | | | | | | | 48 | | | | | | | | | | | |
| 49 | New Decatur, St. John's..... | 10 50 | 171 28 | 537 00 | | | | 150 00 | 49 | 41 18 | | | 122 00 | | | 48 70 | 42 88 | | | |
| 50 | Opelika, Emanuel..... | | 53 43 | | | | | 50 00 | 50 | 150 56 | | | 814 56 | | | | | | | |
| 51 | Orrville, Mission..... | | 29 22 | | | | | | 51 | 27 20 | | | | | | | | | | |
| 52 | Oxford, Mission..... | | | | | | | | 52 | | | | | | | | | | | |
| 53 | Perdue Hill, Mission..... | | 10 02 | | | | | | 53 | 50 | | | | | | | | | | |
| 54 | Piedmont, Christ Church..... | 8 65 | 6 75 | | | | | 166 00 | 54 | | | | | | | | | | | |
| 55 | Prattville, St. Mark's..... | 1 50 | 4 66 | | | | | 12 50 | 55 | | | | | | | | | | | |
| 56 | Stanton, Mission..... | | | | | | | | 56 | | | | | | | | | | | |
| 57 | Selma, St. Paul's..... | | | | | | | | 57 | | | | 85 40 | | | | 94 71 | | | |
| 58 | Scottsboro, St. Luke's..... | | | | | | | | 58 | | | | | | | | | | | |
| 59 | Sheffield, Grace Church..... | | | | | | | | 59 | | | | | | | | | | | |
| 60 | Spring Hill, St. Paul's..... | | 28 25 | | | | | | 60 | | | | | | | | | | | |
| 61 | Sylacauga, Mission..... | | | | | | | | 61 | | | | | | | | | | | |
| 62 | Talladega, St. Peter's..... | 13 83 | 14 59 | | | | | 150 00 | 62 | 40 00 | | | 50 00 | 60 00 | | | 12 00 | | | |
| 63 | Tilden, Grace Church..... | 3 40 | | | | | | | 63 | | | | | | | | | | | |
| 64 | Trinity Station, Grace Church..... | | | | | | | | 64 | | | | | | | | | | | |
| 65 | Tuscumbia, St. John's..... | | | | | | | | 65 | | | | | | | | | | | |
| 66 | Tuskaloosa, Christ Church..... | 84 65 | 223 28 | 8 50 | 185 00 | | | | 66 | 76 34 | | | 286 77 | | | 182 97 | 108 47 | | | |
| 67 | Troy, St. Mark's..... | 17 98 | 37 67 | | | | | 50 00 | 67 | | | | 228 89 | | | | 85 20 | | | |
| 68 | Tyler's, St. Peter's..... | | 66 | | | | | | 68 | | | | | | | | | | | |
| 69 | Union Springs, Trinity Church..... | 33 87 | 26 99 | 250 00 | | | | 50 00 | 69 | | | | 100 00 | | | 2 26 | 7 66 | | | |
| 70 | Uniontown, Holy Cross..... | 20 00 | | | | | | | 70 | | | | | | | | | | | |
| 71 | Whistler, St. Paul's..... | 8 50 | 42 51 | | | | | 14 28 | 71 | 22 52 | | | 81 70 | | | 4 67 | 84 50 | | | |
| 72 | Woodlawn, Grace Church..... | | | | | | | | 72 | | | | | | | | | | | |
| 73 | Highland Park, Mission..... | | 105 46 | | | | | 16 00 | 73 | | | | 12 10 | | | | | | | |
| 74 | Gainesville, Mission..... | | 9 75 | | | | | | 74 | | | | | | | | | | | |
| 75 | Scattered, Mission..... | | | | | | | | 75 | | | | | | | | | | | |
| Totals..... | | \$1867 89 | \$7911 12 | \$4950 11 | \$2085 00 | \$8542 18 | \$1898 08 | \$2482 81 | | \$4882 19 | | | \$9942 40 | \$836 50 | \$1769 44 | \$681. 09 | \$2751 22 | | | |

[illegible]

FINANCIAL SUMMARY.—Continued.

(7)

EXPENDED FOR ALL PURPOSES.

| Number. | PLACE AND NAME. | DIOCESAN. | | | | PAROCHIAL. | | | | | | | | | | |
|---------|----------------------------|---------------------|-------------|-----------------------------|----------------|-----------------|------------------|--|-------------------|---------------------------|---------------------------|------------------------|---------|------------------------|-----------------------------|-------------------------------------|
| | | Univ. of the South. | Theo. Dept. | Disch'd Clergy, Etc., Fund. | Other Objects. | TOTAL DIOCESAN. | Rector's Salary. | Rector's Salary. From Missionary Fund. | Current Expenses. | Repairs and Improvements. | New Building, Lands, Etc. | Expended For the Poor. | Number. | For the Sunday School. | Valuation of Gifts in Kind. | Purchases, Furnishings, Books, Etc. |
| 1 | Annisson, Grace Church. | \$..... | \$..... | \$ 13 97 | \$..... | \$ 230 82 | \$ 1200 00 | \$..... | \$ 644 47 | \$ 253 23 | \$10870 00 | \$ 214 60 | 1 | \$ 85 32 | \$..... | \$..... |
| 2 | Annisson, St. Michael's. | ..... | ..... | ..... | ..... | 89 68 | 776 67 | ..... | 306 25 | 102 97 | ..... | 18 10 | 2 | ..... | ..... | ..... |
| 3 | Athens, St. Timothy. | ..... | ..... | ..... | ..... | 12 00 | 50 00 | 150 00 | ..... | 23 75 | ..... | 2 18 | 3 | ..... | ..... | 9 84 |
| 4 | Auburn, Holy Innocents. | ..... | ..... | ..... | ..... | 81 72 | 273 75 | 125 00 | 14 64 | ..... | ..... | ..... | 4 | ..... | ..... | 29 00 |
| 5 | Avondale, Christ Church. | ..... | ..... | 1 30 | ..... | 90 20 | 156 85 | ..... | ..... | ..... | ..... | ..... | 5 | ..... | ..... | ..... |
| 6 | Bessemer, Trinity Church. | ..... | ..... | 2 00 | ..... | 54 65 | 159 60 | ..... | 49 88 | 566 67 | ..... | ..... | 6 | ..... | ..... | ..... |
| 7 | Birmingham, Advent. | ..... | ..... | ..... | ..... | 323 96 | 1800 00 | ..... | 969 00 | 908 83 | ..... | 193 20 | 7 | 148 70 | 200 00 | 17 64 |
| 8 | Birmingham, St. Mary's. | ..... | ..... | ..... | ..... | 425 00 | 1746 00 | ..... | 765 00 | 908 83 | ..... | 5 58 | 8 | 241 78 | ..... | ..... |
| 9 | Birmingham, St. Mark's. | ..... | ..... | ..... | ..... | 30 45 | 105 00 | ..... | 201 17 | 6 60 | 8428 25 | 18 20 | 9 | 31 90 | ..... | 321 00 |
| 10 | Bridgeport, Christ Church. | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | 10 | ..... | ..... | ..... |
| 11 | Brierfield, Mission. | ..... | ..... | ..... | ..... | ..... | 100 00 | 83 33 | 10 46 | 150 00 | ..... | ..... | 11 | ..... | ..... | ..... |
| 12 | Boligee, St. Mark's. | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | 12 | ..... | ..... | ..... |
| 13 | Bon Secour, St. Peter's. | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | 13 | ..... | ..... | ..... |
| 14 | Camden, St. Mary's. | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | 14 | ..... | ..... | ..... |
| 15 | Carlowville, St. Paul's. | ..... | ..... | ..... | ..... | 114 91 | 305 00 | ..... | 84 50 | 265 00 | ..... | ..... | 15 | 8 55 | 1000 00 | ..... |
| 16 | Chironelle, Mission. | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | 16 | ..... | ..... | ..... |
| 17 | Clayton, Grace Church. | ..... | ..... | ..... | ..... | 19 00 | 66 34 | 150 00 | 2 50 | 18 60 | ..... | 10 00 | 17 | ..... | ..... | ..... |
| 18 | Columbia, St. Paul's. | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | 18 | ..... | ..... | ..... |
| 19 | Decatur, St. Paul's. | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | 19 | ..... | ..... | ..... |
| 20 | Demopolis, Trinity Church. | ..... | ..... | 10 00 | ..... | 202 80 | 800 00 | ..... | 118 32 | 5765 00 | ..... | 8 65 | 20 | 18 68 | ..... | 878 12 |
| 21 | Eufaula, St. James. | ..... | ..... | ..... | ..... | 87 85 | 600 00 | 150 00 | 64 87 | 82 88 | ..... | 9 50 | 21 | 21 05 | ..... | ..... |
| 22 | Eutaw, St. Stephen's. | ..... | ..... | 7 65 | ..... | 85 90 | 303 15 | 83 33 | 43 85 | 6 95 | 1055 29 | ..... | 22 | ..... | ..... | 10 00 |
| 23 | Evergreen, St. Mary's. | ..... | ..... | ..... | ..... | 7 86 | 186 00 | 25 00 | 18 58 | 20 00 | ..... | ..... | 23 | ..... | ..... | ..... |
| 24 | Faunsdale, St. Michael's. | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | 24 | ..... | ..... | ..... |
| 25 | Florence, Trinity Church. | ..... | ..... | ..... | ..... | 40 80 | 120 00 | ..... | 59 48 | 88 00 | ..... | 9 85 | 25 | 80 | ..... | 20 50 |
| 26 | Forkland, St. John's. | ..... | ..... | ..... | ..... | ..... | 40 00 | ..... | ..... | ..... | ..... | ..... | 26 | ..... | ..... | ..... |
| 27 | Ft. Payne, St. Luke's. | ..... | ..... | ..... | ..... | 30 00 | ..... | ..... | ..... | 65 50 | ..... | ..... | 27 | ..... | ..... | ..... |
| 28 | Gadsden, Holy Comforter. | ..... | ..... | ..... | ..... | 38 95 | 250 00 | ..... | 43 71 | ..... | ..... | ..... | 28 | 18 40 | ..... | ..... |
| 29 | Gallien, St. Andrew's. | ..... | 8 00 | ..... | ..... | ..... | 148 00 | ..... | 5 25 | ..... | ..... | ..... | 29 | ..... | ..... | ..... |
| 30 | Greensboro, St. Paul's. | ..... | 4 00 | ..... | ..... | 53 25 | ..... | ..... | ..... | ..... | ..... | ..... | 30 | ..... | ..... | ..... |

| | | | | | | | | | | | | | | | |
|--------|-------------------------------|--------|--|--|-------|---------|---------|--------|---------|--------|--------|------------|----|-----------|-----------|
| 23 | Huntsville, Nativity | | | | | 561 72 | 1448 87 | | 870 08 | 120 54 | | 71 84 | 88 | | 1500 00 |
| 24 | Jacksonville, St. Luke's | | | | | 52 70 | 202 78 | 150 00 | 26 10 | 25 00 | 86 75 | | 84 | | |
| 25 | Livingston, St. James' | | | | | | | | | | | | 85 | | |
| 26 | Lowndesboro, St. Paul's | | | | | 89 40 | 150 00 | | 41 90 | 14 75 | | | 86 | | |
| 27 | Madison, Mission | | | | | | | | | | | | 87 | | |
| 28 | Marion, St. Wilfrid's | | | | | | | | | | | | 88 | | |
| 29 | Martin's Station, St. Luke's | | | | | | | | | | | | 89 | | |
| 30 | Mobile, Christ Church | 13 75 | | | 36 50 | 1056 50 | 2500 00 | | 2108 74 | 230 49 | | 634 20 | 40 | 183 93 | 37 00 |
| 31 | Mobile, Good Shepherd | | | | | 40 00 | | 738 05 | | | | 20 00 | 41 | 42 00 | |
| 32 | Mobile, St. John's | 11 50 | | | 12 00 | 372 50 | 1552 40 | | 530 67 | 296 75 | | 118 13 | 42 | 96 36 | |
| 33 | Mobile, Trinity Church | | | | | 310 15 | 1500 00 | | 1018 56 | 992 69 | | 157 26 | 43 | 83 05 | |
| 34 | Montevallo, Mission | | | | | 30 00 | 16 87 | 166 66 | | 8 00 | | | 44 | | |
| 35 | Montgomery, St. John's | 154 00 | | | 44 06 | 1343 06 | 2400 00 | | 2142 55 | 414 55 | | 327 28 | 45 | 233 09 | |
| 36 | Montgomery, Holy Comforter | | | | | | | | | | | | 46 | | |
| 37 | Mt. Meigs, Grace Church | | | | | 20 00 | 150 00 | 125 00 | | | | | 47 | | |
| 38 | Mt. Pleasant, Mission | | | | | | | | | | | | 48 | | |
| 39 | New Decatur, St. John's | | | | 6 00 | 75 36 | 600 00 | 150 00 | 115 10 | 633 96 | | 17 65 | 49 | 64 97 | 62 00 |
| 40 | Opelika, Emanuel | | | | | 20 00 | 800 00 | 100 00 | 38 25 | 480 30 | | | 50 | | |
| 41 | Orrville, Mission | | | | | 10 00 | 150 00 | | 20 58 | | | | 51 | | |
| 42 | Oxford, Mission | | | | | | | | | | | | 52 | | |
| 43 | Perdue Hill, Mission | | | | | | 125 00 | | 9 20 | | | | 53 | | |
| 44 | Piedmont, Christ Church | | | | | | 10 40 | 166 00 | | | | | 54 | | |
| 45 | Prattville, St. Mark's | | | | | 20 60 | 51 55 | 166 66 | 60 00 | | | | 55 | | |
| 46 | Stanton, Mission | | | | | 10 00 | 100 00 | | | | | | 56 | | |
| 47 | Selma, St. Paul's | | | | | 35 40 | 600 00 | | 260 00 | 2 00 | | 39 00 | 57 | | |
| 48 | Scottsboro, St. Luke's | | | | | | | | | | | | 58 | | |
| 49 | Sheffield, Grace Church | | | | | | | | | | | | 59 | | |
| 50 | Spring Hill, St. Paul's | | | | | 20 00 | | | | | | | 60 | | |
| 51 | Sylacauga, Mission | | | | | | | | | | | | 61 | | |
| 52 | Talladega, St. Peter's | | | | | 68 18 | 310 00 | 150 00 | 69 00 | 18 83 | 37 00 | 2 00 | 62 | 12 00 | |
| 53 | Tilden, Grace Church | | | | | | | | | | | | 63 | | 1 |
| 54 | Trinity Station, Grace Church | | | | | | | | | | | | 64 | | |
| 55 | Tuscumbia, St. John's | | | | | | | | | | | | 65 | | |
| 56 | Tuskaloosa, Christ Church | | | | | 145 55 | 1200 00 | | 479 01 | 72 66 | 248 19 | 21 10 | 66 | 24 60 | 3 50 |
| 57 | Troy, St. Mark's | | | | 1 81 | 32 65 | 190 90 | 250 00 | 28 58 | 37 50 | | | 67 | | |
| 58 | Tyler's, St. Peter's | | | | | 5 00 | 50 00 | | | | | | 68 | 4 95 | |
| 59 | Union Springs, Trinity Church | | | | | 22 53 | 150 50 | 250 00 | 11 75 | | | | 69 | 1 10 | 250 00 |
| 60 | Uniontown, Holy Cross | | | | | | 114 00 | 87 50 | | | | | 70 | | |
| 61 | Whistler, St. Paul's | | | | | 11 25 | 144 00 | 57 13 | 92 65 | 16 85 | | 29 00 | 71 | | |
| 62 | Woodlawn, Grace Church | | | | | | | | | | | | 72 | | |
| 63 | Highland Park, Mission | | | | | | 121 65 | | 28 25 | | | | 73 | | |
| 64 | Gainesville, Mission | | | | | 16 00 | | | 2 75 | 6 15 | | | 74 | | |
| 65 | Scattered, Mission | | | | | | | | | | | | 75 | | |
| Totals | | | | | | | | | | | | \$1948 12 | | \$1242 43 | \$3130 00 |
| | | | | | | | | | | | | \$25875 48 | | | \$100 |
| | | | | | | | | | | | | \$11722 00 | | | |
| | | | | | | | | | | | | \$11326 99 | | | |
| | | | | | | | | | | | | \$3408 66 | | | |
| | | | | | | | | | | | | \$24556 56 | | | |
| | | | | | | | | | | | | \$6825 99 | | | |
| | | | | | | | | | | | | \$100 50 | | | |
| | | | | | | | | | | | | \$146 44 | | | |
| | | | | | | | | | | | | \$190 25 | | | |

FINANCIAL SUMMARY.—Continued.

FINANCIAL SUMMARY.—Continued.

(9)

| Number. | PLACE AND NAME. | PRESENT CONDITION. | | | | | | | | | | CAPITAL INVESTED. | | | | | | |
|---------|------------------------------|--------------------|----------------|---|--|-----------|---------------------------|--------------------------------|------------------------|-------------------|-------------------------------|-------------------|---------|-------------------|----------|------------|-------------------|----------------------|
| | | Mortgage Debt. | Floating Debt. | Salaries and Liabilities Unpaid and Due | Parochial Assessments, Etc., Unpaid and Due. | Diocesan. | SPECIAL TRUST FUNDS. | | | | Assets Due and not Collected. | Insurance. | Number. | Church Buildings. | Chapels. | Rectories. | School and Houses | Other Real Property. |
| | | | | | | | Held by Parish Treasurer. | Helds by Guilds and Societies. | Held by Sunday School. | Held by Missions. | | | | | | | | |
| 1 | Annisston, Grace Church. | \$ 8000 00 | \$ 358 69 | \$ | \$ | \$ | \$ 156 76 | \$ 134 91 | \$ | \$ | \$ 140 00 | \$ 88000 | 1 | \$ 25000 | \$ | \$ 6000 | \$ 10870 | \$ 2000 |
| 2 | Annisston, St. Michael's. | | | | | | | | | | 200000 | 2 | 75000 | 10000 | 10000 | 15000 | 300 | |
| 3 | Athens, St. Timothy. | | | | | | | | | | | | 3 | 4620 | | | | |
| 4 | Auburn, Holy Innocents. | | | | | | | | | | 1100 | 4 | 1000 | | | | | 200 |
| 5 | Avondale, Christ Church. | | | 40 40 | | | 241 30 | | | | | 1800 | 5 | 1000 | | | | |
| 6 | Bessemer, Trinity Church. | 15000 00 | | | | | 1000 00 | | | | 16000 | 6 | 50000 | 1500 | 3500 | | 850 | |
| 7 | Birmingham, Advent. | | 1400 00 | | 350 00 | | | | | | 13000 | 7 | 85000 | | | | | |
| 8 | Birmingham, St. Mary's. | | | | | | | | | | 7500 | 8 | 4500 | | | 7400 | 8900 | |
| 9 | Birmingham, St. Mark's. | | | | | | | | | | | 10 | | | | | | |
| 10 | Birmingham, Christ Church. | | | | | | | | | | | 11 | 1000 | | | | | |
| 11 | Brinkfield, Mission. | | | | | | | | | | | 12 | | | | | | |
| 12 | Bridge, St. Mark's. | | | | | | | | | | | 13 | | | | | | |
| 13 | Bon Secour, St. Peter's. | | | | | | | | | | | 14 | | | | | | |
| 14 | Camden, St. Mary's. | | | | | | | | | | | 15 | 1000 | | | | | |
| 15 | Charlottesville, St. Paul's. | | | | | | | | | | 1000 | 16 | | | | | | |
| 16 | Charlottesville, Mission. | | | | | | | | | | | 17 | 700 | | | | 800 | |
| 17 | Columbia, St. Paul's. | | | | | | | | | | | 18 | | | | | | |
| 18 | Cumtaw, St. Paul's. | | | | | | | | | | | 19 | | | | | | |
| 19 | Greenville, Trinity Church. | | 1892 18 | | | | | | | | 7500 | 20 | 15000 | 3500 | | | | |
| 20 | Greenville, St. James. | | | | | | 8 47 | 8 86 | 73 13 | | 3700 | 21 | 3180 | 2000 | | | 800 | |
| 21 | Greenville, St. Stephen's. | | | 430 00 | | | | | | | | 22 | 2500 | 1500 | | | | |
| 22 | Greenville, St. Mary's. | | | 78 10 | | | | | | | | 23 | 1000 | | | | | |
| 23 | Greenville, St. Michael's. | | | | | | | | | | | 24 | | | | | 200 | |
| 24 | Greenville, Trinity Church. | | 22 00 | | 22 50 | | 16 45 | 51 70 | | | 3000 | 25 | 6350 | | | | | |
| 25 | Greenville, St. John's. | | | | | | | | | | | 26 | 500 | | | | | |
| 26 | Greenville, St. Luke's. | | | | | | | | | | | 27 | | | | | | |
| 27 | Greenville, Holy Comforter. | 752 43 | | 25 00 | | | | | | | 1800 | 28 | 1500 | | | | | |
| 28 | Greenville, St. Andrew's. | | | | | | | | | | | 29 | 8000 | | | | | |
| 29 | Greenville, St. Paul's. | | | | | | 1600 00 | | | | | 30 | 10000 | | | | | |
| 30 | Greenville, St. Thomas. | | | | | | | | | | 6850 | 31 | 7000 | 8000 | | | | |
| 31 | Greenville, St. Andrew's. | | | | | | | | | | | 32 | 9000 | | | | | |

| Number. | PLACE AND NAME. | Capital Invested. | | | ORGANIZATION. | | | | QUESTIONS FOR GENERAL CONVENTION. | | | | |
|---------|--------------------------------|--|------------------|---------|----------------------|-----------------------|--|---------|-----------------------------------|-------------------------------------|--------------------------------|------------------------------------|------------------------------|
| | | Church and Sunday School Furniture, Etc. | Total Valuation. | Number. | Date of Organization | Date of Incorporation | In Whom does the Title to Property Vest? | Number. | No. of Buildings. | How is the Parish Supported? | No. of Sittings in the Church. | Sittings in Chapel and B. S. Room. | No. of Sittings Wholly Free. |
| 1 | Aniston, Grace Church..... | \$ 3000 | 46370 | 1 | 1881 | 1896 | Rector, Wardens and Vestry. | 1 | 1 | Subscription..... | 300 | 300 | 300 |
| 2 | Aniston, St. Michael's..... | 11000 | 121300 | 2 | 1887 | | Diocese of Ala..... | 2 | 2 | Subscription..... | 800 | 200 | 1000 |
| 3 | Athens, St. Timothy..... | | 4620 | 2 | | | Diocese of Ala..... | 2 | 1 | Subscription..... | 200 | | 300 |
| 4 | Auburn, Holy Innocentia..... | 250 | 1450 | 4 | | | The Bishop..... | 4 | 1 | Subscription..... | 250 | | 250 |
| 5 | Avondale, Christ Church..... | | | 5 | | | | 5 | | | 200 | | 200 |
| 6 | Bessemer, Trinity Church..... | 500 | 1500 | 6 | | | | 6 | 1 | Subscription..... | 160 | | 160 |
| 7 | Birmingham, Advent..... | 5000 | 59350 | 7 | 1872 | | Diocese..... | 7 | 2 | Subscription..... | 850 | 250 | 1100 |
| 8 | Birmingham, St. Mary's..... | 1000 | 36000 | 8 | | | | 8 | 1 | Pew Rents..... | 400 | | 400 |
| 9 | Birmingham, St. Mark's..... | 500 | 16300 | 9 | 1890 | | Bishop and Diocese..... | 9 | 2 | Offerings and Gifts..... | 350 | 300 | 550 |
| 10 | Bridgeport, Christ Church..... | | | 10 | | | | 10 | | | | | |
| 11 | Brierfield, Mission..... | | | 11 | | | | 11 | | | 125 | | 125 |
| 12 | Boligee, St. Mark's..... | 100 | 1100 | 12 | 1853 | 1880 | Bishop..... | 12 | 1 | Subscriptions and Missions..... | 100 | | 100 |
| 13 | Bon Secour, St. Peter's..... | | | 13 | | | | 13 | | | 90 | | 90 |
| 14 | Camden, St. Mary's..... | | | 14 | | | | 14 | | | 250 | | 250 |
| 15 | Carlownville, St. Paul's..... | 250 | 1250 | 15 | 1839 | | Diocese..... | 15 | 1 | Subscriptions..... | 200 | | 200 |
| 16 | Chironelle, Mission..... | | | 16 | | | | 16 | | | 105 | | 105 |
| 17 | Clayton, Grace Church..... | | 1500 | 17 | | | Diocese..... | 17 | 1 | Subscriptions and Bd. Missions..... | 200 | | 200 |
| 18 | Columbus, St. Paul's..... | | | 18 | | | | 18 | | | 200 | | 200 |
| 19 | Decatur, St. Paul's..... | | | 19 | | | | 19 | | | 150 | | 150 |
| 20 | Denopolis, Trinity Church..... | | 18500 | 20 | | | | 20 | 1 | Subscriptions and Bd. Missions..... | 500 | | 500 |
| 21 | Entaula, St. James..... | 725 | 5305 | 21 | 1851 | | Diocese..... | 21 | 1 | Subscriptions and Missions..... | 300 | | 300 |
| 22 | Eutaw, St. Stephen's..... | 600 | 4600 | 22 | 1847 | | Diocese..... | 22 | 1 | Subscriptions and Missions..... | 300 | | 300 |
| 23 | Evergreen, St. Mary's..... | 500 | 1500 | 23 | | | | 23 | 1 | Subscriptions and Missions..... | 200 | | 200 |
| 24 | Faunsdale, St. Michael's..... | | 34 | 24 | | | | 24 | | | 150 | | 150 |
| 25 | Florence, Trinity Church..... | 390 | 6850 | 25 | 1840 | | Diocese..... | 25 | 1 | Subscriptions and Missions..... | 350 | | 350 |
| 26 | Portland, St. John's..... | 120 | 620 | 26 | 1879 | 1880 | The Bishop..... | 26 | 1 | Subscriptions..... | 300 | | 300 |
| 27 | St. Payne, St. Luke's..... | | | 27 | | | | 27 | | | | | |
| 28 | Gadsden, Holy Comforter..... | 875 | 1875 | 28 | 1896 | | Vestry..... | 28 | 1 | Subscriptions..... | 200 | | 200 |
| 29 | Gallton, St. Andrew's..... | 240 | 3200 | 29 | | | Vestry..... | 29 | 1 | Subscriptions..... | 300 | | 300 |
| 30 | Greensboro, St. Paul's..... | | 10000 | 30 | 1840 | 1842 | Vestry..... | 30 | 1 | Subscriptions and Bd. Missions..... | 300 | | 300 |
| 31 | Greenville, St. Thomas..... | 1200 | 11200 | 31 | | | Rector, Wardens and Vestry..... | 31 | 1 | Subscriptions and Bd. Missions..... | 300 | | 300 |
| 32 | Hayneville, St. Andrew's..... | 700 | 2700 | 32 | | | | 32 | 1 | Subscriptions and Missions..... | 300 | | 300 |

| | | | | | | | | | | | |
|--------|-------------------------------|---------|----------|------|---------|--------------------------------|----|---------------------------------|---------------------------------|------|-------|
| 23 | Huntsville, Nativity | 45000 | 33 | 1842 | Vestry. | 33 | 2 | Pew Rents and Offerings. | 600 | 250 | 60 |
| 24 | Jacksonville, St. Luke's | 2850 | 34 | | | 34 | 1 | Subscriptions and Bd. Missions. | 150 | 100 | 280 |
| 25 | Livingston, St. James | | 35 | | | 35 | | | 250 | | 250 |
| 26 | Lowndesboro, St. Paul's | 800 | 36 | | | 36 | 1 | Subscriptions. | 200 | | 300 |
| 27 | Madison, Mission | | 37 | | | 37 | | | | | |
| 28 | Marion, St. Wilfrid's | | 38 | | | 38 | | | 250 | | 250 |
| 29 | Martin's Station, St. Luke's | | 39 | | | 39 | | | 150 | | 150 |
| 30 | Mobile, Christ Church | 18600 | 40 | 1825 | 1828 | Minister, Wardens and Vestry. | 40 | 3 | Pew Rents. | 1200 | 360 |
| 31 | Mobile, Good Shepherd | 1000 | 41 | | | Diocese | 41 | 4 | Bd. Missions. | 800 | 150 |
| 32 | Mobile, St. John's | 3000 | 42 | 1858 | 1864 | Vestry | 42 | 2 | Envelope System. | 500 | 500 |
| 33 | Mobile, Trinity Church | | 43 | | | The Bishop | 43 | 1 | | 500 | 500 |
| 34 | Montevallo, Mission | 100 | 44 | | | The Bishop | 44 | 1 | Diocesan Missions. | 150 | 150 |
| 35 | Montgomery, St. John's | | 45 | 1835 | 1838 | The Vestry. | 45 | 8 | Pew Rents and Offerings. | 700 | 400 |
| 36 | Montgomery, Holy Comforter | | 46 | | | | 46 | | | 325 | 125 |
| 37 | Mt. Meigs, Grace Church | 200 | 47 | 1861 | | The Diocese. | 47 | 1 | Subscriptions and Bd. Missions. | 200 | |
| 38 | Mt. Pleasant, Mission | | 48 | | | | 48 | | | 120 | 120 |
| 39 | New Decatur, St. John's | 1630 | 49 | 1890 | 1890 | The Diocese. | 49 | 1 | Subscriptions and Bd. Missions. | 250 | 250 |
| 40 | Opelika, Emanuel | | 50 | | | The Bishop | 50 | 1 | Subscriptions and Bd. Missions. | 200 | 300 |
| 41 | Orrville, Mission | | 51 | | | | 51 | | | | |
| 42 | Oxford, Mission | | 52 | | | | 52 | | | | |
| 43 | Perdue Hill, Mission | | 53 | 1896 | | | 53 | 1 | Subscriptions. | 150 | 150 |
| 44 | Piedmont, Christ Church | 150 | 54 | | | The Bishop | 54 | 1 | Subscriptions and Bd. Missions. | 150 | 150 |
| 45 | Prattville, St. Mark's | 100 | 55 | | | The Bishop | 55 | 1 | Subscriptions. | 300 | 800 |
| 46 | Station, Mission | | 56 | | | | 56 | 1 | Subscriptions. | 150 | 150 |
| 47 | Selma, St. Paul's | 4000 | 57 | 1888 | 1888 | Wardens and Vestry. | 57 | 1 | Envelope System. | 650 | 650 |
| 48 | Scottsboro, St. Luke's | | 58 | | | | 58 | | | 150 | 150 |
| 49 | Sheffield, Grace Church | | 59 | | | | 59 | | | | |
| 50 | Spring Hill, St. Paul's | 125 | 60 | | | | 60 | 1 | Offerings. | 200 | 200 |
| 51 | Sylacauga, Mission | | 61 | | | | 61 | | | | |
| 52 | Talladega, St. Peter's | 5450 | 62 | 1870 | | Trustee. | 62 | 1 | Subscriptions and Bd. Missions. | 150 | 250 |
| 53 | Tilden, Grace Church | 75 | 63 | 1892 | 1892 | Diocese | 63 | 1 | Bd. Missions. | 150 | 150 |
| 54 | Trinity Station, Grace Church | | 64 | | | | 64 | | | 100 | 100 |
| 55 | Tuscumbia, St. John's | | 65 | | | | 65 | | | 150 | 150 |
| 56 | Tuscaloosa, Christ Church | 2000 | 66 | 1898 | | Dio., Rector, Wardens & Vestry | 66 | 1 | Envelope System. | 450 | 450 |
| 57 | Troy, St. Mark's | | 67 | 1861 | | Bishop | 67 | 1 | Subscriptions and Bd. Missions. | 250 | 250 |
| 58 | Tyler's, St. Peter's | | 68 | | | | 68 | 1 | | 150 | 150 |
| 59 | Union Springs, Trinity Church | 750 | 69 | 1873 | | Bishop | 69 | 1 | Subscriptions and Bd. Missions. | 125 | 125 |
| 60 | Uniontown, Holy Cross | 500 | 70 | | | Bishop | 70 | | | 200 | 200 |
| 61 | Whistler, St. Paul's | 50 | 71 | | | Bishop | 71 | 1 | Subscriptions and Bd. Missions. | 200 | 200 |
| 62 | Woodlawn, Grace Church | | 72 | | | | 72 | | | 175 | 175 |
| 63 | Highland Park, Mission | 115 | 73 | 1896 | | St. John's Church | 73 | 1 | Subscriptions. | | |
| 64 | Gainesville, Mission | | 74 | | | | 74 | | | | |
| 65 | Scattered, Mission | | 75 | | | | 75 | | | | |
| Totals | | \$59595 | \$896415 | | | | 59 | | 18025 | 2385 | 17890 |

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THE

SIXTY-SEVENTH ANNUAL COUNCIL OF THE
PROTESTANT EPISCOPAL CHURCH IN THE
DIOCESE OF ALABAMA,

WILL BE HELD

IN THE CHURCH OF THE NATIVITY, HUNTSVILLE.

BEGINNING TUESDAY, JUNE 7th.

1898.



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